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R. E. H. Duke

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A
RECOLLECTION
of such Treatises as
haue bene heretofore
seuerally published, and
are nowe revised, correc-
ted, augmented.

By
Jos: Hall D^r of Divinity.

With addition of some
others not hitherto
extant.

Mary Doan's Rec
Book





TO THE HIGH AND MIGHTY MONARCH,

our Deare and Drad Soueraigne Lord; *James*;
by the good prouidence of God, King of Great
Britaine, France and Ireland; the most wor-
thy, and most able Defender of the Faith,
and most gracious Patrone of the
Church; All Peace and
happinesse.

Most gracious Soueraigne :



Cannot so ouer-loue
this issue of my owne
brayne, as to holde it
worthy of your Ma-
iesties iudicious eyes;
much lesse of the hiest
Patronage vnder hea-
uen : Yet now, my
very duty hath bid-
den me looke so high; and tells me it would be
no less then iniurious, if I should not lay downe
my worke, where I owe my seruice; and that I
A2 should

The Epistle Dedicatory.

should offend, if I presumed not. Besides; whether should the riuers runne, but into the Sea? It is to your Maiestie (vnder the Hiest) that we owe both these sweet opportunities of good; and all the good fruits of these happie opportunities: If we should not therefore freely offer to your Maiestie some prætiall handfulls of that crop, wherof you may challenge the whole haruest, how could wee be but shamelesly vnthankfull? I cannot praise my present otherwise, then by the truth of that heart from which it proceedeth: Onely this I may say; that seldom any man hath offered to your royall hands a greater bundle of his owne thoughts (Some whereof, as it must needs fall out amongst so many, haue beene confessed profitable) nor perhaps more varietie of discourse: for heere shall your Maiestie finde Moraltie, like a good hand-maid, waiting on Diuinitie; and Diuinitie, like some great Ladie, euery day in seuerall dresse; Speculation interchanged with experience; Positiue Theologie with Polemicall; Textuall with discursorie; Popular with Scholasticall.

I cannot dissemble my ioy to haue done this little good; And if it bee the comfort, and honour of your vnworthy seruant, that the God of Heauen hath vouch-saued to vse his hand in
the

The Epistle Dedicatory.

the least seruice of his Church; How can it be but your Crowne and reioycing, that the same God hath set apart your Maiestie, as a glorious instrument of such an vniuersall good to the whole Christian world? It was a mad conceit of that old Heresiarch, which might iustly take his name from madnes; That an huge Giant beares vp the earth with his shoulder; which hee changes euery thirtith yeare, for ease; and with the remoucal causes an Earthquake: It by this deuise he had meant onely an Embleme of Kings (as our ancient Mythologists vnder their Saint *George*, and *Christopher*, haue described the Christian Soldier, and good Pastor) hee had not done amisse; for surely, the burden of the whole world lies on the shoulders of so-ueraigne authority; and it is no maruell if the Earth quake in the change. As Kings are to the VVorld, so are good Kings to the Church: None can bee so blind, or enuious, as not to graunt, that the whole Church of God vpon earth, rests her-selte principally (next to her stay aboue) vpon your Maiesties royall supportation; You may trulie say with *David*, *Ego sustineo columnas eius*. VVhat wonder is it then, if our tongues, and pennes blesse you; if wee be ambitious of all occasions, that may testifie our cheerefull gratulations of this hap-

Manes.
Epiphan.
contr. heres.
lib. 2. Tom. 2.

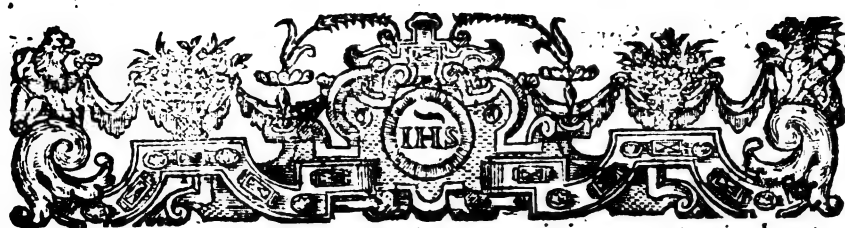
The Epistle Dedicatory.

pineffe to your Highnesse, and ours in you:
VVhich, our humble prayers, vnto him by
whom Kings raigne, shall labour to
continue; till both the earth,
and heauens be truly
changed.

*The vnworthiest of your
Maiesties seruants,*

IO. S. HALL.





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MEDITATIONS AND VOWES.

DIVINE and *MORAL*;

SERVING
FOR DIRECTION IN
Christian and ciuill practice.

3. Centuries.

By I O S. H A L L. D^r. of Diuinity.

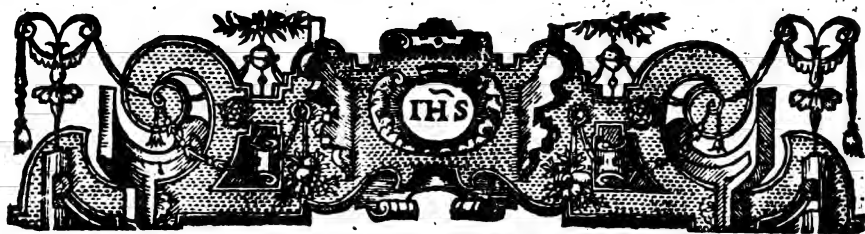


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TO THE RIGHT
WORSHIPFULL SIR

ROBERT DRVRY, Knight;

*All Increase of true Honour
and Vertue.*



*Ir, that haue I made these
my homely Aphorismes pub-
licke, needes no other rea-
son, but that though the
world is furnished with o-
ther writings euen to satiety
and surfet; yet of those
which reduce Christianity to
practice, there is (at least) scarcity enough: where-
in (yet) I must needs confesse, I had some eye to my
selfe. For, hauing after a sort vowed this austere
course of iudgement and practice to my selfe, I
thought it best to acquaint the world with it; that it
may either witnesse my answerable proceeding, or
check me in my straying ther-from. By which means,
so many men as I liue amongst, so many monitours I
shall haue, which shall point mee to my owne rules,
and*

The Epistle Dedicatory.

and vpbraide me with my aberrations. Why I haue dedicated them to your name, cannot be strange to any, that knowes you my Patron, and mee your Pastor. The regard of which bond, easily drew me on to consider, that whereas my body, which was ever weak, began of late to languish more; it would not be inexpedient (at the worst) to leaue behinde me this little monument of that great respect, which I deseruedly beare you. And if it shall please God to reprieue me, vntill a longer day; yet it shall not repent me, to haue sent this vnworthy scrowle, to wait vpon you in your necessary absence; neither shall it be, I hope, bootless for you, to adioyne these my meane speculations vnto those grounds of vertue, you haue so bappily laid: to which if they shall adde but one scruple, it shall bee to me sufficient ioy, contentment, recompense. From your Halsted. Decemb. 4.

Your VVorships,

humbly deuoted,

I O S. H A L L.



*The first Century of Meditations and Vowes,
Divine and Morall.*

I

IN Meditation, those, which begin heavenly thoughts, and prosecute them not, are like those which kindle a fire vnder greene wood, and leaue it, so soone as it but begins to flame; leessing the hope of a good beginning, for want of seconding it with a sutable proceeding: when I set my selfe to meditate, I wil not giue ouer, till I come to an issue. It hath beene said by som, that the beginning is as much as the midst; yea, more then all: but I say, the ending is more then the beginning.

2

There is nothing (but Man) that respecteth greatnes: Not God; nor Death; nor Iudgement. Not God: he is no accepter of persons. Not Nature: we see the sons of Princes borne as naked, as the poorest: & the poor child as faire, wel-fauored, strong, witty, as the heire of Nobles. Not disease, death, iudgement: they sicken a-like, die a-like, fare a-like after death. There is nothing (besides naturall men) of whom goodnes is not respected. I will honour greatnes in others: but for my selfe, I will esteeme a dram of goodnes, worth a whole world of greatnes.

3

As there is a foolish wisdom: so there is a wise Ignorance; in not prying into Gods Arke; nor inquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue Gods secrets, to himselfe. It is happy for me, that God makes me of his Court, though not of his Counsell.

B

As

4

✓ As there is no vacuity in nature, no more is there spiritually. Every vessell is full; if not of liquor, yet of ayre: so is the hart of man; though (by nature) it is empty of grace, yet it is full of hypocrisie, and iniquitie. Now, as it is filled with grace, so it is empty of his euill qualities; as in a vessell, so much water as goes in, so much aire goes out: but mans heart is a narrow-mouthed vessell, and receiues grace but by drops; and therefore takes a long time to emptie and fill. Now, as there be differences in degrees, and one heart is neerer to fulnes then another: so the best vessell is not quite full, while it is in the body; because there are still remainders of corruption. I will neither be content vvith that measure of grace I haue, nor impatient of Gods delay; but every day I will endeavour to haue one drop added to the rest: so my last day shall fill vp my vessell to the brim.

5

✓ Satan would seeme to be mannerly and reasonable; making, as if hee would be content with one halfe of the heart, whereas God challengerh all or none: as (indeed) he hath most reason to claime all, that made all. But this is nothing, but a crafty fetch of Satan; for he knowes, that if hee haue any part, God will haue none: so, the whole falleth to his share alone. My heart (when it is both whole, and at the best) is but a strait and vnworthy lodging for God: if it were bigger and better, I would re-ferue it all for him. Satan may looke in at my doores, by a temptation: but he shall not haue so much as one chamber-room set apart, for him to sojourne in.

6

✓ I see, that in naturall motions, the neerer any thing comes to his end, the swifter it moueth. I haue seen great riuers, which at their first rising out of some hill's side, might be covered with a bushell; which, after many miles, fill a very broad channell, and drawing neere to the Sea, doo euen make a little Sea in their owne bankes: So the winde at the first rising, as a little vapour from the cranies of the earth, and passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God-ward: and therefore, the neerer hee comes to Heauen,

Hcauen, the more zealous he is. A good man must not belike *Ezechias* Sunne, that went backward, nor like *Iosuahs* Sunne, that stood still, but *Dauids* Sunne, that (like a Bride-groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely, heerein is the difference, that when he comes to his high-noon, hee declineth not. How-euer therefore, the Minde (in her naturall faculties) follows the temperature of the bodie, yet in these supernaturall things shee quite crosses it. For with the coldest complexion of age, is ioyned in those that are truly religious, the feruentest zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, because it cannot bee ascribed to the hotte spirits of youth. The diuell himselfe deuised that old slander of early holines; *A young Saint, an old Diuell*. Sometimes young Diuells haue prooued old Saints; neuer the contrary: but true Saints in youth, doe alwaies proue Angels in their age. I will strue to be euer good, but if I should not finde my selfe best at last, I should feare I was neuer good at all.

7

Consent hartneth sinne: which a little dislike would haue daunted at first. As we say, There would be no theeuers, if no receiuers: so would there not be so many open mouthes to detract and slander, if there were not so many open eares, to entertaine them. If I cannot stop another mans mouth from speaking ill; I will either open my mouth to reprove it: or else I will stop mine eares from hearing it; and let him see in my face, that hee hath no roome in my heart.

8

I haue oft wondred how fishes can retainc their fresh taste, and yet liue in salt waters; since I see that every other thing participates of the nature of the place, wherein it abides. So, the waters passing through the channells of the earth, varie their saueur with the keynes of soile, through which they slide. So, brute creatures, transported from one region to another, alter their former qualitie, and degenerate by little and little. The like danger haue I seene in the manners of men, conuersing with euill companions in corrupt places: For, besides that it blemisheth our reputation, and makes vs thought ill, though we be good; it breeds in vs an insensible declination to ill; and workes in vs, if not an approbation, yet a lesse dislike of those sinnes, to which, our eares and eyes are so continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

B 2

9 Ex-

Expectation, in a weake minde, makes an euill, greater; and a good, lesse: but in a resolued minde, it digests an euill, before it come: and makes a future good, long before present. I will expect the worst, because it may come; the best, because I know it will come.

Trust in
God.

Some promise what they cannot doe, as *Saran* to *Christ*; some, what they could, but meane not to doe, as the *sonnes of Jacob* to the *Sechemites*: some, what they meant for the time, and after retrain, as *Laban* to *Jacob*; some, what they doe also giue, but vnwillingly, as *Herod*; some, what they willingly giue, and after repent them, as *Ioshua* to the *Gibconites*: So great distrust is there in man, whether from his impotence, or faithlesnes: as in other things, so in this, I see God is not like man: but in what-euer he promises, hee approues himselfe most faithfull, both in his abilitie and performances. I will therefore euer trust God on his bare word; euen with hope, besides hope, aboue hope, against hope: and on wards I will rely on him for small matters of this life: for how shall I hope to trust him in impossibilities, if I may not in likelihoods? how shall I depend on him, for raising my body from dust, and sauing my soule, if I mistrust him for a crust of bread, towards my preservation?

He would

If the World would make mee his Minion, hee could giue mee but what hee hath. And what hath hee to giue? But a smoke of honour, a shadow of riches, a sound of pleasures, a blast of fame: which when I haue had in the best measure, I may be worse; I cannot be better: I can be no whil longer, no whil merrier, no whil happier. If hee profess to hate mee, what can hee doe, but disgrace mee in my name, impoverish mee in my estate, afflict mee in my bodie: in all which, it is ealie, not to be euer the more miserable. I haue bene too long beguiled with the vaine semblances of it: Now hence forth, accounting my selfe borne to a better world, I will in an holy iostle beare my selfe as one too good to be enamoured of the best pleasures, to be daunted with the greatest miseries of this life.

12

I see there is no man so happy, as to haue all things; and no man so miserable, as not to haue some. Why should I looke for a better condition, then all others? If I haue somewhat, and that of the best things; I will in thankfulness enjoy them, and want the rest with contentment.

13

Constraint makes an easie thing toilsome; wheras, again, loue makes the greatest toile, pleasant. How many miles doe we ride and runne, to see one silly beast follow another, with pleasure! which, if we were commanded to measure, vpon the charge of a Superior, we should complain of wearines. I see the folly of the most men; that make their liues miserable, and their actions tedious, for want of loue to that they must doe: I will first labour to settle in my heart a good affection to heauenlic things; so Lord, thy yooke shall be easie, and thy burthen light.

14

I am a stranger euen at home: therefore, if the dogs of the world barke at mee, I neither care, nor wonder.

15

It is the greatest madnesse in the world, to be an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance. God hates thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thy self. Yet if thou wilt not be good as thou seemest; I hold it better to seem ill as thou art. An open wicked man doth much hurt with notorious sinnes: but an hypocrite doth at last more shame goodnesse, by seeming good. I had rather be an open wicked man, than an hypocrite: but I had rather be no man, than either of them.

Hypocrite

16

When I cast downe mine eyes vpon my wants, vpon my sinnes, vpon my miseries: mee thinkes no man should be worse, no man so ill

as I; my meanes so many, so force-able, and almost violent; my progresse so small, and insensible; my corruptions so strong; my infirmities so frequent and remediless; my body so vnanswerable to my minde. But when I looke vp to the blessings that GOD hath enriched mee withall, methinks I should soone be induced to thinke none more happy then my selfe: GOD is my friend, and my Father: the world not my Maister, but my slaue: I haue friends not many; but so tried that I dare trust them: an estate not superfluous, nor needie; yet neerer to defect, then abundance: A calling, if despised of men, yet honourable with GOD: a body not so strong, as to admit securitie (but often checking mee in occasion of pleasure) nor yet so weake, as to afflict mee continually: A mind not so furnished with knowledge, that I may boast of it: nor yet so naked, that I should despaire of obtaining it: My miseries afford me ioy, mine enemies aduantage; my account is cast vp for another world. And if thou think, I haue said too much good of my selfe, either I am thus, or I would be.

17

The worldlings life is (of all other) most discomfortable. For, that, which is his GOD, doth not alway fauour him: that vvhich should be, neuer.

18

There are three messengers of death; Casualtie, Sicknesse, Age. The two first are doubtfull; since manie haue recovered them both: the last is certaine. The two first are sodaine: the last leasurely and deliberate. As for all men, vpon so many summons, so especially for an olde man, it is a shame to be vnprepared for death: for where o-ther see they may die, hee sees hee must die. I was long agoe olde enought to die: but if I liue till age, I will thinke my selfe too olde to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account shall be the lesse; if more, I shall doe the more good, and receiue the more glorie.

201

20

I care not for any companion, but such as may teach mee somewhat; or learne somewhat of mee. Both these shall much pleasure mee; (one as an Agent, the other as a Subject to worke vpon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is provided for mortalitie, and is possessed by the Makers enemies) haue so much pleasure in it, that Worldlings thinke it worth the account of their heauen: such a Sunne to enlighten it, such an heauen to wall it about, such sweet fruits and flowers to adorne it, such varietie of Creatures, for the commodious vse of it: What must Heauen needs be, that is provided for God himself, & his friends? How can it be lesse in worth, than God is above his creatures, and Gods friends better then his enemies? I wil not only be content, but desirous, to be dissolued.

22

It is commonly scene, that boldnesse puts men forth before their time, before their abilitie. VVhercin, wee haue scene many, that (like Lapwings, and Partridges) haue runne away with some part of their shell on their heads: whence it followes, that as they began boldly, so they proceede vnprofitably, and conclude not without shame. I would rather be haled by force of others to great duties, then rush vpon them vnbidden. It were better a man should want worke, then that great works should want a man answerable to their weight.

23

I will vse my friends, as *Moses* did his rodde. While it was a rod, hee held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue seldome scene much ostentation, and much learning, met together. The Sunne, rising, and declining, makes long shadowes: at mid-day

mid-day when hee is at highst, none at all. Besides that, skill when it is too much shewen, loseth the grace : as fresh coloured wares, if they be often opened, lose their brightnesse, and are soyled with much handling. I had rather applaude my selfe for hauing much, that I shew not ; then that others should applaud me, for shewing more then I haue.

25

An ambitious man is the greatest enemy to himselfe, of any in the World besides. For hee still torments himselfe with hopes and desires, and cares : which he might auoid, if hee would remitte of the height of his thoughts, and line quietly. My onely ambition shall be, to rest in Gods fauour on earth, and to be a Saint in heauen.

26

There was neuer good thing easily come by. The heathen man could say, God sel's knowledge for sweat : and so he doth honour, for ieopardie. Neuer any man hath got either wealth or learning, with ease. Therefore, the greatest good must needs be most difficult. How shall I hope to get Christ, if I take no paines for him ? And if in all other things the difficulty of obtaining, whets the minde so much the more to seeke ; why should it in this alone daunt mee. I will not care what I doe, what I suffer, so I may winne Christ. If men can indure such cutting, such lancing, and searching of their bodies, to protract a miserable life, yet a while longer ; what paine should I refuse for eterniry ?

27

If I die, the world shall misse me but a little : I shall misse it lesse. Not it mee ; because it hath such store of better men : Not I it, because it hath so much ill, and I shall haue so much happinesse.

28

Two things make a man set by ; Dignitie and Desert. Amongst fools, the first without the second is sufficient : Amongst wise men, the second without the first. Let me deserue well ; though I be not aduanced. The Conscience of my worth, shall cheere me more in others contempt, then the approbation of others can comfort me, against the secret check of my owne vnworthinesse.

29 The

29

The best qualities doe so cleave to their subjects, that they cannot be communicated to others. For whereas patrimony and vulgar account of honor follow the blood, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will, to our heires; least the giuers should waxe proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten: nor that my owne, because it is more of gift then desert.

30

Then onely is the Church most happie, when Truth and Peace kisse each other; and then miserable, when either of them balke the way, or when they meet and kisse not. For, truth, without peace, is turbulent: and peace, without truth, is secure iniustice. Though I loue peace well, yet I loue maine truths better. And though I loue all truths well; yet I had rather conceale a small truth, then disturb a common Peace.

31

An indiscreete good action, is little better than a discreet mischief. For, in this the doer wrongs only the Patient; but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and besides, it prejudices a future opportunity. I will rather let passe a good gale of winde, and stay on the shore; then lanch forth, when I knowe the winde will be contrarie.

32

The World teacheth mee, that it is madnesse to leaue behinde mee those goods, that I may carry with me: Christianitie teacheth me, that what I charitably giue aliue, I carrie with me dead: and experience teacheth me, that what I leaue behind, I lose. I will carry that treasure with me by giuing it, which the worldling loseth by keeping it: so, while his corps shall carry nothing but a winding cloth to his graue, I shall be richer vnder the earth, than I was aboue it.

33. Every

33

Euery worldling is an hypocrite. For, while his face naturally lookes vpward to heauen, his heart grouels beneath on the earth: yet if I would admit of any discord in the inward and outward parts; I would haue an heart, that should looke vp to heauen in an holy contemplation of the things aboue, and a countenance cast down to the earth, in humiliation. This onely dissimilitude is pleasing to God.

34

The heart of man is a short word, a small substance; scarce enough to giue a Kite one meale: yet great in capacity; yea, so infinite in desire, that the round Globe of the world cannot fill the three corners of it. When it desires more, and cries, Giue, giue; I will set it ouer to that infinite Good, where the more it hath, it may desire more, and see more to be desired: when it desires but what it needeth, my hands shall soone satisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To trie first, and then to trust: with GOD it is contrarie; I will first trust him (as most wise, omnipotent, mercifull) and trie him afterwards. I knowe, it is as impossible for him to deceiue mee, as not to be.

36

As CHAIST was both a Lambe and a Lion: So is euery Christian; A Lambe, for patience in suffering, and innocence of life: A Lion, for boldnesse in his innocency. I would so order my courage and mildnesse, that I may be neither Lion-like in my conuersation; nor sheepish, in the defence of a good cause.

37

The godly sowe in teares, and reap in ioy. The seed-time is commonly waterish, and lowring. I will be content with a wet spring, so I may be sure of a cleare and ioyfull harvest.

38 Euery

38

Euerie man hath an Heauen, and an Hell. Earth is the vicked mans Heauen; his Hell is to come: on the contrarie, the godly haue their hell vpon earth; where they are vexed with tentations, and afflictions, by Satan and his complices: their heauen is aboue in endlesse happinesse. If it be ill with me on earth, it is well my torment is so short, and so easie: I will not be so couetous, to hope for two heauens.

39

Man, on his Death-bed, hath a double prospect: which, in his lifetime, the interposition of pleasure and miseries debarred him from. The good man lookes vpwrd, and sees heauen open with *Steuen*; and the glorious Angels, ready to carrie vp his soule: The wicked man looks down-ward, and sees three terrible spectacles; *Death, Iudgement, Hell*, one beyond another; and all to be passed through, by his soule. I maruell not, that the godly haue been so cheerefull in Death, that those torments, whose very sight hath ouercome the beholders, haue seemed easie to them. I maruell not, that a wicked man is so loth to heare of death; so dejected, when he feeleth sicknesse; and so desperate, when he feeleth the pangs of death; nor that euery *Balaam* would faine die the death of the righteous. Henceforth, I will chury none, but a good man; I will pitie nothing so much as the prosperitie of the wicked.

*Prospect
in Death*

40

Not to be afflicted, is a signe of weakenesse. For, therefore God imposeth no more on mee, because hee sees I can beare no more. GOD will not make choise of a weake Champion. When I am stronger, I will looke for more. And when I sustaine more, it shall more comfort mee, that GOD findes mee strong; then it shall grieue mee, to be pressed with an heauy affliction.

41

That the wicked haue peace in themselves, is no vvonder: they are as sure, as Tentation can make them. No Prince makes Warre with his owne Subjects. The godly are still enemies: Therefore they must look to be assaulted both by Stratagems and violence. Nothing shall
more

more ioy mee, than my inward quiernelle. A iust warre is a thousand times more happy, than an il-conditioned Peace.

42

Goodnesse is so powerful, that it can make things simply euill (namely, our sinnes) good to vs : not good in nature, but good in the euent ; good, when they are done, not good to be done. Sinne is so powerfull, that it can turne the holiest Ordinances of God into it selfe : But heerein our sinne goes beyond our goodnesse ; That sinne defiles a man or action otherwise good : but all the goodnesse of the world cannot iustifie one sinne : as the holy flesh in the skirt, makes not the bread holy that toucheth it ; but the vncleane, touching an holy thing, defileth it. I will loath euery euill for it owne sake : I will doe good ; but not trust to it.

43

Fooles measure good actions, by the euent after they are done : Wise men before-hand, by iudgement, vpon the rules of reason and faith. Let me doe well : let God take charge of the successe. If it be well accepted, it is well : If not, my thanke is with God.

44

Hee was neuer good man, that amends not. For, if hee were good, hee must needs desire to be better. Grace is so sweet, that who-euer tastes of it, must needs long after more. And if hee desire it, he will endeuour it. And if he doe but endeuour, God will crowne it with successe. Gods family admitteth of no Dwarfes (which are vnthriuing, and stand at a stay) but men of measures. What euer become of my body, or my estate ; I will euer labour, to finde somewhat added to the stature of my soule.

45

Pride is the most dangerous of all sinnes. For, both it is most insinuatue (hauing crept into HEAVEN, and Paradise) and most dangerous where it is. For, where all other Tentations are about euill, this alone is conuerfant only about good things : & one dram of it poysons many measures of grace. I will not be more afraide of doing good things amisse, than of being proud, when I haue well performed them.

46 Not

46

Not onely Commision makes a sinne. A man is guiltie of all those finnes he ~~has~~ ^{commits} not. If I cannot auoid all, yet I will hate all.

47

Preiudice is so great an enemy to truth, that it makes the minde vnca-
pable of it. In matters of faith, I will first lay a sure ground, and then
believe, though I cannot argue; holding the conclusion, in spite of the
premisses: but in other lesse matters, I will not so fore-stall my minde
with resolution, as that I will not be willing to be better informed. Nei-
ther will I lay in my selfe; I will hold it, therefore it shall be truth: but,
This is truth; therefore I will hold it. I will not stue for victory; but
for truth.

48

Drunkennes and Couetousnesse doe much resemble one another. For
the more a man drinkes, the more he thirsteth: and the more hee hath,
still the more he coueteth. And for their effects, besides other, both of
them haue the power of transforming a man into a beast; & of all other
beasts, into a Swine. The former is euident to sense: the other, though
more obscure, is no more questionable. The couetous man, in two
things, plainly resemblesh a Swine; That he euer roots in the earth,
not so much as looking towards heauen: That he neuer doth good till
his death. In desiring, my rule shall be Necessitie of nature, or estate. In
hauiug, I will account that my good, which doth me good.

49

I acknowledge no Maister of Requests in Heauen, but one; Christ
my Mediatour. I knowe I cannot be so happy, as not to need him; nor
so miserable, that hee should contemne mee. I will alwayes aske; and
that of none but where I am sure to speed; but where there is so much
store, that when I haue had the most, I shal leaue no lesse behinde. Though
numberlesse drops be in the Sea; yet if one be taken out of it, it hath so
much the lesse, though insensibly: but God, because hee is infinite, can
admit of no diminution. Therefore are men niggardly, because the more
they giue, the lesse they haue: but thou, Lord, mayest giue what thou
wilt, without abatement of thy store. Good prayers neuer came weeping
home: I am sure I shall receiue either what I aske, or what I should aske.

C

50 I

50

I see that a fit Booty, many times, makes a theefe: and many would be proud, if they had but the common caules of their neighbours. I account this none of the least fauours of GOD, That the world goes no better forward with me. For, I feare, if my estate were better to the world, it might be worle to GOD. As it is an happy necessitie that inforceth to good: so is that next happy, that hinders from euill.

51

It is the basest loue of all others, that is for a benefite. For heerein wee loue not another, so much as our selues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will esteeme it, I will desire it; yet still I will loue thee, for thy goodnesse sake. Thy selfe is reward enough; though thou broughtest no more.

52

I see men point the field, and desperately icopard their liues (as prodigall of their blood) in the reuenge of a disgracefull word, against themselves: while they can bee content to heare God pulled out of HEAVEN with blasphemie; and not feele so much as a rising of their blood. Which argues our cold loue to God, and our ouer-feruent affection to our selues. In mine owne wrongs, I will hold patience laudable; but in Gods iniuries, impious.

53

It is an hard thing to speak well: but it is harder to be well silent; so as it may be free from suspicion of affectation, or sullenness, or ignorance: Else loquacitie, and not silence, would be a note of wisdom. Herein I will not care how little, but how well. Hee said well for this; Not that which is much, is well: but that which is well, is much.

54

There is nothing more odious, than fruitlesse old age. Now (for that no tree beares fruit in Autumne, vnlesse it blossome in the Spring) to the

the end that my age may be profitable, and laden with ripe fruit ; I will endeavour , that my youth may be studious , and flowred with the blossoms of learning and obseruation.

55

Reuenge commonly hurts both the offerer , and sufferer ; as wee see in the foolish Bee (though in all other things commendable ; yet heerein the patterne of fond spightfulnesse) which in her anger inuenometh the flesh , and loseth her sting ; and so liues a Drone euer after. I account it the onely valour, To remit a wrong : and will applaude it to my selfe , as right noble and Christian ; that I Might hurt , and Will not.

56

Hee that liues well , cannot choose but die well. For, if he die suddenly ; yet he dies not vnpreparedly : if by leasure , the conscience of his well-led life makes his death more comfortable : But it is seldome scene , that hee which liueth ill , dieth well. For the conscience of his former euils , his present paine , and the expectation and feare of greater , so take vp his heart , that he cannot seek God. And now it is iust with God , not to be sought , or not to be found ; because he sought to him in his life time , and was repulsed. Whereas , therefore , there are vsually two maine cares of good men ; to Liue well , and Die well : I will haue but this one ; to Liue well.

57

With God there is no free man , but his Seruant ; though in the Gallies : no slaue , but the sinner ; though in a Palace : none noble , but the vertuous ; if neuer so basely descended : none rich , but he that possesseth God ; euen in rags : none wise , but hee that is a foole to himselfe and the world : none happy , but hee whom the world pities : Let me be free , noble , rich , wise , happy to God ; I passe not what I am to the world.

58

When the mouth praieth , man heareth : when the heart , God heareth. Euery good prayer knocketh at Heauen ; for a blessing : but an importunate

C 2

importunate prayer pierceth it (though as hard as brasle) and makes way for it selfe, into the cares of the Almighty. And as it ascends lightlie vppe, carried vvith the vvings of Faith : so it comes euer laden downe againe, vpon our heads. In my prayers, my thoughts shall not be guided by my wordes : but my words shall follow my thoughts.

59

If that seruant were condemned of euill, that gaue God no more than his owne, which hee had receiued; what shall become of them that rob GOD of his owne? If GOD gaine a little glory by mee, I shall gaine more by him. I will labour so to husband the stocke that God hath left in my hands, that I may returne my soule better than I receiued it; and that he may take it better then I returne it.

60

Heauen is compared to an hill: and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwise, to a Pit. The ascent to the one is hard, therefore; and the descent to the other, easie and headlong: and so, as if wee once begin to fall, the recouerie is most difficult: and not one (of many) stayes till hee comes to the bottome. I will be content, to pant, and blowe, and sweate in climbring vp to Heauen: as, contrarily, I will be wary of setting the first step downward towards the Pit. For, as there is a *Jacobs* Ladder into Heauen, so there are blind staires that goe winding downe into death, vvhereof each makes way for other. From the obiect is raised an ill suggestion: suggestion drawes on delight, delight consent, consent endeuour, endeuour practise, practise custome, custome excuse, excuse defence, defence obstinacie, obstinacie boasting of sinne, boasting a reprobate sense. I will watch ouer my wayes: and doe thou, Lord, watch ouer mee, that I may auoid the first degrees of sinne. And if those ouertake my frailtie; yet keepe mee, that presumptuous sinnes preuaile not ouer mee. Beginnings, are with more ease and safetie declined, when wee are free; than proceedings, when wee haue begun.

61

It is fitter for youth, to learne than teach; and for age, to teach then learne: and yet fitter for an old man to learne, then to be ignorant: I knowe,

knowe, I shall neuer knowe so much, that I cannot learne more: and I hope, I shall neuer liue so long, as till I be too old to learne.

62

I neuer loued those Salamanders, that are neuer well, but when they are in the fire of contention. I will rather suffer a thousand wrongs, than offer one: I will suffer an hundreth, rather than returne one: I will suffer many, ere I will complaine of one, and indetroure to right it by contending. I haue euer found, that to striue with my superiour, is furious; with my equall, doubtfull; with my inferiour, sordid and base; with any, full of vnquietnes.

63

The praise of a good speech standeth in words and matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat and well fashioned garment. Good matter, slubbred vp in rude and carelessse words, is made loathsome to the hearer; as a good bodie mishapen, with vnhandsome clothes. Elegancie, without soundnesse, is no better then a nice vanity. Although therefore the most Hearers are like Bees, that goe all to the flowers; neuer regarding the good hearbs (that are of as wholesome vse, as the other of faire shew): yet let my speech striue to be profitable; plausible, as it happens: Better the coat be mishapen, than the body.

64

I see that as black and white colours to the eyes, so is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the sight in one; that the eye may see it, and be intent vpon it: Vertue scatters them abroad; and therefore hardly admits of a perfect apprehension. Whence it comes to passe, that (as iudgement is according to sense) wee doe so soone elspeie, and so earnestly censure a man for one vice; letting passe many laudable qualities vndiscerned, or at least vnacknowledged. Yea, whereas euery man is once a foole, and doth that perhaps in one fit of his folly, which he shall at leasure repent of (as *Noah*, in one houres drunkennes, vncovered those secrets, which were hid sixe hundred yeares before) the world is hereupon ready to call in question all his former integritie, and to exclude him from the hope of any future amend-

C 3

amendment. Since God hath given mee two eyes; the one shall be busied about the present fault that I see, with a detesting commiseration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So shall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe distinctly reserve for it, a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; hee set in the midst. Let hee should be proud that he hath infinite creatures vnder him, that one is infinite degrees aboue him. I doe therefore owe awe vnto God; mercy to the inferiour creatures: knowing, that they are my fellowes, in respect of Creation; whereas there is no proportion betwixt mee, and my Maker.

66

One said, it is good to inure thy mouth to speake well; for good speech is many times drawne into the affection: But, I would feare, that speaking well without feeling, were the next way to procure an habituall hypocrisie. Let my good words follow good affections; not goe before them. I will therefore speake as I thinke: but, withall, I will labour to thinke well; and then I knowe, I cannot but speake well.

67

When I consider my soule; I could be proud, to think of how diuine a nature and qualitie it is: but when I cast downe mine eyes to my body (as the Swanne to her black legges) and see what loathsome matter issues from the mouth, nostrils, eares, pores, and other passages, and how most carrion-like of all other creatures it is after death; I am iustly ashamed to thinke that so excellent a guest dwels but in a more cleanly dunghill.

68

Euery worldling is a madde man. For, besides that hee preferreth profit and pleasure to Vertue, the World to God, Earth to Heaven, Time to Eternities, hee pampers the body, and starues the soule. Hee
feedes

feedes one fowle an hundreth times; that it may feed him but once: and and seekes all Lands and Seas, for dainties; not caring whether any, or what repast, hee prouideth for his soule. Hee cloaths the body with all rich ornaments: that it may be as faire without, as it is filthy within; whiles his soule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, he cares not to destroy his soule, to please the body; when for the saluation of the soule, he will not so much as hold the bodie short of the least pleasure. What is, if this be not, a reasonable kinde of madnesse? Let mee enjoy my soule no longer, than I preferre it to my bodie. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; so that I may finde my soule sound, strong, well furnished, well disposed both for earth and Heauen.

69

Asa was sick but of his feet, farre from the heart: yet because hee sought to the Physicians, not to God, he escaped not. *Ezekiah* was sick to die: yet because he trusted to God, not to Physicians, hee was restored. Meanes without God, cannot helpe: God, without meanes, can; and often doth. I will vse good meanes; not rest in them.

70

A mans best monument is his vertuous actions. Foolish is the hope of immortalitie, and future praise, by the cost of senselesse stone; when the Passenger shall onely saie, Here lyes a faire stone and a filthy carcasse. That onely can report thee rich: but for other praises, thy selfe must build thy monument, aliue; and write thy owne Epitaph in honest and honourable actions. Which are so much more noble, then the other, as liuing men are better then dead stones: Nay, I know not if the other be not the way to worke a perpetuall succession of infamy; whiles the censorious Reader, vpon occasion thereof, shall comment vpon thy bad life: whereas, in this, euery mans heart is a Toombe, and euery mans tongue writeth an Epitaph vpon the well behaved. Either I will procure me such a Monument, to be remembred by: or else it is better to be inglorious, than infamous.

71

The basest things are euer most plentiful. Historie and experience tell vs, that some kinde of Moule breedeth 120. yong ones in one nest: whereas

whereas the Lion, or Elephant, beareth but one at once. I haue euer found, The least wit, yieldeth the most words. It is both the surest and wisest way, to Speake little, and Thinke more.

72

An euill man is clay to God; waxe, to the diuell. God may stampe him into powder, or temper him anew: but none of his meanes can melt him. Contrariwise, a good man is Gods waxe; and Satans clay: he relents at euery looke of God; but is not stirred at any temptation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in pieces with their violence, then suffer my selfe to be bowed vnto their obedience.

73

It is an easie matter for a man to be carelesse of himselfe; and yet much easier to be enamoured of himselfe. For, if hee be a Christian; whiles he contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe: if a worldling, it is not possible but he must ouer-loue himselfe. I will striue for the meane of both; and so hate the World, that I may care for my selfe: and so care for my selfe, that I be not in loue with the world.

74

I will hate popularitie and ostentation (as euer dangerous: but most of all, in Gods businesse) which who so affect, doe as ill spokes-men; who, when they are sent to wooe for God, speake for themselues. I knowe how dangerous it is to haue God my Riual.

75

Earth affords no sound contentment. For, what is there vnder Heauen not troublesome, besides that which is called pleasure? and, that, in the end, I finde most irksome of all other. My soule shall euer looke upward for ioy; and downward for penitence.

76 God

76

God is euer with mee, euer before me. I knowe, hee cannot but o-uer-see mee alwayes ; though my eyes bee held that I see him not : yea, hee is still within me ; though I feele him not : neither is there any moment, that I can liue without God. Why doe I not, therefore, alwayes liue with him ? Why doe I not account all houres lost, wherein I inioy him not ?

77

There is no man so happy as the Christian. When he lookes vp vn-to heauen, hee thinks, That is my home : the GOD that made it, and owes it, is my Father : the Angels, more glorious in nature then my selfe, are my attendants : mine enemies are my vassals. Yea, those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinks, This is the voyce of my Father. When he remembreth the Tribunall of the last iudgement, he thinks, It is my Sauour that sits in it : when death, hee esteemes it but as the Angell set before Paradise ; which with one blowe admits him to eternall ioy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the World, worth enuying, but a Christian.

78

As Man is a little World : so euery Christian is a little Church, within himselfe. As the Church, therefore, is sometimes in the wane, through persecution ; other times in her full glory and brightnesse : So let me expect my selfe sometimes drouping vnder Tentations, and sad-ly hanging down the head for the want of the feeling of Gods presence ; at other times carried with the full sayle of a resolute assurance to heauen : Knowing, that as it is a Church at the weakest stay ; so shall I, in my greatest delection, hold the childe of God.

79

Tentations on the right hand, are more perillous, than those on the left ; and destroy a thousand, to the other tenne : as the Sunne, more vsu-ally, causeth the traualer to cast off his cloake, then the winde. For, those
on

on the left hand miscarrie men but two wayes: to distrust, and denial of God; more rare finnes: but the other, to all the rest, wherewith mens liues are so commonly defiled. The spirit of Christians, is like the English Icar: whereof we read, that it is fired with water, quenched with oyle. And these two, prosperitie and aduersitie, are like heat and cold: the one gathers the powers of the soule together, and makes them abler to resist, by vniting them: the other diffuses them; and, by such separation, makes them easier to conquer. I hold it therefore, as praise-worthy with God, for a man to contemne a profered honor, or pleasure, for conscience sake; as, on the rack, not to deny his professiō. When these are offered, I will not nibble at the bait; that I be not taken with the hook.

80

God is Lord of my body also: and therefore challengeth as well reuerent gesture, as inward deuotion. I will euer, in my prayers, either stand, as a seruant, before my Maister; or kneele, as a subiect, to my Prince.

81

I haue not beene in others breasts: but, for my owne part, I neuer tasted of ought, that might deserue the name of pleasure. And, if I could, yet a thousand pleasures cannot counteruaile one torment: because the one may be exquisite; the other, not without composition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternity. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth be so intolerable, what shall the racking of the whole body be? And, if of the body; what shall that be, which is primarily of the soule? If there be pleasures that I heare nor of, I will be wary of buying them so ouer-deare.

82

As hypocrisie is a common counterfait of all vertues: so there is no speciall vertue, which is not (to the very life of it) seemingly resembled, by some speciall vice. So, deuotion is counterfaiued by superstition; good thrift, by niggardlinesse; charity, with vaine-glorious pride. For, as charity is bountious to the poore; so is vaine-glory to the wealthy; as charitie sustaines all, for truth; so pride, for a vaine praise: both of them make a man courtecous and affable. So the substance of every vertue is in the heart: which, since it hath not a window made into it, by the Creator of it (but is reserved vnder lock and key for his owne view) I will iudge only by

by appearance. I had rather wrong my selfe, by credulitie; than others, by vniust censures and suspitions.

83

Euery man hath a kingdome within himself: Reason, as the Prince, dwels in the highest and inwardest roome: the senses are the Guard and attendants on the Court; without whose ayde, nothing is admitted into the Presence: The supreme faculties (as will, memory &c.) are the Peers: The out-ward parts, and inward affections, are the Commons: Violent Passions are as Rebels, to disturbe the common peace. I would not be a Stoicke, to haue no Passions: for that were to ouerthrowe this inward gouernment God hath erected in me; but a Christian, to order those I haue. And, for that I see, that as (in commotions) one mutinous person draws on more; so in passions, that one makes way for the extremitie of another (as, excessse of loue causeth excessse of griefe, vpon the losse of what wee loued:) I will doe as wise Princes vse, to those they misdoubt for faction; so hold them downe, and keepe them bare, that their very impotencie and remissnesse shall afford me security.

84

I looke vpon the things of this life, as an owner; as a stranger: As an owner, in their right; as a stranger, in their vse. I see, that owning is but a conceit, besides vsing: I can vse (as I lawfully may) other mens commodities as my owne; walke in their woods, look on their faire houses, with as much pleasure as my owne: yet againe, I will vse my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

85

There is none like to *Luthers* Three Maisters; Prayer, Tentation, Meditation. Tentation stirs vp holy meditation: meditation prepares to prayer: and prayer makes profit of Tentation; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theoric of Diuinitie; of these onely, the practise. Other Maisters teach me, by rote, to speake Parrat-like of heauenly things; these alone, with feeling and vnderstanding.

86 Affectation

86

Affectation is the greatest enemy both of doing well, and good acceptance of what is done. I hold it the part of a wise man, to endeavour rather that Fame may follow him, than goe before him.

87

I see a number, which, with *Shame*, whiles they seeke their seruants, which is riches, lose their soules; No worldly thing shall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearinesse in pleasure, while it lasteth; or contentment in paine, while he is vnder it. After both (indeed) it is easie: yet both of these must be found in both; or else we shall be drunken with pleasures, and overwhelmed with sorrow. As those, therefore, which should eate some dish, ouer-deliciously sweet, doe allay it with tart sauce, that they may not be cloyed: and those that are to receiue bitter pills (that they may not be annoyed with their vnpleasing taste) rowle them in sugar: So, in all pleasures, it is best to labour, not how to make them most delightfull; but how to moderate them from excess: and in all sorrowes, so to settle our hearts in true grounds of comfort, that wee may not care so much for being bemoaned of others, as how to be most contented in our selues.

89

In wayes, we see Trauailers choose not the fairest and greenest; if it be either crosse or contrary: but the neereft; though miry and vncuen: so, in opinions, let me follow not the plausiblest; but the truest, though more perplexed.

90

Christian Societie is like a bundle of stickes layed together, whereof one kindles another. Solitary men haue fewest prouocations to euill; but againe fewest incitations to good. So much, as doing good is better than

than not doing euill, will I account Christian good fellowship better than an Eremitish and melancholike solitarinesse.

91

I had rather confesse my ignorance, than falsly professe knowledge. It is no shame, not to knowe all things : but it is a iust shame, to overreach in any thing.

92

Sodaine extremitie is a notable tryall of faith, or any other disposition of the soule. For as, in a sodaine feare, the blood gathers to the heart, for guarding of that part which is principall: so the powers of the soule combine themselves in an hard exigent, that they may be easily iudged of. The faithfull (more sodainly than any casualtie) can lift vp his heart to his stay in Heauen : VWhereas the worldling stands amazed, and distraught with the euill; because he hath no refuge to flie vnto. For not being acquainted with God in his peace, how should he but haue him to seek in his extremitie? When therefore some sodaine stich girds me in the side, like to be the messenger of death; or when the sword of my enemy, in an vnexpected assault, threatens my body; I will seriously note how I am affected: so the sodainest euill, as it shall not come vnlooked for, shall not goe away vnthought of. If I finde my selfe courageous, and heauenly minded, I will reioyce in the truth of Gods grace in me; knowing that one drachm of tryed faith, is worth a whole pound of speculatiue; and that, which once stood by mee, will neuer faile mee: If dejected, and hartlesse, herein I will acknowledge cause of humiliation; and, with all care and earnestnesse, seeke to store my selfe against the dangers following.

93

The Rules of ciuill policie may well be applied to the mind. As therefore for a Prince, that he may haue good successe against either Rebels or forraigne enemies, it is a sure axiome, *Diuide* and rule; but when he is once seated in the throne ouer loyall Subiects, *Vnite* and rule: so, in the regiment of the soule, there must be variance set in the iudgement, and the conscience and affections; that that which is amisse may be subdued: but, when all parts are brought to order, it is the onely course to maintaine their peace; that, all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate: alwayes

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at

at peace, secure, and ouer-Epicure-like. I doe account a secure peace, a iust occasion of this ciuill-dissension, in my selfe; and a true Christian peace, the ende of all my secret warres: which when I haue atchieued, I shall raigne with comfort; and neuer will be quiet, till I haue atchieued it.

94

I brought sinne enough with me into the world to repent of, all my life; though I should neuer actually sinne: and sinne enough actually euery day, to sorrow for; though I had brought none with mee into the world: but, laying both together, my time is rather too short for my repentance. It were madnesse in me, to spend my short life in iollitie and pleasure, whereof I haue so small occasion; and neglect the opportunity of my so iust sorrow: especially, since before I came into the World, I sinned; after I am gone out of the World, the contagion of my sinne past, shall adde to the guilt of it: yet, in both these states, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecoverable.

95

Ambition is torment enough for an enimie. For, it affords as much discontentment in enioying, as in want; making men like poysoned Rats: which, when they haue tasted of their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for mee to liue in the wise mens stocks, in a contented want; than in a fooles Paradise, to vex my selfe with wilfull vnquietnesse.

96

It is not possible, but a conceited man must be a foole. For, that ouerweening opinion, hee hath of himselfe, excludes all opportunity of purchasing knowledge. Let a vessell be once full of neuer so base liquor, it will not giue roome to the costliest; but spilles beside whatsoeuer is infused. The proud man, though hee be emptie of good substance, yet is full of conceit. Many men had proued wise, if they had not so thought themselves. I am emptie enough, to receiue knowledge enough. Let me thinke my selfe but so bare as I am; and more I neede not. O Lord, doe thou teach mee how little, how nothing I haue; and giue mee no more, than I knowe I want.

97 Euery

97

Every man hath his turne of sorrow : whereby (some more , some lesse) all men are in their times miserable. I neuer yet could meet with the man that complained not of somewhat. Before sorrow come, I will prepare for it : when it is come, I will welcome it : when it goes, I will take but halfe a farewell of it ; as still expecting his returne.

98

There be three things that follow an iniurie , so far as it concerneth our selues ; (for, as the offence toucheth God, it is aboute our reach) reuenge, censure, satisfaction : which must be remitted of the mercifull man. Yet not all at all times : but reuenge alwaies , leauing it to him that can, and will doe it ; censure oft times ; satisfaction sometimes. Hee that deceiues mee oft , though I must forgiue him ; yet charitie bindes me not, not to censure him for vntruity : and he, that hath endamaged me much, cannot plead breach of charity, in my seeking his restitution. I will so remit wrongs, as I may not encourage others to offer them ; and so retaine them, as I may not induce God to retaine mine to him.

99

Garments that haue once one rent in them, are subiect to be torne on euery nayle , and euery brier ; and glasses, that are once crackt, are soon broken : such is a mans good name once tainted with iust reproach. Next to the approbation of God, and the testimonie of mine owne conscience, I will seeke for a good reputation with men : not by close carriage, concealing faults ; that they may not be knowen, to my shame : but auoyding all vices ; that I may not deserue it. The efficacy of the agent, is in the patient well disposed. It is hard for me euer to doe good, vnlesse I be reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philosophers, to accuse Nature, as a step-mother to man ; who hath giuen him the least time to liue, that onely could make vse of his time, in getting knowledge. But herein religion doth most magnifie God, in his wisdom

D 2

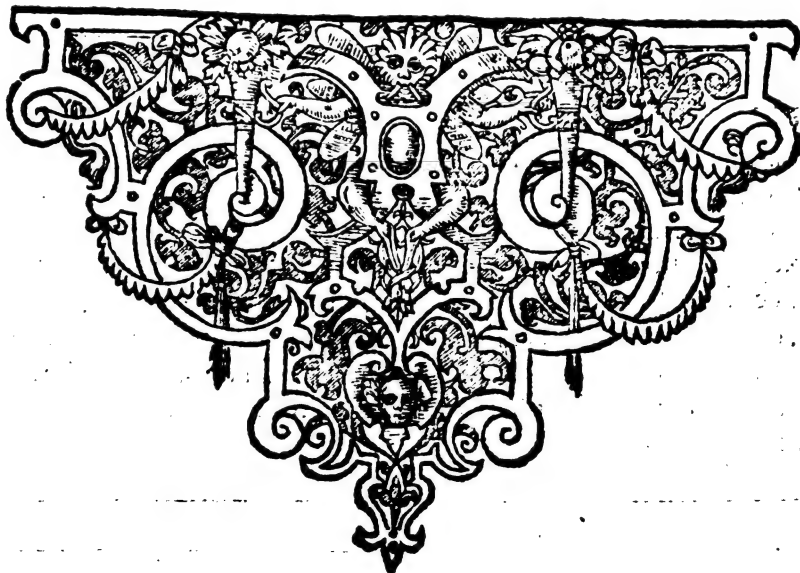
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and iustice; teaching vs, that other creatures liue long, and perish to nothing: onely man recompenses the shortnesse of his life, with eternitie after it; that the sooner he dies well, the sooner he comes to perfection of knowledge, which he might in vaine seeke belowe: the looner he dies ill, the lesse hurt he doth with his knowledge. There is great reason then, why man should liue long; greater why he should die early. I will neuer blame God, for making me too soon happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection:

Come Lord Iesus, come quickly.

(* *)

FINIS.



THE
SECOND
CENTURY
OF
MEDITATIONS

And
VOWES,

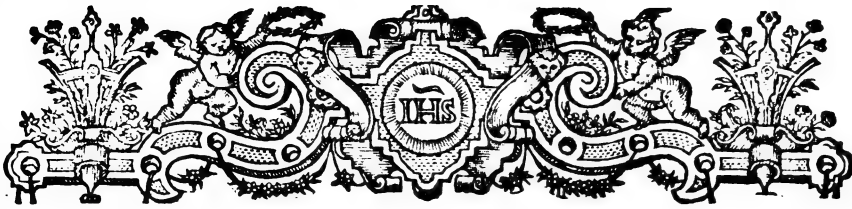
DIVINE & MORALL.



AT LONDON,
Printed by *Humphrey Lownes*, for *Arthur*
Johnson, Samuel Macham, and Laurence
Lyle. 1614.

THE
CENTRAL
MEDITATIONS





TO THE RIGHT
VERTVOWS AND
Worshipfull Lady, the Lady

DRURY, all increase of grace.

(* *)



Adame, I knowe your Christian ingenuitie such, that you will not grudge others the communication of this your priuate right : which yet I durst not haue presumed to aduenture, if I feared that either the benefit of it would be lesse, or the acceptation. Now it shall be no lesse yours : onely it shall be more knowne to be yours. Vouchsafe therefore to take part with your worthy husband, of these my simple Meditations. And if your long and gracious experience haue written you a larger volume of wholesome lawes, and better informed you by precepts fetcht from your owne feeling, then I can hope for, by my bare speculation : yet where these my not unlikely rules shall accord with yours, let your redoubled assent allow them, and they confirme it. I made them not for the eye ; but for the heart : neither doe I commend them to your reading, but your practise : wherein also it shall not be enough that you are a meere and ordinary agent, but that you be a patterne propounded vnto others imitation. So shall your vertuous and holy progresse, besides your owne peace and happinesse, be my crowne, and reioycing, in the day of our common appearance. Halsted. Decem. 4.

Your L. humbly deuoted,

I O S. H A L L.



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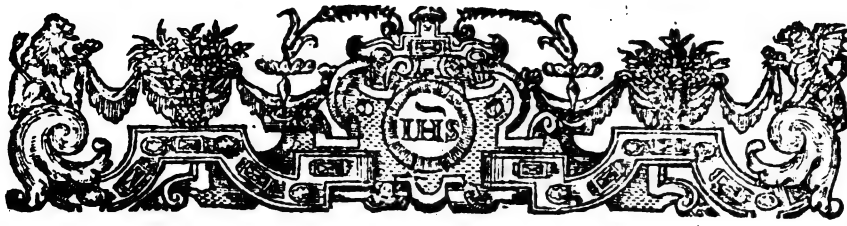
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CONTENTS.



MEDITATIONS

And

V O W E S,

1



Man vnder Gods affliction, is like a bird in a net; the more he strueth, the more hee is intangled. Gods decree cannot be eluded with impatience. What I cannot auoide, I will learne to beare.

2

I find that all worldly things require a long labour in getting; and afford a short pleasure, in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I see naturall bodies forsake their owne place and condition for the preservation of the whole: but, of all other creatures, man; and of all other men, Christians haue the least interest in themselves. I will liue, as giuen to others; lent onely to my selfe.

4

That which is said of the Elephant, that, being guilty of his deformity, he cannot abide to looke on his owne face in the water (but seeks for troubled and muddie channels) we see well moralized, in men of euill conscience, who knowe their soules are so filthy, that they dare not so much as view them; but shift off all checks of their former iniquity, with vain excuses of good fellowship. Whence it is, that euery small reprehension so galls them; because it calles the eyes of the soule home to

it

it selfe, and makes them see a glimpse of what they would not. So haue I scene a foolish and timorous Patient, which knowing his wound very deep, would not endure the Chirurgion to search it: whereon what can ensue, but a festering of the part, and a danger of the whole bodie? So I haue scene many prodigall wasters runne so farre in books, that they cannot abide to heare of reckoning. It hath been an olde and true Prouerbe, Oft and euen reckonings make long friends: I will oft summe vp my estate, with God; that I may knowe what I haue to expect, and answere for. Neither shall my score run on so long with God, that I shal not know my debts, or fear an Audit, or despaire of payment.

5

I account this body, nothing, but a close prison to my soule; and the earth a larger prison to my bodie. I may not break prison, till I be loosed by death: but I will leaue it, not vnwillingly, when I am loosed.

6

The common feares of the World are causelesse, and ill placed. No man feares to doe ill; euery man to suffer ill: wherein if we consider it well, we shall finde that we feare our best friends. For my part, I haue learned more of God and of my selfe, in one weeks extremitie, then all my whole lifes prosperitie had taught mee afore. And, in reason and common experience, prosperitie vsually makes vs forget our death: aduersitie, on the other side, makes vs neglect our life. Now (if wee measure both of these, by their effects) forgetfulnesse of death makes vs secure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulnesse of death; and watchfulnesse better than securitie: so much more beneficiall will I esteeme aduersitie, then prosperitie.

7

Euen grieve it selfe is pleasant to the remembrance, when it is once past: as ioy is, whiles it is present. I will not therefore, in my conceit, make any so great difference betwixt ioy and grieve: sith grieve past is ioyfull; and long expectation of ioy is grieuous.

8

Euery sickenesse is a little death. I will be content to die oft; that I may die once well.

- 9. Of

9

Of times those things which haue beene sweet in opinion, haue proved bitter in experience. I will therefore euer suspend my resolute iudgement, vntill the tryall and euent : in the meane while I will feare the worst, and hope the best.

10

In all diuine ^{and} morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couerousnes, then I affect this. In all these things alone, I professe neuer to haue enough. If I may increase them, therefore, either by labouring, or begging, or vsury, I shall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them : such am I to God ; Let him beat me, so he amend me : let him take all away from me, so he giue me himselfe.

12

There must not be one vniforme proceeding with all men, in reprehension : but that must vary according to the disposition of the reprobred. I haue seene some men as thornes, which, easily touched, hurt not ; but if hard and vnwarily, fetch blood of the hand : others, as nettles, which if they be nicely handled, sting and pricke ; but if hard and roughly pressed, are pulled vp without harme. Before I take any man in hand, I will knowe whether he be a thorne, or a nettle.

13

I will account no sinne little ; since there is not the least, but workes out the death of the soule. It is all one, whether I be drowned in the ebber shore, or in the midst of the deep Sea.

14 It

14

It is a base thing, to get goods, to keepe them. I see that God (which only is infinitely rich) holdeth nothing in his owne hands; but giues all to his creatures. But, if we will needs lay vp; where should we rather repose it, than in Christs treasure? The poore mans hand is the treasury of Christ. All my superfluitie shall be there hoorded vp: where I knowe, it shall be safely kept, and surely returned me.

15

The Schoole of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we must conceiue; and then beleeue: in the Schoole of God, wee must first beleeue; and then wee shall conceiue. He, that belieues no more than he conceiues, can neuer be a Christian; nor be a Philosopher, that assents without reason. In Natures Schoole, we are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may, I will conceiue: the rest I will beleeue and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16

No worldly pleasure hath any absolute delight in it; but as a Bee, hauing hony in the mouth, hath a sting in the tayle. Why am I so foolish, to rest my heart vpon any of them? and not rather labour to aspire to that one absolute good, in whom is nothing fauouring of griefe; nothing wanting to perfect happinesse.

17

A sharpe reproofe I account better, than a smooth deceit. Therefore when my friend checks me, I will respect it with thankfulnessse: when others flatter mee, I will suspect it, and rest in my owne censure of my selfe; who should be more priue (and lesse partiall) to my owne deseruings.

18 Extremitie

18

Extremities distinguisheth friends; worldly pleasures, like Physicians, give vs ouer whom once we lyen dying; yet the death-bed had most need of comfort. Christ Iesus standeth by vs in the pangs of death; and after death, at the barre of iudgement; not leauing them either in their bed or graue. I will vnderstand therefore to my best advantage, nor trust them. But for thee, O my Lord, which in mercy and truth canst not fayle me (whome I haue found euer faithfull and present in all extremities) Kill me, yet will I trust in thee.

19

Wee haue heard of so many thousand generations passed, and wee haue seene so many hundreth die within our knowledge; that I wonder, any man can make account to liue, one day. I will die dayly. It is not done before the time, which may be done at all times.

20

Desire oft times makes vs vnthankfull. For, who hopes for that hee hath not, vsually forgets that which he hath. I will not suffer my heart to roaue after high or impoossible hopes; lest I should, in the mean time, contemne present benefits.

21

In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe, with too much confidence (wherein euill shall be so much more vnwelcome and intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dejected: nor do either of them, without true contentation.

22

What is man, to the whole earth? What is earth, to the Heauen? What is heauen to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

E

23 There

23

There bee three vsuall causes of ingratitude, vpon a benefit receiued; Enuie, Pride, Countousnesse: Enuie, looking more at others benefits than our owne; Pride, looking more at our selues than the benefit; Countousnesse, looking more at what we would haue, than what wee haue. In goodturnes, I will neither respect the giuer, nor my selfe, nor the gift, nor others; but onely the intent and good wil from whence it proceeded. So shall I requite others great pleasures, with equall good will; and accept of small fauours, with great thankfulness.

24

Whereas the custome of the Worlde is, to hate things present, to desire future, and magnifie what is past; I will contrarily esteeme that which is present, best. For, both what is past, was once present; and what is future, will be present: future things next, because they are present in hope; what is past, least of all, because it cannot be present: yet somewhat, because it was.

25

Wee pitie the folly of the Larke, which (while it playeth with the feather, and stoupeeth to the glasse) is caught in the Fowlers net: and yet cannot see our selues alike made fooles, by Satan; who, deluding vs by the vaine feathers and glasses of the world, sodainly enwrappeth vs in his snares. Wee see not the nets indeede: it is too much that we shall feele them, and that they are not so easily escaped after, as before auoyded. O Lord, keep thou mine eyes from beholding vanitie. And though mine eyes see it, let not my heart stoope to it; but loath it a farre off. And, if I stoope at any time, and be taken; Set thou my soule at libertie: that I may say, My soule is escaped, euen as a bird out of the snare of the Fowler; the snare is broken, and I am deliuered.

26

In suffering euill, to looke ro' secundarie causes, without respect to the highest, maketh impatience. For so we bite at the stone; and neglect him that threw it. If wee take a blowe at our equall, we returne it with vsurie:

vsurie: if of a Prince, we repine not. What matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Again, in expectation of good, to looke to the first cause, without care of the second, argues idlenesse, and causeth want. As wee cannot helpe our selues, without God: so God will not ordinarily helpe vs, without our selues. In both, I will look vp to God; without repining at the means in one, or trusting them in the other.

27

If my money were anothers mans, I could but keepe it: onely the expending shewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it safely. God hath made me, not his Treasurer; but his Steward.

28

Augustines friend, *Nebridius*, not vainly hated a short answer, to a weightie & difficult question, because the disquisition of great truths requires time, and the determining is perilous: I wil as much hate a tedious and farre fetched answer to a short and easie question. For, as that other wrongs the truth, so this the hearer.

29

Performance is a binder. I will request no more fauour of any man than I must needs. I will rather choole to make an honest shift, than ouer much enthrall my selfe, by being beholding.

30

The world is a stage: Euery man an actor; and playes his part heere either in a Comedie or Tragedy. The good man is a Comedian; which (how-euer hee begins) endes merrily: but the wicked man acts a Tragedy; and therefore euer ends in horror. Thou seest a wicked man vaunt himselfe on this stage: stay till the last Act, and look to his end (as *Dauid* did) and see, whether that be peace. Thou wouldst make strange Tragedies, if thou wouldst haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, and thinks not that he is neere to the slaughter? whereas the lean beast, that toyles vnder the yoke, is farre enough from the Shambles. The best wicked man cannot be so snuied in his first shewes, as hee is pitiable in the conclusion.

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31 Of

31

Of all objects of Beneficence, I will choose either an old man, or a child; because these are most out of hope to requite. The one forgets a good turne: the other liues not, to repay it.

32

That, which *Pythagoras* said of Philosophers, is more true of Christians (for, Christianitie is nothing but a diuine and better Philosophie): Three sorts of men come to the Market: buyers, sellers, lookers on. The two first are both busie, and carefully distracted about their Market: onely the third liue happily; vsing the world, as if they vsed it not.

33

There be three things, which of all other I will neuer strue for; the wall, the way, the best seat. If I deserue well, a lowe place cannot disparage mee so much, as I shall grace it: if not, the height of my place shall adde to my shame; whiles euery man shall condemne me of pride, matched with vnworthinesse.

34

I see, there is not so much difference betwixt a man and a beast, as betwixt a Christian and a naturall man. For, whereas man liues but one life of reason, aboue the beast; a Christian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteousness; the life of glory begun, in the separation of the soule; the life of perfect glory, in the societie of the body, with the soule in full happinesse: The worst whereof is better by many degrees, than the best life of a naturall man. For, whereas the dignitie of the life is measured, by the cause of it (in which regarde the life of the plant is basest; because it is but from the iuyce, arising from the root, administered by the earth: the life of the brute creature better than it; because it is sensitiue: of a man better than it; because reasonable) and the cause of this life, is the spirit of GOD; so far as the spirit of God is aboue reason, so farre doth a Christian exceed a meer naturallist. I thank God much that hee hath made mee a man; but more that hee hath made mee a Christian: without which, I know not whether it had beene better for mee, to haue beene a beast, or not to haue beene.

35 Great

35

Great mens fauours, friends, promises, and dead mens shoos, I will esteeme; but not trust to.

36

It is a fearefull thing to sinne; more fearefull to delight in sinne; yet worse than worst, to boast of it. If therefore I can not auoide sinne; because I am a man: yet I will auoide the delight, defence and boasting of sin; because I am a Christian.

37

Those things, which are most eagerly desired, are most hardly both gotten, and kept; GOD commonly crosseing our desires, in what wee are ouer-feruent. I will therfore account all things as too good to haue, so nothing too deere to lose.

38

A true friend is not borne euery day. It is best to be courteous to all; entire with few. So may we perhaps haue lesse cause of ioy: I am sure lesse occasion of sorrow.

39

Secrecies, as they are a burden to the mind, ere they bee vitered: so are they no lesse charge to the receiuer, when they are vitered. I will not long after more inward secrets; lest I should procure doubt to my selfe, and ialous feare to the discloser: But as my mouth shall bee shut with fidelitie, not to blab them; so my eare shall not be too open to receiue them.

40

As good Physicians, by one receit, make way for another: so is it the safest course in practise; I will reueale a great secret to none, but whom I haue found faithfull in lesse.

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41 I

41

I will enioy all things in G O D, and G O D in all things; nothing in it selfe: So shall my ioyes neither change, nor perisb. For how-euer the things themselves may alter, or fade: yet he, in whom they are mine, is euer like him selfe; constant, and euerlasting.

42

If I would prouoke my selfe to contentation, I will cast downe my eyes to my inferiours; and there see better men in worse condition: if to humilitie, I will cast them vp to my betters; and so much more deiect my selfe to them, by how much more I see them thought worthy to be respected of others, and deserue better in themselves.

43

True vertue rests in the conscience of it selfe, either for reward, or censure. If, therefore, I know my selfe vp-right, false rumours shall not daunt me: if not answerable to the good report of my fauourers, I will my selfe finde the first fault; that I may preuent the shame of others.

44

I will account vertue the best riches, knowledge the next, riches the worst; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.

45

An honest word I account better, than a carelesse oath. I will say nothing but what I dare sweare, and will performe. It is a shame for a Christian, to abide his tongue a false Seruant, or his minde a loose Mistresse.

46

There is a iust and easie difference to be put betwixt a friend and an enemy; betwixt a familiar, and a friend: and much good vse to be made

made of all: but, of all, with discretion. I will disclose my selfe no whit to my enemy, somewhat to my friend, wholly to no man; least I should be more others, than mine own. Friendship is brittle stuffe. How know I, whether he, that now loues mee, may not hate me hereafter?

47

No man, but is an easie Iudge of his owne matters: and lookers on oftentimes see the more. I wil therefore submit my selfe to others, in what I am reprobued: but, in what I am praised, only to my selfe.

48

I wil not be so merry, as to forget God; nor so sorrowfull, to forget my selfe.

49

As nothing makes so strong and mortall hostilitie, as discord in religions: so nothing in the world vnites mens hearts so firmly, as the bond of faith. For, whereas there are three grounds of friendship, vertue, pleasure, profit; and, by all confessions, that is the surest, which is vpon vertue: it must needs follow, that what is grounded on the best, and most heavenly vertue, must be the fastest: which as it vnites man to God so inseparably, that no tentations, no torment's, nor all the gates of Hell can seuer him; so it vnites one Christian soule to another so firmly, that no outward occurrences, no imperfections in the party loued, can dissolue them. If I loue not the childe of God (for his owne sake, for his Fathers sake) more than my friend (for my commoditie, or my kinsman for blood) I neuer receiued any sparke of true heavenly loue.

50

The good dutie, that is differred vpon a conceit of present vnfitnessse, at last growes irksome; and there-vpon altogether neglected. I will not suffer my heart to entertaine the least thought of loathnesse towards the taske of deuotion, wherewith I haue stinted my selfe: but violently breake through any motion of vnwillingnes; not without a deep check to my selfe, for my backwardnesse.

51 Hearing

51

Hearing is a sense of great apprehension ; yet farre more subiect to deceit, then seeing : not in the maner of apprehending; but in the vncertainie of the object. Words are vocall interpreters of the mind; actions, real: and therefore how-euer both should speak according to the truth of what is in the heart ; yet words do more bely the heart, than actions. I care not what words I heare, when I see deedes. I am sure, what a man dooth, hee thinketh : not so alwaies, what he speaketh. Though I will not be so seuerate a censor, that, for some fewe euill actes, I should condemne a man of false-hartednesse: yet, in common course of life I need not be so mopish, as not to beleue rather the language of the hand, then of the tongue. Hee, that sayes well and doth well, is without exception commendable; but, if one of these must bee seuered from the other, I like him well that doth well, and saith nothing.

52

That, which they say of the Pelican ; that when the Shepheards, in desire to catch her, lay fire not far from her nest; which shee finding, and fearing the danger of her yong, seekes to blow out with her wings, so long till she burne her selfe, and makes her selfe a prey in an vnwise pittie to her young; I see morally verified in experience, of those which indiscreetely meddling with the flame of dissension kindled in the Church, rather encrease than quench it ; rather fire their owne wings than help others. I had rather bewaile the fire a farre off, then stirre in the coales of it. I would not grudge my almes to it, if those might abate the burning: but, since I see it is dayly increased with partaking, I will behold it with sorrow ; and meddle no otherwise than by prayers to God, and entreaties to men; seeking my own safetie, and the peace of the Church, in the freedom of my thought, and silence of my tongue.

53

That which is said of *Lucillaes* faction, that anger bred it, pride fostered it, and couetousnesse confirm'd it, is true of all Schismes; though with some inuersion. For, the most are bred through pride (whiles men, vpon an high conceit of themselves, scorne to goe in the common road, and affect singularitie in opinion); are confirmed through anger (whiles they stomach and grudge any contradiction), and are nourisht through couetousnes; whiles they seek ability to beare out their part. In some other,
again

again Couetousnesse obtains the first place, Anger the second, Pride the last. Herein therefore I haue bene alwaies wont to commend and admire the humilitie of those great and profound wits, whom depth of knowledge hath not led to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent al their forces to the establishment of receiued truths: accounting it greater glory to confirme an ancient veritie, than to deuise a new opinion (thogh neuer so profitable) vnknown to their predecessors. I will not reiect a truth; for meere noueltie (Olde truths may come newly to light; neither is God tyed to times, for the gift of his illumination): but I will suspect a nouell opinion, of vntrueth; and not certaine it, vnlesse it may be deduced from ancient grounds.

54

The eare and the eye are the minds receiuers: but the tongue is onely busied in expending the treasure receiued. If therefore the reuenues of the mind be vttered as fast or faster than they are receiued; it cannot be, but that the minde must need be held bare, and can neuer lay vp for purchase. But, if the receiuers take in still with no vtterance, the mind may soone grow a burden to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; lest I be couetous: nor spend much, and store vp little; lest I be prodigall and poore.

55

It is a vainglorious flattery for a man to praise himselfe: An enuious wrong to detract from others. I will therefore speake no ill of others; no good of my selfe.

56

That which is the miserie of Trauailers, to finde many hostes, and few friends, is the estate of Christians in their pilgrimage to a better life. Good friends may not, therefore, be easily forgone: neither must they be vled as suits of apparell; which when we haue worn threed-bare, wee cast off, and call for new. Nothing, but death or villany, shall diuorce me from an olde friend; but still I will follow him so farre, as is either possible or honest: And then I will leaue him, with sorrow.

57

True friendship necessarily requires Patience. For, there is no man, in whom I shall not mislike somewhat, and who shall not, as I say, mislike some

somewhat, and who shall not, as iustly, mislike somewhat in mee. My friends faults therefore, if little, I will swallow and digest; if great, I will smother them: how-euer, I will winke at them, to others; but, louingly notifie them to himselfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A small iniurie shall goe as it comes: a great iniurie may dine or suppe with me; but none at all shall lodge with me. Why should I vex my selfe, because another hath vexed me?

59

It is good dealing with that, ouer which wee haue the most power. If my state will not bee framed to my minde, I will labour to frame my minde to my estate.

60

It is a great misery to be either alwaies or neuer alone: society of men hath not so much gayne as distraction. In greatest companie I will be alone to my selfe; in greatest priuacie, in company with God.

61

Griefe for things past that cannot bee remedied, and care for things to come that cannot be preuented, may easily hurt; can neuer benefit me. I will therefore commit my selfe to God in both, and enioy the present.

62

Let my estate bee neuer so meane, I will euer keepe my selfe rather beneath, than either leuell, or aboue it. A man may rise, when he will, with honour: but cannot fall, without shame.

63

Nothing doth so befoole a man, as extreame passion. This doth both make them fools, which otherwise are not; and shew them to be foolcs, that

that are so. Violent passions, if I cannot tame them, that they may yeeld, to my ease; I will at least smother them by concealment; that they may not appeare, to my shame.

64

The minde of man, though infinite in desire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour first to knowe what I needs must, for their use: next, what I best may, for their conuenience.

65

Though time be precious to mee (as all irreuocable good things deserve to be) and of all other things I would not be lavish of it; yet I will account no time lost, that is either lent to, or bestowed vpon my friend.

66

The practises of the best men are more subiect to error then their speculations: I will honour good examples: but I will liue by good precepts.

67

As charity requires forgetfulnesse of euill deeds: so Patience requires forgetfulnesse of euill accidents. I will remember euils past, to humble me; not to vex me.

68

It is both a misery and a shame for a man, to be a Bankrupt in loue: which hee may easily pay; and bee neuer the more impouerished. I will be in no mans debt, for good will: but wil at least returne euerie man his owne measure; if not with vsurie. It is much better to bee a Creditor, than a Debtor, in any thing; but especially of this: yet of this I will so be content to bee a debtor, that I will alwaies bee paying it where I owe it; and yet neuer will haue so payd it, that I shall not owe it more.

69 The

69

The Spanish prouerb is too true; Dead men & absent find no friends. All mouthes are boldly opened, with a conceit of impunity. My eare shall be no graue to bury my friends good name. But as I will bee my present friends selfe: So will I be my absent friends deputie; to say for him what he would (and cannot) speake for himselfe.

70

The losse of my friend, as it shall moderately grieue me; so it shall another way much benefit me, in recompense of his want: for it shall make me thinke more often, and seriously of earth, and of heauen. Of earth, for his body which is repored in it: Of Heauen, for his soule which possesseth it before me: Of earth, to put me in mind of my like frailtie and mortalitie: Of Heauen to make me desire, and (after a sort) emulate his happinesse and glorie.

71

Variety of objects is wont to cause distraction: when againe a little one, laid close to the eye (if but of a penie breadth) wholly takes vp the sight; which could else see the whole halfe Heauen at once. I will haue the eyes of my minde euer forestalled, & filled with these two objects; the shortnes of my life, eternitie after death.

72

I see that hee is more happy, that hath nothing to lose, than hee that loseth that which hee hath. I will therefore neither hope for riches, nor feare pouerty.

73

I care not so much in any thing, for multitude, as for choyce. Bookes and friends I will not haue many: I had rather seriously conuerse with a few, than wander amongst many.

74 The

74

The wicked man is a very coward, and is afraid of every thing. Of God; because he is his enemy: of Satan, because he is his tormenter: of Gods creatures, because they (joyning with their Maker) fight against him: of himselfe, because hee beares, about him, his owne accuser and executioner. The godly man contrarily, is afraid of nothing. Not of GOD, because hee knowes him his best friend: and therefore will not hurt him: not of Satan; because he cannot hurt him; not of afflictions, because he knowes they proceed from a loving God; and end to his owne good: not of the creatures; since the very stones of the field are in league with him: not of himselfe; since his conscience is at peace. A wicked man may be secure, because he knowes not what hee hath to feare; or desperate, through extremitie of feare: but, truly courageous hee cannot be. Faithlesnes cannot chuse but bee false hearted. I will ever, by my courage, take triall of my faith: By how much more I feare, by so much lesse I beleue.

75

The godly man liues hardly, and (like the Ant) toyles here, during the Summer of his peace, holding himselfe short of his pleasures; as looking to provide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally lash out all his ioyes, in the time of his prosperitie; and (like the Grasshopper) singing merrily all Summer, is starved in Winter. I will enjoy the present, that I will lay vp more for hereafter.

76

I have wondered oft, and blushed for shame, to read in meeke Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them); such notable precepts for a constant settlednesse and tranquillitie of mind; and to compare it with my own disposition, & practise: whom I have found too much drouping and dejected, vnder small crosses; and easily againe carried away, with little prosperity: To see such courage and strength to contemn death, in those which thought they wholly perished in death; and to finde such faith in hartednes in my selfe, at the first conceit of death: who yet am thoroughly perswaded of the future happinesse of my soule. I haue the benefite of nature as well as they; besides infinite more helps that

F

that they wanted. Oh the dulnes and blindnes of vs vnworthy Christians I that suffer Heathens, by the dimme candle-light of Nature, to go further then we by the cleare Sunne of the Gospell: that an indifferent man could not tell by our practise, whether were the Pagan. Let me neuer for shame account my selfe a Christian, vnlesse my Art of Christianity haue imitated and gone beyond nature, so far, that I can finde the best heathen as farre belowe mee in true resolution, as the vulgar sort were belowe them. Else, I may shame religion: it can neither honest nor helpe me.

77

If I would be irreligious & vnconscionable, I would make no doubt to be rich. For, if a man will defraude, dissemble, forweare, bribe, oppress, serue the time, make vse of all men for his owne turne, make no scruple of any wicked action for his aduantage; I cannot see, how he can escape wealth and preferment. But, for an vpriight man to rise, is difficult: while his conscience straightly curbes him in, from every vniust action; and will not allow him to aduance himselfe, by indirect meanes. So, riches come seldome easily, to a good man; seldome hardly, to the consciencelesse. Happie is that man, that can be rich with trueth, or poore with contentment. I will not enuie the grauell, in the vniust mans throat. Of riches let me neuer haue more, than an honest man can beare away.

78

God is the God of order; not of confusion. As therefore, in naturall things, hee vseth to proceed from one extreame to another by degrees, through the meane: so doeth hee, in spirituall. The Sunne riseth not at once to his highest, from the darknes of midnight; but first sends forth some feeble glimmering of light, in the dawning; then looks out with weak and waterish beames; and so, by degrees, ascends to the midst of heauen. So, in the seasons of the yeare, we are not one day scorched with a Sommer heate; and, on the next, frozen with a suddaine extremitie of cold. But winter comes on softly; first by cold dewes, then hoare frosts, vntill at last it descend to the hardest weather of all: such are Gods spirituall proceedings: Hee neuer brings any man from the estate of sinne, to the estate of glorie, but through the state of grace. And, as for grace, he seldome brings a man from grosse wickednes to any eminence of perfection. I will be charitably ielous of those men, which from notorious lewdnesse leape at once into a sodaine forwardnesse of profession. Holynesse doth not, like *Jonas* gourd, growe vp in

a night. I like it better, to go on, soft and sure, than for an hastie fit to run my selfe out of winde; and, after, stand still and breath me.

79

It hath beene sayd of old, To doe well and heare ill, is princely. Which as it is most true, by reason of the enuie which followes vpon iustice: so is the contrarie no lesse iustified, by many experiments; To doe ill, and to heare well, is the fashion of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of Parasites; which as Rauens to a carcasle, gather about great men. Neither is there any so great miserie in greauell as this, that it conceales men from themselves; and when they will needs haue a sight of their owne actions, it shews them a false glasse to looke in: Meannesse of state (that I can finde) hath none so great inconuenience. I am no whit sory, that I am rather subiect to contempt, than flattery.

80

There is no earthly blessing so precious, as health of body: without which all other worldly good things are but troublesome. Neither is there any thing more difficult, than to haue a good soule, in a strong and vigorous bodie (for, it is commonly seen, that the worse part drawes away the better): But to haue an healthfull and sound soule, in a weake sickly bodie, is no noueltie; whiles the weaknesse of the bodie is an helpe to the soule; playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not bee ouer-glad of health, nor ouer-fearfull of sicknes. I will more feare the spiritvall hurt, that may follow vpon health; than the bodily paine, that accompanys sicknesse.

81

There is nothing more troublesome to a good minde, than to doe nothing. For, besides the furtherance of our estate, the mind doth both delight, and better it selfe with exercise. There is but this difference then betwixt labour and idlenesse; that labor is a profitable and pleasant trouble: idlenesse, a trouble both vnprofitable and comfortlesse. I will bee euer doing something; that either God when he commeth, or Satan when he tempteth, may find me busied. And yet, since (as the old prouerb is) Better it is to be idle than effect nothing; I will not more hate doing nothing, than doing something to no purpose. I shall doe good, but a while; let mee strue to doe it, while I may.

A faithfull man hath three eyes : The first of sense , common to him with brute creatures: the second of reason, common to all men: the third, of faith, proper to his profession : whereof each looketh beyond other; and none of them medleth with others objects. For, neither doth the eye of sense reach to intelligible things and matters of discourse: nor the eye of reason to those things which are supernaturall and spirituall : neither doth faith looke downe , to things that may bee sensibly seene. If thou discourse to a brute beast of the depths of Philosophy, neuer so plainly, hee vnderstands not, because they are beyond the viewe of his eye; which is onely of sense: If to a meer carnall man, of diuine things; he perceiuerh not the things of GOD: neither indeede can doe; because they are spirituallly discerned. And therefore no wonder if those things seeme vnlikely, incredible, impossible, to him, which the faithfull man (hauiug a proportionable meanes of apprehension) doth as plainly see, as his eye doth any sensible thing. Tell a plaine country-man, that the Sun, or som higher or lesser star is much bigger than his Cart-wheele; or, at least, so many scores bigger than the whole earth ; he laughes thee to scorn, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reason, doth as plainly see and acknowledge this truth, as that his hand is bigger than his penne. What a thicke mist, yea what a palpable, and more then Egyptian darknesse, dooth the naturall man liue in! what a world is there, that he doth not see at all! and how little doth he see in this, which is his proper element ! There is no bodily thing but the brute creatures see as wel as he; and som of them better. As for his eye of reason, how dim is it in those things which are best fitted to it ! what one thing is there in nature, which he doth perfectly know ? what herb, or flower, or worm that he treads on, is there whose true essence he knoweth ? No, not so much, as what is in his owne boosome ; what it is, where it is, or whence it is that giues Being to himselfe: But, for those things which concern the best world, he doth not so much as confusedly see them; neither knoweth whether they be. He sees no whit into the great and awfull Maiesty of God. He discernes him not in all his creatures, filling the world with his infinite and glorious presence. He sees not his wise providence, ouerruling all things, disposing all casuall euents, ordering all sinfull actions of men to his owne glory. He cōprehends nothing of the beautie, maiesty, power and mercy of the Sauour of the world, sitting in his humanitie at his Fathers right hand. He sees not the vnspēakable happinesse of the glorified soules of the Saints. Hee sees not the whole heauenly cōmon-wealth of Angels (ascending & descending to the behoofe of Gods children) waiting vpon him at all times inuisibly (not excluded

excluded with closenes of prisons, nor desolatenes of wildernesses) and the multitude of euill spirits pasing and standing by him, to tempt him vnto euill: but, like vnto the foolish birde when hee hath hid his head that he sees no bodie, he thinkes himselfe altogether vnseen; and then counts himselfe solitary, when his eye can meeet with no companion. It was not without cause, that wee call a meer foole a naturall. For, how-euer worldlings haue still thought Christians Gods fooles, wee knowe them the fooles of the world. The deepest Philosopher that euer was (sauiug the reuerence of the Schools) is but an ignorant sot, to the simplest Christian. For, the weakest Christian may, by plaine information, see somewhat into the greatest mysteries of Nature; because he hath the eye of reason common with the best: but the best Philosopher by all the demonstration in the world, can conceiue nothing of the mysteries of godlinesse, because hee vterly wants the eye of faith. Though my insight into matters of the world be so shallow, that my simplicitie moueth pitie, or maketh sport vnto others: it shall bee my contentment and happines, that I see further into better matters. That, which I see not, is worthlesse; and deserues little better than contempt: that, which I see, is vnspokeable, inestimable, for comfort, for glory.

83.

It is not possible, for an inferiour to liue at peace, vnlesse hee haue learned to be contemned. For, the pride of his Superiours, and the malice of his equals and inferiours, shall offer him continuall and inuitable occasions of vnquietnesse. As contentation is the mother of inward peace with our selues: so is humilitie the mother of peace with others. For, if thou bee vile in thine owne eyes first, it shall the lesse trouble thee to be accounted vile of others. So that a man of an high heart, in a lowe place, cannot want discontentment: whereas a man of lowly stomake can swallow and digest contempt, without any distemper. For, wherein can he be the worse for being contemned, who out of his owne knowledge of his defects did most of all contemn himself? I shuld be very improuident, if in this calling I did not look for daily contempt; wherein we are made a spectacle to the World, to Angels, and men. When it comes, I will either embrace it, or contemne it; Embrace it, when it is within my measure; when aboue, contemne it. So embrace it, that I may more humble my selfe vnder it: and so contemne it, that I may not giue heart to him that offers it; nor disgrace him, for whose cause I am contemned.

84

Christ raised three dead men to life: One newly departed; another on the Bere; a third smelling in the graue; to shew vs, that no degree of

F 3

death is so desperate, that it is past helpe. My sins are many, & great: yet if they were more, they are farre belowe the mercy of him that hath remitted them, and the value of his ranome that hath payed for them. A man hurts himselfe most by presumption: but we cannot doe God a greater wrong, than to despaire of forgiuenes. It is a double iniury to God, first that we offend his iustice by sinning; then that we wrong his mercie, with despairing &c.

85

For a man to be wearie of the world through miseries that he meets with (and for that cause to couer death) is neither difficult, nor commendable; but rather argues a base weakenesse of minde. So it may bee a cowardly part, to contemne the vtmost of all terrible things, in a feare of lingering misery: but, for a man either liuing happily heere on earth, or resolving to liue miserably, yet to desire his remouall to Heauen, doth well become a true Christian courage; and argues a notable mixture of patience and faith. Of patience, for that hee can and dare abide to liue sorowfully: of faith, for that hee is assured of his better Becing otherwise; and therefore prefers the absent ioyes hee looks for, to those hee feesles in present. No sorrow shall make mee with my selfe dead, that I may not be at all. No contentment shall hinder me from wishing my selfe with Christ, that I may be happier.

86

It was not for nothing that the wise Creator of all things hath placed gold & siluer, and all precious minerals vnder our feete to be trode vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: wheras he hath placed the noblest part of his creation aboue our heads: and that so open to our view, that wee cannot choose but euery moment beholde them. Wherein what did he els intend, but to draw away our mindes from these worthlesse, and yet hidden treasures, (to which he foresaw we would be too much addicted) and to call them to the contemplation of those better things, which (beside their beautie) are more obuius to vs; that in them we might see and admire the glory of their Maker, and withall seeke our owne. How do those men wrong themselves, and misconstrue God, who (as if he had hidden these things, because he would haue them sought, & laide the other open for neglect) bend themselves wholly to the seeking of these earthly commodities! and do no more mind Heauen, than if there were none. If we could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher

higher we goe, the more puritie and perfection we finde! (So earth is the very drosse and dregs of all the elements: water somewhat more pure than it; yet also more feculent than the aire aboue it: the lower aire lesse pure than his vppermost regions; & yet they as far inferior, to the lowest heauens: which againe are more exceeded by the glorious and empyriall seate of God, which is the heauen of the iust): Yet these brutish men take vp their rest, and place their felicitie in the lowest and worst of all Gods workmanship; not regarding that, which with it owne glorie can make them happie. Heauen is the proper place of my soule: I will send it vp thither continually in my thoughts, while it sojournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, than to know himselfe: he needes no more pleasure, than to content himselfe: no more victorie, than to ouercome himself: no more riches, than to enioy himselfe. What footes are they that seek to know all other things, and are strangers in themselves? that seeke altogether to satisfie others humors, with their owne displeasure: that seek to vanquish kingdoms and Countries, when they are not Masters of themselves: that haue no hold of their owne hearts; yet seeke to be possessed of all outward commodities. Goe home to thy selfe, first, vaine hart: and when thou hast made sure worke there, (in knowing, contenting, ouercomming, enioying thy selfe) spend all the superfluitie of thy time and labour, vpon others.

88

It was an excellent rule that fell from Epicure (whose name is odious to vs, for the father of loosenes); That if a man would be rich, honorable, aged he should not strue so much to adde to his wealth, reputation, yeers, as to detract from his desires. For certainly in these things which stand most vpon conceit, hee hath the most that desireth least. A poore man, that hath little, and desires no more, is in truth richer than the greatest monarch, that thinketh he hath not what he should or what he might, or that grieues there is no more to haue. It is not necessity, but ambition, that sets mens hearts on the rack. If I haue meat, drink, apparell, I will learne therewith to bee content. If I had the World full of wealth beside, I could enioy no more than I vse: the rest could please me no otherwise but by looking on. And why can I not thus solace my selfe, while it is others?

89

An inconstant and wauering mind, as it makes a man unfit for Societie (for that there can be no assurance of his wordes, or purposes; neither can we build on them, without deceit): so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himself (for a rowling stone gathers no mosse; and the mind while it would be euerie thing, proues nothing. Oft changes cannot be without losse): Yea, it keeps him from inioying that which he hath attained For, it keeps him euer in work; building, pulling down, selling, chāging, buying, cōmanding, forbidding. So, whiles he can be no other mans friend, he is the least his owne. It is the safest course for a mans profit, credit, and ease, to deliberate long, to resolute surely; hardly to alter, not to enter vpon that whose end he foresees not answerable; and when he is once entred, not to surceale till he haue attained the end he fore-saw. So may he, to good purpose, begin a new work, when he hath well finished the olde.

90

The way to Heauen, is like that which *Jonathan* and his armour-bearer passed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, foule, and thorny: whereto wee must make shifte to climbe, on our hands, and knees; but when we are come vp, there is victory and triumph. Gods children haue three suits of apparell (whereof two are worne dayly, on earth; the third layd vp for them, in the ward-robe of Heauen): They are euer either in black, mourning; in red, persecuted; or in white, glorious. Any way shall bee pleasant to me, that leads vnto such an end. It matters not, what ragges or what colours I weare with men; so I may walke with my Sauour in white, and raigne with him in glory.

91

There is nothing more easie, than to say Diuinity by rote: and to discourse of spirituall matters from the tongue or penne of others: but to heare God speake it to the soule, and to feele the power of religion in our selues, and to expresse it out of the truth of experience within, is both rare and hard. All that we feele not in the matters of God, is but hypocrisie: and therefore the more wee profess, the more we sin: it will neuer be well with me, till in these greatest things I bee carelesse of others censures, searefull onely of Gods and my owne: till sound experience haue really catechized my heart, and made me know God, and my Sauour otherwise, than by words; I will neuer be quiet till

I can see, and feele, and taste God: my hearing I wil account as only seruing to effect this, and my speech onely to expresse it.

92

There is no enemy can hurt vs but by our owne hands. Sathan could not hurt vs, if our owne corruption betrayed vs not: afflictions cannot hurt vs without our own impatience: tentations cannot hurt vs without our owne yeildance: death could not hurt vs without the sting of our owne sins: linne could not hurt vs without our owne impenitence: how might I defie all things, if I could obtaine not to bee my owne enemy? I loue my selfe too much, and yet not enough. O God teach me to wish my selfe but so well as thou wilt me, and I am safe.

93

It grieues mee to see all other creatures so officious to their maker in their kinde: that both windes & sea, and heauen, and earth, obey him with all readines, that each of these heares other, and al of them their Creator; though to the destruction of themselues; and man only is rebellious, imitating herein the euil spirits, who in the receipt of a more excellent kinde of reason, are yet more peruerse: hence it is, that the Prophets are oft-times faine to turne their speech to the earth, voyd of all sense and life; from this liuing earth informed with reason: that onely which should make vs more plyable, stifneth vs. God could force vs (if he pleased,) but he had rather incline vs by gentlenesse. I must stoope to his power, why do I not stoope to his wil? it is a vaine thing to resist his voice, whose hand wee cannot resist.

94

As all naturall bodies are mixt: so must all our morall disposition: no simple passion doth well. If our ioy be not allayd with sorrow, it is madnesse: and if our sorrow bee not tempered with some mixture of ioy it is hellish & desperate: if in these earthly things we hope without all doubt; or feare without all hope, we offend on both sides; if we labor without all recreation, we grow dull and hartlesse: if we sport ourselues without all labour, we grow wild and vnprofitable; these compositions are wholsome as for the body, so for the mind; which thogh it be not of a compounded substance, as the body: yet hath much varietie of qualities and affections, and those contrary to each other. I care not how simple my heauenly affections are, which the more free they are from composition, are the neerer

neerer to God: nor how cōpounded my earthly, which are easily subiect to extremities: if ioy come alone, I will aske him for his fellowe: and euermore in spight of him, couple him with his contrary: that so while each are enemies to other, both may be friends to me.

Ioy and sorow are hard to conceale: as from the countenance, so from the tong: there is so much correspondence betwixt the heart and tongue, that they will moue at once: euery man therefore speaks of his owne pleasure & care: the Hunter & Falconer of his games, the plow-man of his teame, the soldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him: the rarenesse of Christian cōmunication, argues the commō pouerty of grace. If Christ be not in our heartes, wee are godlesse: if he bee there without our ioy, wee are senseles: if wee reioyce in him, and speak not of him, we are shamefully vnthankfull: euery man taketh, yea raiseth occasion to bring in speech of what he liketh: as I will thinke of thee alwaies, O Lord, so it shall be my ioy to speake of thee often: and if I find not opportunity, I will make it.

When I see my Sauour hanging in so forlorne a fashion, vpon the crosse; his head drouping down; his temples bleeding with thornes; his hands and feet with the nailes; and side with the speare; his enemies round about him, mocking at his shame, and insulting ouer his impotence: how should I thinke any otherwise of him, then, as himself complaineth, forsaken of his father? but when again I turne mine eyes, and see the sun darkned, the earth quaking, the rocks rent, the graues opened, the theefe confessing, to giue witnes to his deity; and when I see so strong a guard of prouidence ouer him, that all his malicious enemies are not able so much as to break one bone of that body, which seemed carelesly neglected: I cannot but wonder at his glory, and safety: God is euer neer, though oft vnseene: and if he winke at our distresse, he sleepeth not: the sense of others must not be iudges of his presence, and care: but our faith: what care I, if the world giue me vp for miserable, whiles I am vnder his secret protection? O Lord, since thou art strong in our weaknes, and present in our senselesnesse: giue mee but as much comfort in my sorrow, as thou giuest me security, and at my worst I shall be well.

97

In sins and afflictions our course must be contrary : we must begin to detest the greatest sin first, and descend to the hatred of the least, we must first begin to suffer small afflictions with patience, that we may ascend to the indurance of the greatest : then alone shall I be happy, when by this holy method, I have drawne my soule to make conscience of the least euill of sinne, and not to shrink at the greatest euill of affliction.

98

Prescription is no plea against the King : much lesse can long custome plead for error against that our supream Lord, to whome a thousand yeares are but as yesterday : yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, nor to speake against an euill vs : hath an ill custome lasted long ? it is more then time it were abrogated : age is an aggravation to sinne : Heresie or abuse, if it be gray-headed, deserues sharper opposition ; to say I will doe ill because I haue done so, is perillous and impious presumption : continuance can no more make any wickednesse safe, then the author of sinne, no Diuell : if I haue once sinned, it is too much : if oft, woe be to me, if the iteration of my offence cause boldnesse, and not rather more sorrow, more detestations woe be to me and my sin, if I be not the better because I haue sinned.

99

It is strange to see the varieties, and proportion of spirituall and bodily diets : there be some creatures, that are fatted and delighted with poysons : others liue by nothing but ayre ; and some (they say) by fire ; others will taste no water, but muddy : others feede on their fellows, or perhaps on part of themselves : others, on the excretions of nobler creatures ; some search into the earth for sustenance, or diue into the waters ; others content themselves with what the vpper earth yeelds them without violence : All these and more, are answered in the palate of the soule : there be some (yea the most) to whom sin which is of a most venomous nature, is both food and dainties ; others that think it the only life, to feed on the popular ayre of applause ; others, that are neuer well out of the fire of contention ; and that wilfully trouble all waters with their priuat humors & opinions ; others, whose cruelty delights in oppression, & blood ; yea, whose enuy gnawes vpon their own hearts ; others, that take pleasure to reuiue the wicked and foule heresies of the greater wits of the

the formertimes; others, whose worldly mindes roote altogether in earthly cares; or who not content with the ordinary prouision of doctrine, affect obscure subtilties, vnkowne to wiser men: others whose too indifferent mindes feed on what euer opinion comes next to hand, without any carefull disquisition of truth; so some feed soule: others (but few) cleane and whole some. As there is no beast vpon earth, which hath not his like in the sea, & which perhaps is not in some sort paralleled in the plants of the earth: so there is no bestiall disposition, which is not answerably found in some men. Mankind therefore hath within it selfe his Goats, Chameleons, Salamanders, Camels, Wolues, Dogges, Swine, Moles, and what euer sorts of beasts: there are but a few men amongst men: to a wise man the shape is not so much as the qualities: If I be not a man within, in my choyles, affections, inclinations; it had beene better for mee to haue beene a beast without: A beast is but like it selfe; but an euill man is halfe a beast, and halfe a Diuell.

100

Forced fauours are thanklesse: and commonly with noble minds find no acceptation; for a man to glue his soule to God when he sees he can no longer hold it: or to bestow his goods, when he is forced to part with them: or to forsake his sin, when he cannot follow it, are but vnkind and colde obediences: God sees our necessitie, and scornes our compelled offers; what man of any generous spirit will abide him selfe made the last refuge of a craied, denied, and constrained courtesie? while God giues me leaue to keepe my soule, yet then to bequeath it to him: and while strength and opportunity serue mee to sinne, then to forsake it; is both accepted and crowned: God lothes neither grudged, nor necessary gifts: I will offer betimes, that hee may vouchsafe to take: I will giue him the best, that he may take all.

O God giue mee this grace, that I may giue thee my selfe, freely, and seasonably: and then I know thou canst not but accept mee, because this gift is thine owne.

FINIS.

MEDITATIONS

AND VOWES;

DIVINE & MORALL:

A THIRD CENTVRY.

BY Ios: HALL.



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TO THE RIGHT WORSHIPFULL, SIR

EDMUND BACON, Knight, increase of
*Honour, strength of body, perfection
of Vertue.*



*S*r, There is no wise man would give his thoughts for all the world : Which as they are the most pleasing and noble businesse of man, being the naturall and immediate issue of that reason, wherby he is severed from brute creatures: So they are in their use most beneficiall to our selves, and others. For, by the meanes heereof, wee enjoy both God and our selves; and hereby wee make others partners of those rich excellencies, which God hath hid in the mind. And though it be most easie and safe, for a man, with the Psalmist, to commune with his owne heart in silence; yet is it more behoouefull to the common good, for which (both as men and Christians) wee are ordained, that those thoughts, which our experience hath found comfortable and fruitfull to our selves, should (with neglect of all censures) be communicated to others. The concealment whereof (me thinkes) can proceed from no other ground, but either timorousness, or enuy. Which consideration hath induced mee to clothe these naked thoughts in plaine and simple words, and to aduenture them into the light, after their fellowes: Consecrating them the rather to your name, for that (besides all other respects of dutie) they are part of those Meditations, which in my late peregrination with you, tooke mee up under the solitary hills of Ardena; wanting as then the opportunitie of other employment. I offer them to you, not for that your selfe is not stored with choyce of better; but as poore men use to bring presents to the rich: If they may carrie acceptation from you, and bring profite vnto any soule, it shall abundantly satisfie me, who should thinke it honour enough, if I might bee vouchsafed to bring but one pinne towards the decking of the spouse of Christ; whiles others, out of their abundance, adorne her with costly robes, and rich medals. I commend their success to God, their patronage to you, their use to the world. That God multiply his rare fauours vpon you, and your worthy Ladie, and goe you on to fauour

Your Worships humbly deuoted,

G 2

I O S. H A L L.

Approved: _____
 Date: _____



MEDITATIONS

And

U O W E S.

Good men are placed by God as so many stars in the lower firmament of the world. As they must imitate those heavenly bodies, in their light & influence; so also in their motions; and therefore as the Planets haue a course proper to themselves, against the sway of the heauen that carries them about; so must each good man haue a motion out of his owne iudgement, contrary to the customs and opinions of the vulgar; finishing his owne course with the least shewe of resistance. I will neuer affect singularitie, except it bee among those that are vicious. It is better to doe, or thinke well alone, then to followe a multitude in euill.

2

What strange varietie of actions doth the eye of GOD see at once round about the compasse of the earth, and within it! Some building houses; some deluing for merals: som marching in troupes, or encamping one against another; some bargaining in the market; some trauellling on their way; some praying in their closets: others quaffing at the Tauerne; some rowing in the Gallies; others dallying in their chambers; & in short, as many different actions as persons: yet all haue one common intention of good to themselves, true in some; but in the most, imaginary. The glorified Spirits haue but one vniforme work, wherein they all ioyne, the praise of their Creator. This is one difference betwixt the Saints aboue and below; They aboue are free both from businesse and distraction: these belowe, are free (though not absolutely) from distraction, not at all from businesse. Paul could thinke of the cloke

G 3

that

that he left at *Trau*; and of the shaping of his skins for his tents: yet, through these he look't still at heaven. This world is made for businesse: my actions must vary according to occasions: my end shall bee but one, and the same now on earth, that it must be one day in heaven.

3

To see how the Martyrs of God died, and the life of their persecutors, would make a man out of love with life, and out of all feare of death. They were flesh and blood, as well as wee; life was as sweet to them, as to vs; their bodies were as sensible of paine as ours; wee goe to the same heaven with them. How comes it then, that they were so couragious in abiding such torments in their death, as the very mention strikes horror into any reader; and we are so cowardly in encountering a faire and naturall death? If this valour had been of themselves, I wold neuer haue looked after them in hope of imitation. Now, I know it was he for whom they suffered, and that suffered in them, which sustained them. They were of themselves as weak as I; and God can be as strong in me, as he was in them. O Lord thou art not more vnable to giue me this grace; but I am more vnworthy to receiue it: and yet thou regardest not worshines, but mercie. Giue me their strength, and what end thou wilt.

4

Our first age is all in hope. When we are in the womb, who knows whether wee shall haue our right shape and proportion of bodie, being neither monstrous nor deformed? When we are born, who knowes whether with the due features of a man, we shall haue the faculties of reason and vnderstanding? When yet our progresse in yeeeres discovereth wit or folly; who knowes, whether with the power of reason we shal haue the grace of faith to be christians? and when wee begin to professe well, whether it bee a temporary, and seeming, or a true and sauing faith? Our middle age is halfe in hope for the future, and halfe in prooffe for that is past: Our olde age is out of hope, and altogether in prooffe. In our last times therefore wee know, both what wee haue beene, and what to expect. It is good for youth to looke forward, and still to propound the best things vnto it selfe; for an old man to looke backward, and to repent him of that wherein he hath failed, and to recollect himselfe for the present: but in my middle age, I will looke both backward and forward; comparing my hopes with my prooffe; redeeming the time, ere it be all spent, that my recouerie may preuent my repentance. It is both a folly and misery to say, This I might haue done.

It

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now both wayes the soule may be sure; since hee neither calleth for those debts which hee hath once forgiuen; nor withdraweth those fauours, and that heauen which he hath promised: But as hee is a mercifull creditor to forgiue, so is he a true debtor to pay whatsoeuer he hath vnder taken: whence it is come to passe, that the penitent sinner owes nothing to God but loue and obedience, and God owes still much and all to him: for hee owes as much as hee hath promised, and what hee owes by vertue of his blessed promise, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whose debt-books we run bouerly forward till the summe be endlesse; yet owes vs more, and bids vs looke for payment. I cannot deserue the least fauour he can giue; yet will I as confidently challenge the greatest, as if I deserved it: Promise indebreth no lesse then loane or desert.

6

It is no small commendation to manage a little well: he is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praise of the estate, not of the person. I will study more how to giue a good account of my little, then how to make it more.

7

Many Christians doe greatly wrong themselves with a dull and heauie kind of sullenness; who, not suffering themselves to delight in any worldly thing, are thereupon oft times so hartlesse, that they delight in nothing. These men, like to carelesse guests, when they are invited to an excellent banquet, lose their dainties for want of a stomacke; and lose their stomacke for want of exercise. A good conscience keepes alwayes good cheere: he cannot chuse but fare well that hath it, vnlesse hee lose his appetite with neglect and slouthfulness. It is a shame for vs Christians, not to find as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practise of their sinnes.

8

A wife Christian hath no enemies. Many hate and wrong him; but he loues all men, and all pleasure him. Those that professe loue to him, pleasure him with the comfort of their sociētie, and the mutuall reflection of friendship: those that professe hatred, make him more warie of his wayes; shew him faults in himselfe, which his friends would either not haue espied, or not censured; send him the more willingly to seeke fauour aboue: And as the worst doe bestead him, though against their willes; so he againe doth voluntary good to them. To doe euill for euill, as *Isab* to *Abner*, is a sinfull weaknesse: To doe good for good, as *Ahasuerus* to *Mordecai*, is but naturall iustice: To doe euill for good, as *Iudas* to *Christ*, is vnthankfulnesse and villanie: Only to doe good for euill, agrees with Christian profession. And what greater worke of friendship, then to doe good? If men will not be my friends in loue, I will perforce make them my friendes in a good vse of their hatred. I will bee their friende, that are mine, and would not be.

9

All temporall things are troublefom: For if wee haue good things, it is a trouble to forgoe them; and when we see they must be parted from, either we wish they had not been so good, or that wee neuer had enioyed them. Yea, it is more trouble to lose them, than it was before ioy to possesse them. If, contrarily, wee haue euill things; their very presence is troublesome; and still wee wish that they were good, or that wee were disburdened of them. So good things are troublesome in euēnt, euill things in their vse. They in the future, these in present: they, because they shall come to an ende, these because they doe continue. Tell me, thy wife, or thy childe lyes dying, and now makes vp a louing and dutifull life, with a kinde and heavenly parture; whether hadst thou rather for thy owne part, she had been so good, or worse? would it haue cost thee so many heartie sighes and teares if she had beene peruerse and disobedient? Yet if in her life time I put thee to this choice, thou thinkest it no choice at all, in such inequality. It is more torment (sayest thou) to liue one vnquiet moneth, then it is pleasure to liue an age in loue. Or if thy life bee yet dearer: Thou hast liued to graye hayres, not hastned with care, but bredde with late succession of yeeres. Thy table was euer couered with varietie of dishes. Thy backe softly and richly clad: Thou neuer gauest denyall to either skinne or stomacke: Thou euer fauouredst thy selfe; and health, thee. Now death is at thy threshold, and vnpartially knockes at thy doore, doost thou not wish

with thou haddest liued with cruftes, and beene cloathed with ragges? Wouldft not thou haue giuen a better welcome to death, if he had found thee, lying vpon a paller of straw, and fupping of water gruell; after many painefull nights, and many fides changed in vaine? Yet this beggerly e-
ftate thou detefteft in health, and pittieft in others as truely miserable: the fumme is; A begger wifeth he might be a Monarch while he liues; and the great Potentate wifeth he had liued a begger when hee comes to die: and, if beggerie be to haue nothing, he fhall be fo in death, though hee wifhed it nor. Nothing, therefore, but eternitie can make a man truely happie; as nothing can make perfect miferie but eternitie: for, as temporall good things afflict vs in their ending, fo tempo-
rall sorrowes afford vs ioy in the hope of their end: What folly is this in vs to feeke for our trouble, to neglect our happineffe? I can be but well; and this that I was well, fhall one day be grieuous: Nothing fhall pleafe me, but that once I fhall bee happie for euer.

10

The eldest of our forefathers liued not fo much as a day to God; to whom a thoufand yeeres is as no more; we liue but as an houre to the daye of our forefathers; for if nine hundreth and fixtie were but their day, our fourfcore is but as the twelfth part of it: and yet of this our houre we liue fcarcea minute to God: For, take away all that time that is consumed in fleeping, drefling, feeding, talking, fporting; of that little time there can remaine not much more than nothing: yet the moft feeke paftimes to haften it: Thofe which feeke to mend the pafe of Time, fparre a running horfe. I had more neede to redeeme it with double care and labour, then to feeke how to fell it for nothing.

11

Each day is a new life, and an abbridgement of the whole. I will fo live as if I accounted euery day my firft, and my laft: as if I began to liue but then, and fhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vfed the fame word in many tongues, to fignifie both Honor and charge; meaning therein to teach vs the insepable connexion of thefe two. For there fcarce euer was any charge without fome opinion of honour; nei-
ther euer was their honour without a charge; which two as they are not without reafon ioyned together in name by humane institution, fo they

they are most wisely coupled together by God in the disposition of these worldly estates. Charge without honour, to make it amends, would be too toylefom, and must needs discourage and over-lay a man. Honour without charge, would be too pleasant, and therefore both would be too much sought after, and must needs carrie away the mind in the enioying it. Now many dare not be ambitious, becaule of the burden; choosing rather to liue obscurely and securely: And yet on the other side those that are vnder it, are refreshed in the charge with the sweetnesse of honour. Seeing they cannot be separated; it is not the worst estate to want both: They whome thou enuyest for honour, perhaps enuy thee more for thy quietnesse.

13

He that taketh his own cares vpon himselfe, loades himselfe in vaine with an vncasie burden. The feare of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these, must needs breede him continuall torment. I will cast my cares vpon God, he hath bidden mee: they cannot hurt him; hee can redresse them.

14

Our infancie is full of folly; youth, of disorder and toyle; age, of infirmic; Each time hath his burden, and that which may iustly worke our wearinesse: yet infancie longeth after youth; and youth, after more age: and hee that is veryould, as he is a child for simplicitie, so hee would be for yeeeres. I account olde age the best of three; partly, for that it hath passed thorow the folly and disorder of the others; partly, for that the inconueniences of this are but bodily, with a bettered estate of the minde; and partly, for that it is neere to dissolution. There is nothing more miserable, than an old man that would be young againe. It was an answer worthy the commendations, of *Petrarch*, and that which argued a minde truly philosophicall of him, who when his friend bemoaned his age appearing in his white temples, telling him he was sorrie to see him looke so olde, replyed; Nay, be sorry rather that euer I was young to be a foole.

15

There is not the least action or euent (what-euer the vain Epicures haue imagined) which is not ouer-ruled, and disposed by a prouidence: which

which is so farr from detracting ought from the maiestie of God for that the things are small, as that there can be no greater honor to him than to extend his providence and decree to them because they are infinite: Neither doth this hold in naturall things onely, which are chayned one to another by a regular order of succession, but euen in those things which fall out by casualtie and imprudence: whence that worthy Father, when as his speech digressed his intention to a confutation of the errors of the Manichees, could presently ghesse, that in that vnpurposed turning of it, God intended the conuersion of some vnknown auditor; as the euent proued his coniecture true ere many daies: when ought fals out contrary to that I purposed, it shall content me, that G O D purposed it as it is fallen out: So the thing hath attained his owne ende, whiles it missed mine. I know what I would, but G O D knoweth what I should will. It is enough that his will is done, though mine be crossed.

16

It is the most thankelesse office in the world, to be a mans Pandar vnto sinne. In other wrongs, one man is a wolfe to another; but in this, a diuell. And, though at the first this damnable seruice cary away reward, yet in conclusion, it is requited with hatred and curses. For, as the sicke man extreemly distasted with a loathsom potion, hateth the very cruze wherein it was brought him; so doeth the conscience, once soundly detesting sinne, loathe the meanes that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sinne, while he doteth vpon it, beares away frownes, and heart-burnings for a time: but when the offending partie comes to himselfe, & right reason, he recompenseth his former dislike with so much more loue, and so many more thanks. The franticke man returned to his wits, thinks him his best friend, that bound him and beat him most. I will do my best to crosse any man in his sinnes: If I haue not thanks of him; yet of my conscience I shall.

17

God must be magnified in his verie iudgements: Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As heauen then is for the praise of his mercie; so hell for the glorie of his iustice. We must therefore bee so affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miserable, but as it makes his iustice glorious. Euerie true Christian then must learne to sing that compound dittie of the Psalmist: *Of mercie and iudgement*. It shall not only ioy mee to see God
gratious

gracious and bountifull in his mercies, and deliuerances of his owne; but also to see him terrible in vengeance to his enemies. It is no crueltie to reioyce in iustice. The foolish mercie of men is crueltie to God.

18

Rarenes causeth wonder, and more than that, incredulitie, in those things which in themselves are not more admirable, than the ordinarie proceedings of Nature. If a blazing starre be scene in the skie, euery man goes forth to gaze; and spends, euery euening, some time in wondering at the beames of it. That any foule should be bredde of corrupted wood resolved into wormes; or that the Chameleon should euer change his colours and liue by ayre; that the Ostrich should digest iron; that the Phoenix should burne her selfe to ashes, and from thence breed a successor; wee wonder, and can scarce credite: Other things more vsuall, no lesse miraculous, wee knowe and neglect. That there should bee a birde that knoweth, and noteth the houres of daye and night, as certainly as any Astronomer by the course of Heauen; if wee knewe not, who would beleue? Or that the load-stone should by his secret vertue so drawe iron to it selfe, as that a whole chaine of needles should all hang by insensible points at each other, onely by the influence that it sends downe from the first, if it were not ordinarie, would seeme incredible. Who would beleue when hee sees a foule mounted as hee as his sight can descrie it, that there were an engin to bee framed, which could fetch it downe into his fist? Yea, to omit infinite examples, that a little despised creature should weaue nets out of her owne entrails, and in her platformes of building should obserue as iust proportions as the best Geometrician, we would suspect for an vntrueth, if we saw it not dayly practised in our owne windowes. If the Sun should arise but once to the earth, I doubt euery man would be a Persian, and fall downe and worshippe it: whereas now it riseth and declineth without regard. Extraordinarie euents each man can wonder at: The frequency of Gods best workes causeth neglect; not that they are euer the worke for commonesse; but because wee are soon cloyed with the same conceit, and haue contempt bred in vs through familiaritie. I wil learne to note Gods power and wisdom, and to giue him prayse of both, in his ordinary works: so those things which are but triuiall to the most ignorant, shall be wonders to me; and that not for nine daies, but for euer.

19

Those that affect to tell nouelties and woonders, fall into many absurdities, both in busie enquirie after matters impertinent, and in a light credulitie,

credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumstances to make their reports the more admired: I haue noted these men; not so much woondred at for their strange stories, while they are telling, as derided afterwards, when the euent hath wrought their disproofe and shame. I will deale with rumors, as graue men do by strange fashions; take them vp when they are growen into common vs before; I may beleue, but I will not relate them but vnder the name of my author; who shall either warrant me with defence, if it bee true; or if false, beare my shame.

29

It was a wittie and true speech of that obscure *Heracitus*, that all men awaking are in one common worlde, but when we sleepe each man goes into a seuerall world by himselfe; which though it be but a world of fancies, yet is the true image of that little worlde, which is in every mans heart. For the imaginations of our sleepe, shewe vs what our disposition is awaking. And as many in their dreams reueale those their secrets to others, which they would neuer haue done awake: so all may and doe disclose to themselves in their sleepe those secret inclinations, which after much searching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kinde of reuelation is now ceased) so still hee teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle like our selues: Others are diuine, which teach vs good, or moue vs to good; and others diuelish, which sollicite vs to euill. Such answer commonly shall I giue to any temptation in the day, as I doe by night. I will not lightly passe ouer my verie dreames. They shall teach me somewhat; so neither night nor day shalbe spent vnprofitably; the night shall teach mee what I am; the day what I should be.

21

Men make difference betwixt seruants, friends and sonnes: Seruants, though neer vs in place, yet for their inferiority, are not familiar. Friends, though by reason of their equalitie, and our loue, they are familiar; yet still we conceiue of them as others from our selues: But children we thinke of, affectionately, as the diuided peeces of our owne bodies: But all these are one to God: his seruants are his friends, his friends are his Sonnes, his Sonnes, his seruants. Many clayme kinred of GOD, and professe friendship to him; because these are priuiled-

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ges without difficultie, and not without honour; all the trial is in service. The other are most in affection; and therefore secret; and so may bee dissembled; this consisting in action must needs shew it selfe to the eyes of others. Yee are my friends if ye doe whatsoever. I commaunt you: friendship with God is in service, & this service is in action. Many weare Gods cloth, that know not their Master, that neuer did good chare in his service: so that God hath many retainers that weare his Livery, for a countenance, neuer waite on him; whom he will neuer owne for seruants either by fauour, or wages; few seruants, and therefore few lordes. It is great fauour in God, and great honour to me, that he wil vouchsafe to make mee the lowest drudge in his familie; which place if I had not, and were a Monarch of men, I were accursed. I desire no more but to serue; yet, Lord, thou giuest me more, to bee thy sonne: I heare *Dauid* say, *Seemeth it a small matter to you, to bee the sonne in lawe to a king?* What is it then, oh what is it, to be the true adopted sonne of the King of glorie? Let me not now say as *Dauid* of *Saul*, but as *Sauls* grand childe to *Dauid*; Oh, what is thy seruant that thou shouldest looke vpon such a dead dogge as I am?

22

I am a stranger heere belowe, my home is aboue; yet I can thinke too well of these foraine vanities, and can not thinke enough of my home. Surely; that is not so farre aboue my head, as my thoughts; neither doth so farre passe me in distance, as in comprehension: and yet I would not stand so much vpon conceiuing, if I could admire it enough; but my straight heart is filled with a little wonder; and hath no roome for the greatest part of glorie that remaineth. Oh God what happines hast thou prepared for thy chosen? What a purchase was this, worthy of the blood of such a Saniour? As yet I doe but looke towards it a farre off: But it is easie to see by the outside how goodly it is within. Although as thine house on earth; so, that aboue hath more glorie within than can bee bewrayed by the outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and base substance; but within, it is furnished with a liuing, spirituall, and heavenly guest: so the outer heavens, though they be as gold to all other materiall creatures; yet they are but drosse to thee: yet how are euen the outmost walles of that house of thine beautified with glorious lights, whereof euery one is a world for bignesse, and as an heauen for goodlinesse: Oh teach mee by this to long after, and wonder at the inner part, before thou letst me come in to behold it.

23 Riches

23

Riches or beautie, or what-euer worldly good that hath been, doth but grieue vs; that which is, doth not satisfie vs; that which shall be, is vncertaine. What folly is it to trust to any of them?

24

Security makes worldlings merrie: and therefore are they secure, because they are ignorant. That is onely solide ioy, which ariseth from a resolution; when the heart hath cast vp a full account of all causes of disquietnesse, and findeth the causes of his ioye more forceable: there-vpon setting it selfe in a stayed course of reioicing: For the other, so soone as sorrow makes it selfe to be seene, especially in an vnexpected forme, is swallowed vp in despair; whereas this can meet with no occurrence, which it hath not presented in thought: security and ignorance may scatter some refuse morsels of ioy, sawced with much bitterness; or may be like some boasting houskeeper, which keepeth open dores for one day with much cheer, and liues starvedly all the yere after. There is no good ordinary but in a good conscience. I pitie that vnfound ioy in others, and will seeke for this found ioy in my selfe. I had rather weepe vpon a iust cause, than reioice vniustly.

25

As loue keepes the whole lawe, so loue onely is the breaker of it; being the ground, as of all obedience, so of all sin; for whereas sin hath been commonly accounted to haue two rootes, Loue, and Feare; it is plaine, that feare hath his originall from loue, for no man feares to lose ought but what he loues. Here is sinne and righteousnesse brought both into a short summe, depending both vpon one poore affection: It shall be my onely care therefore to bestowe my loue well; both for object, and measure. All that is good I may loue, but in seuerall degrees; what is simply good, absolutely; what is good by circumstance, only with limitation. There bee these three things that I may loue without exception, God, my neighbour, my soule; yet so as each haue their due place: My body, goods, Fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride, and base mindedness should so well agree; yea, that they loue so together, that they neuer goe asunder. That enuie euer proceedes from a base minde, is graunted of all: Now

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the proude man, as hee faine would bee enuied of others, so hee enuieth all men. His betters he enuieth, because he is not so good as they: He enuieth his inferiours, because hee feares they should prooue as good as hee: His equals, because they are as good as he. So vnder bigge lookes, he beares a bale mind, resembling some Cardinals muse, which to make vp the traine, beares a costly portemantle stuffed with trash. On the contrary, who is more proude than the basest (The *Cynicke* tramples on *Platoes* pride, but with a worse) especially if hee bee but a little exalted, wherein we see base men so much more haughty, as they haue had lesse before what they might bee proude of. It is iust with God, as the proude man is base in himselfe, so to make him basely esteemed in the eyes of others; and at last to make him base without pride. I wil contemne a proud man because hee is base, and pittie him because hee is proud.

27

Let me but haue time to my thoughts; but leasure to thinke of heauen, and grace to my leasure; and I can bee happy in spight of the world: Nothing, but God that giues it, can bereaue mee of grace; and he will not, for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to think of heauen, I shal haue eternall leasure to enioy it. I shall bee both waies happie, not from any vertue of apprehension in mee (which haue no peece in vnworthinesse) but from the glory of that I apprehend; wherein the acte and obiect are from the author of happinesse. He giues mee this glorie, let mee giue him the glory of his gift. His glory is my happines, let my glory be his.

28

God bestowes fauors vpon some in anger; as hee strikes other some in loue. The Israelites had better haue wanted their Quailles, then to haue eaten them with such lawce. And sometimes at our instancie remoouing a lesser punishment, leaues a greater, thogh insensible, in the room of it. I will not so much strue against affliction, as displeasure. Let me rather be afflicted in loue, than prosper without it.

29

It is strange that wee men hauing so continuall vse of God, and being so perpetually beholding to him; should bee so strange to him, and so little acquainted with him: since wee account it a peruerse nature in any man, that being prouoked with many kinde offices, refuses

faster the familiarity of a worthy friend; which doeth still seek it; and hath deserved it. Whence it comes that we are so loathly to thinke of but dissolution and going to God: For naturally where we are not acquainted, wee list not to haue our welcome; chusing rather to spend our money in a simple Inne, than to turne in for a free lodging to an unknowne host; whome we haue onely heard of, neuer had friendship with; whereas to an entire friend, whose nature and welcome wee know, and whome we haue elsewhere familiarly conuersed withall, we goe as boldly and willingly as to our home, knowing that no houre can be vnseasonable to such a one. Whiles on the other side wee scrape acquaintance with the world; that neuer did vs good, euen after many repaies. I will not liue with God, and in God; without his acquaintance, knowing it my happiness to haue such a friend. I will not let one day passe without some act of renewing my familiarity with him; not giuing ouer till I haue giuen him some testimonie of my loue to him, and ioye in him; and till he haue left behind him some pledge of his continued fauour to me.

And thus wee shall be able to say, when we shall be called to our last account, that we haue not wasted our time in the world, but haue spent it in the service of God.

Men, for the most part, would neither die nor be old. When we see an aged man that hath ouerlaid all the teeth of his gummes, the haire of his head, the sight of his eyes, the taste of his palate; yet profess, wee would not liue till such a cumbersome age wherein wee impose burdens on our dearest friends, and our selues: Yet if it bee put to our choice what year we would die, we will shift it off till the next and wane not excuses for this prerogative; rather than faile, alledging, wee would liue to amend; when yet we doe but adde more to the heape of our sinnes by continuance: Nature hath nothing to pleade for this folly; but that Life is sweet: Wherein we giue occasion of renewing that ancient checke, or one now like to it; whereby that primitive vision taxed the rimeousnes of the shrinking Confessors; Yee would neither liue to be old, nor die ere your age: what should I doe with you? The Christian must not thinke it enough to endure the thought of death with patience, when it is obtruded vpon him by necessity; but must voluntarily call it into his mind with ioy; not only abiding it should come, but wishing that it might come: I will not leaue till I can resolue, If I might die today, not to liue till to morrow.

As a true friend is the sweetest contentment in the worlde: so in his qualities, he well resemblerh honie, the sweetest of all liquors; Nothing is

more sweet to the taste, nothing more sharp and cleasing; when it meets with an exasperate soul. For my selfe, I know I can have faults; and therefore I care not for that friend, that I shall neuer smart by. For my friends, I know they can not be faultlesse; and therefore as they shall find me once in their praise and encouragement, so sharpe all oin their censure. Either let them abide me no friend to their faults, or no friend to themselves.

And now I am to shew how this is to be done. I will not say that I have found it out, but that I have found it out.

In all other things, we are led by profit; but in the maine matter of all, we shew out foolishly. For when we are in making good market in these base commodities, we set our selves foolish in the great match of our soules. God and the world come both to one shop, and make profer for our soules. The world, like a frank Chapman, says, All these will I giue thee, if thou wilt but bagges, and promotions, and thrusting them into our hands. God offers a crowne of glorie, which yet hee tels vs wee must giue him day to performe, and haue nothing in present, but our hope and some small earnest of the bargain. Though wee know there is no comparison betwixt these two in value; finding these earthly things vaine and vnable to giue any contentment; and those other of invaluable worth and benefite. Yet wee had rather take these in hand, than trust G O D on his word for the future; While yet in the same kinde we chuse rather to take some rich Lordships in reversion, after the long expectation of three lues expired, than a present summe much vnderfoote. As contrarily, when God and the world are sellers, & we come to the Mart, The world offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes, Come ye that want, buy for nought. Now we chasty men, that are all shoppes for the cheapest pennal worth, refuse God, profering his precious commodities for nothing; and pay an hard price for that which is worse than nothing, painefull. Surely, we are wise for any thing but our soules: and not so wise for the bodie as foolish for them. O Lord, thy payment is sure; and who knowes how pretent? Take the soules that thou hast both made and bought: And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

There was neuer age that more bragged of knowledge, and yet neuer any that had lesse soundnes. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: For hee is so sweete, and infinitely full of delight, that whoeuer knowes him, cannot

not thus, but affect him. The little loue of God then argues the great ignorance of those that profess knowledge. I will not suffer my affections to run before my knowledge: for then I shall loue fashionably only, because I heare God is worthy of loue; and so bee subiect to relapses. But I will neuer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge; I shall still profit in an heavenly zeale.

34

Those that trauell in long pilgrimages to the holy Land, what a number of wearie pates they measure? what a number of hard lodgings, and known daungers they passe? and at last when they are come within view of their iourneyes end, what a large tribute pay they at the *Pisan* Castle to the Turkes? And when they are come thither, what see they but the bare Sepulchre wherein their Sauour lay? and the earth that hee rode vpon, to the increase of a carnall deuotion? What labour should I willingly vndertake in my iourney to the true Land of promise, the celestiall Ierusalem; where I shall see and enioy my Sauiour himselfe? What tribute of paine or death should I refuse to pay for my entrance; not into his Sepulchre, but his palace of glorie? and that not to looke vpon, but so possesse it.

35

Those that are all in exhortation, no whit in doctrine are like to them that snuffe the candle, but powre not in oyle. Againe, those that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not, making it fit for vse, if it had fire put to it; but as it is, rather capable of good, than profitable in present. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine empty. Both together make a man: One makes a man wise; the other good. One serues that wee may know our dutie, the other that we may performe it. I will labour in both: but I knowe not in whether more. Men cannot practise, vlesse they know; and they know in vaine, if they practise not.

36

There bee two things in euery good worke; honour and profite. The

later God bestowes vpon vs, the former hee keepes to himselfe. The profite of our workes redoundeth not to God. My welldoing extendeth not

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to thee. The honor of our work may not be allowed vs. My glorie I will not give to another. I will not abridge God of his part, that he may not be ashamed of mine.

37

The proud man hath no God; the envious man hath no neighbour; the angrie man hath not himselfe. What can that man haue that wants himselfe? What is a man better, if he haue himselfe, want al others? What is hee the better, if he haue himselfe, and others, and yet want God? What good is it then to be a man, if hee bee either wrathfull, proud, or envious?

38

Man that was once the soueraine Lord of all creatures, whom they seruicably attended at all turnes, is now sent to the very basest of all creatures to learne good qualities, Go to the Pilgrime, &c. And sees the most contemptible creatures preferd before him. The Ape knoweth his owner; wherein we, like the miserable heire of some great Peere, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but now finde our selues below many of the vulgar: wee haue not so much cause of exaltation, that we are men, and not beastes; as we haue of humiliation, in thinking how much we were once better then we are, and that now in many duties, wee are men inferiour to beastes: so as those whom wee contemne, if they had our reason, might more justly condemne vs; and as they are, may teach vs by their examples, and do condemne vs by their practice.

39

The idle man is the diuels cushion, on which hee taketh his free ease; who as he is vncapable of any good, so he is fitly disposed for all euill motions. The standing water soone stinketh; whereas the current euer keeps cleere and cleanly: conueying down all noisome matter that might infect it, by the force of his streame. If I doe but little good to others by my endeouours, yet this is great good to mee, that by my labour I keepe my selfe from hurt.

40 There

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There can be no neerer coniunctiō in nature, than is betwixt the body & the soule: yet these two are of so contrary disposition, that as it falls out in an ill matched man and wife, those seruants which the one likes best, are most disprayed of the other; so heere, one still takes part against the other in their choyce: What benefits the one, is the hurt of the other. The glutting of the bodye pines the soule; and the soule thrives best when the bodye is pinched. Who can wonder, that there is such faction, amongst others, that sees so much in his very selfe? True wisdom is to take, not with the stronger, as the fashion of the world is, but with the better: following herein, not vsurped power, but iustice. It is not hard to discern, whose the right is; whether the seruant should rule or the mistresse. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beate *Hagar* out of doores, than seee shall ouer-rule her mistresse.

41

I see in a first heated red hore in the fire, and after besten and hardened with cold water. Thus will I deale with an offending friend: first heat him with the seruice of his vertue, and then beat vpon him with reprehension: so good nurseries when their children are fallen, first take them vp and speake them faire, chide them afterwards: Gentle speech is a good preparatiue for rigor. He shall see that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himselfe, he will loue those that mislike his vices; and if he loue not himselfe, it matters not whether he loue me.

42

The liker we are to God, which is the best and onely good, the better and happier we must needes be. All sinnes make vs vnlike him, as being contrary to his perfect holinesse: but some shewe more direct contrariety: such is enuy. For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherein also his sin prooues a kind of punishment: for whereas to good men euē euill things worke together to their good; contrarily to the enuious, good things work together to their euill. The euill, in any man, though neuer so prosperous, I will not enuy, but pitty: The good graces I will not repine at, but holily emulate; reioycing that they are so good; but grieving that I am no better.

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The covetous man is like a Spider, as in this that he doth nothing but lay his nets to catch every fly, gaping onely for a bootie of gaine; so yet more in that whiles he makes nets for these flies he consumeth his own bowels: so that which is his life is his death. If there bee any creature miserable, it is he; and yet he is least to be pittied, because hee makes himselfe miserable; such as hee is I will account him; and will therefore sweepe downe his webs and hate his poyson.

44

In heauen there is al life, and no dying; in Hell is all death, and no life; In earth there is both living and dying; which, as it is betwixt both, so it prepares for both. So that hee which here below dies to sin, doth after live in heauen; and contrarily hee that lives in sin vpon earth, dies in hell afterwards. What if I have no part of ioye here below, but still succession of afflictions? The wicked have no part in heauen, and yet they enioy the earth with pleasure: I would not change portions with them. I reioyce, that seeing I cannot haue both, yet I haue the better. O Lord, let me passe both my deaths here vpon earth. I care not how I live or die, so I may haue nothing but life to look for in another world.

45

The concept of propriety hardens a man against many inconueniences, and addeth much to our pleasure: The mother abides many vnquiet nights, many painfull throes, and vnpleasant saouours of her child, vpon this thought, It is my owne. The indulgent father magnifies that in his owne sonne, which he would scarce like in a stranger. The want of this to God-ward makes vs so subiect to discontentment, & cooleth our delight in him, because we thinke of him aloofe, as one in whom we are not interess'd: If wee could thinke, It is my God that cheereth me with his presence, and blessings, while I prosper; that afflicteth me in loue, when I am deiected, my Saviour is at Gods right hand: my Angels stand in his presence, It could not be but Gods fauour would be sweeter, his chastisements more easie, his benefits more effectuall. I am not my owne, while God is not mine: and while he is mine, since I do possesse him, I will enioy him.

46 Nature

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and scornefull of what shee may haue. If it were appointed that we should liue alwayes vpon earth, how extremely would we exclaime of wearinesse, and wish rather that wee were not? Now it is appointed wee shall liue here but a while and then giue roome to our successors, each one affects a kinde of eternitie vpon earth. I will labour to tame this peeuish and fullen humor of nature, and will like that best that must bee.

47

All true earthly pleasure forsooke man when he forsooke his Creator; what honest & holy delight he before tooke in the dutiful seruices of the obsequious creatures; in the contemplation of that admirable varietie, & strangenesse of their properties; in seeing their sweete accordance with each other, and all with himselfe? Now most of our pleasure is to set one creature together by the eares with another, sporting our selues onely with that deformitie, which was bred through our owne fault. Yea, there haue beene, that haue delighted to see one man spill anothers blood vpon the land; & haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon noother quarell but the pleasure of the beholders; I doubt not but as we solace our selues in the discord of the inferiour Creatures; so the euill spirits sport themselves in our dissensions. There are better qualities of the Creature, which we pass ouer without pleasure. In recreations, I will chuse those which are of best example and best vse; seeking those by which I may not onely bee the merrier, but the better.

48

There is no want for which a man may not find a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Doe I want friends? If I loue God enough, and my selfe but enough, it matters not. Doe I want health? If I want it but a little, and recover, I shall esteeme it the more, because I wanted. If I bee long sicke and vnrecoverably, I shall bee the fitter and willinge to die; and my paine is so much lesse sharpe, by how much more it lingreth. Doe I want maintenance? A little and course wil content nature. Let my mind be no more ambitious, than my backe and belly. I can hardly complaine of too little. Doe I want sleepe?

leepe? I am going whither there is no vle of sleepe : where all rest, and sleepe not. Doe I want children? Many that haue them, wish they wanted: It is better to bee childlesse, than crossed with their miscarriage. Doe I want learning; Hee hath none that saith he hath enough. The next way to get more, is to finde thou wantest. There is remedie for all wants, in our selues, sauing onely for want of grace : and that, a man cannot so much as see and complaine that hee wants, but from aboue.

49

Every vertuous action (like the Sunne eclipsed) hath a double shadowe; according to the diuers aspects of the beholders : one of glorie, the other of enuie. Glorie followes vpon good deserts; Enuie vpon glorie. He that is enuied, may thinke himselfe well: for hee that enuieth him, thinkes him more than well: I knowe no vice in another, whereof a man may make so good and comfortable vse to himselfe. There would be no shadow if there were no light.

50

In meddling with the faultes of friendes, I haue obserued many wrongfull courses; what for feare, or self-loue, or indiscretion : some I haue seen, like vnmercifull and couetous Chirurgians; keepe the wound rawe, which they might haue seasonably remedied, for their owne gaine: Others that haue layd healing plasters to skin it aloft, when there hath beene moore need of corrosiues to eate out the dead flesh within: Others, that haue galled & drawen when there hath been nothing but solid flesh, that hath wanted onely filling vp. Others that haue healed the sore, but left an vnslightly scarre of discredit behind them: He that would do good this waye must haue fidelitie, courage, discretion, patience. Fidelitie, not to beare with; courage, to reprove them; discretion to reprove them well; patience, to abide the leasure of amendment; making much of good beginnings, and putting vp many repulses, bearing with many weakenesse, still hoping, still soliciting; as knowing that those who haue been long vsed to fetters cannot but halt a while, when they are taken off.

51

God hath made all the world, and yet what a little part of it is his? Diuide the worlde into foure parts : but one, and the least containeth all that

that is worthy the name of Christendome: the restouer-whelmed with Turcisme, and Paganisme: and of this least part, the greater halfe yet holding aright concerning God and their Sauour in some common principles, ouerthrowe the truth in their conclusions; & so leaue the lesser part of the least part for God. Yet lower; of those that hold aright concerning Christ, how fewe are there, that doe otherwise than fashionably professe him? And of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling? Wherein I doe not pitie God, who will haue glory euen of those that are not his: I pitie miserable men that do reiect their Creator & redeemer, and themselues in him. And I enuie Satan, that he ruleth so large. Since God hath so few, I will bee more thankfull that he hath vouchsafed mee one of his; and be the more zealous of glorifying him, because wee haue but a few fellowes.

52

As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with those which haue once tasted of heauenly things, they cannot but contemn the best worldly pleasures: As therefore some daintie guest knowing there is so pleasant fare to com; I will reserue my appetite for it, and not suffer my selfe cloyed with the course diet of the world.

53

I finde many places where God hath vsed the hand of good Angels for the punishment of the wicked; but neuer could yet find one wherein he employed an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkenesse, and turnes their euill to our good: In this choyce GOD would and must bee imitated. From an euill spirit I dare not receiue ought, if neuer so good; I wil receiue as little as I may from a wicked man. If hee were as perfectly euill as the other, I durst receiue nothing; I had rather hunger, then wilfully dippe my hand in a wicked mans dish.

54

We are ready to condemne others for that which is as eminently faultie in our selues. If one blinde man rush vpon another in the way; either complaines of others blindnesse, neither of his owne. I haue heard those which haue had most corrupt lungs complaine of the vnsauourie
I breach

breath of others. The reason is, because the minde casteth altogether outward, and reflecteth not into it self. Yet it is more shameful to be either ignorant of, or favorable to our own imperfections. I will censure others vices fearfully, my owne confidently, because I knowe them; and those I know not, I will suspect.

55

He is a verie humble man that thinks not himselfe better than some others; and hee is verie meane whom some others doe not account better than themselves: so that vessell that seemed verie small vpon the maine, seems a tall ship vpon the Thames. As there are many better for estate than my selfe, so there are some worse; and if I were yet worse, yet would there be som lower: and if I were so low that I accounted my selfe the worst of al; yet some would account themselves in worse case. A mans opinion is in others; his being is in himselfe. Let mee know my selfe, let other ghesse at mee. Let others either enuie or pitie mee, I care not so long as I enioy my selfe.

56

He can neuer wonder enough at Gods workmanship, that knowes not the frame of the world: for he can neuer els conceiue of the hugenes, and strange proportion of the creature. And hee that knowes this can neuer wonder more, at any thing else. I will learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I know not.

57

There is nothing belowe, but toyling, grieuing, wishing, hoping, fearing; and wearinesse in all these. What fooles are wee to bee besotted with the loue of our own trouble, & to hate our liberty & rest? The loue of misery is much worse than misery it self. We must first pray, that God would make vs wise, before we can wish he would make vs happie.

58

If a man referre all things to himselfe, nothing seemes enough: If all things to God, any measure will content him of earthly things; but in grace he is insatiable: worldlings serue themselves altogether in

in God, making Religion but to serue their turnes, as a colour of their ambition, and couetousnes: The Christian seeks God onely in seeking himselfe, vsing all other things but as subordinately to him, not caring whether himselfe win or lose, so that God may win glorie in both. I will not suffer mine eyes and mine to be bounded with these visible things; but will look through all these matters, at God which is the utmost scope of them: accounting them onely as a through-fare to passe by, not as an habitation to rest in.

He is wealthie enough that wanteth not: He is great enough, that is his owne master: He is happie enough, that liues to die well. Other things I will not care for; nor too much for these, I saue onely for the last, which alone can admit of no immoderation.

60

A man of extraordinarie parts makes himselfe by strange and singular behauiour more admired; which if a man of but common faculty doe imitate, he makes himselfe ridiculous: for that which is construed as naturall to the one, is deferred to be affected in the other. And there is nothing forced by affectation can bee contentely. I will euer strue to goe in the common road: so while I am not notable I shall not bee notorious.

61

Gold is the best metall, and for the purity not subiect to rust; as all others: and yes the best gold hath some dross. Let come not that man that hath no faults; I like him wel that hath but a few, and those not great.

62

Many a man pursues a good estate, for want of skill to proportion his carriage answerably to his abilities. A little sayle on a large vessel ridds no way; though the winde be faire: A large sayle on a little Barke drownes it: A top-sail on a ship of meane burden in a rough weather is dangerous: A lowe sayle in a dashie gale, yelds little advantage. This disproportion causeth some to live miserably in a good estate: and some to make a good estate miserable. I will first know what I may doe for safety, and then I will trie what I can doe for speed.

I 2

63 The

63

The rich man hath many friends, although in truth riches have them, and not the man: As the Ass that carried the Egyptian Goddesse, had many bowed knees, yet not to the beast, but to the burden For, separate the riches from the person, and thou shalt see friendship leave the man and follow that which was ever her object: while hee may command, & can either giue, or controll, he hath attendance, and profer of loue at all hands; but which of these dares acknowledge him, when he is going to prison for debt? Then these Wasps, that made such musick about this Gally-pot, shew plainly that they came onely for the honny that was in it. This is the misery of the wealthy, that they cannot knowe their friends: Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friend, must search out one that is neither conotous nor ambitious; for such a one loues but himselfe in thee. And if it be rare to find any not infected with these qualities, the best is to entertaine all, and trust few.

64

That which the French Proverbe hath of sickeneses, is true of aileils, that they come on horsebacke, and go away on foot: We haue oft seen a sudden fall, or one meals surfet hath stucke by many to their graues: whereas pleasures come like oxen slowe and heauily; and goe away like posthorses, vpon the spurre. Sorowes, because they are lingering guests, I will entertaine but moderately; knowing that the more they are made of, the longer they will continue: And for pleasures, because they stay not, and doe but call'd drinke at my doore, I will visit them as passengers with slight respect. Hee is his owne best friend, that makes least of both of them.

65

It is indeed more commendable to giue good example, than to make it: yet imitation, how euer in ciuill matters it be condemned of fouillrie, in Christian praes we haue his due praises, and though it be more naturall for the ginner at their first imitation, that cannot twin without bladders, yet the best proficiencie shall see euer som higher steps of those that haue gon to heauen before him, worthy of his tracing: wherein much caution must be had, that we follow good men, and in good: Good men, for if wee propound imperfect patterns to our selues, we shall bee constrained first

to vnlearne thole ill habits we haue got by their imitation, before we can be capable of good: so besides the losse of labor, we are further off from our end: In good; for, that a man should be so wedded to any mans person that hee can make no separation from his infirmities, is both absurdly seruile, and vnchristian. He therefore that would follow well, must knowe to distinguish well, betwixt good men and euill, betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen me education not in a desert alone, but in the company of good and vertuous men; but that by the sight of their good carriage I should better my own? Why should we haue interest in the vices of men, & not in their vertues? And although precepts bee surer, yet a good mans action is according to precept; yea is a precept it selfe. The Psalmist compares the law of God to a lanterne; good example beares it. It is safe following him that carries the light. If hee walke without the light, he shal walke without mee.

66

As there is one common end to al good men, saluation; and one author of it, Christ: So there is but one way to it, dooing well, and suffering euill. Doing well (me thinks) is like the Zodiack in the heauen, the hie-way of the Sun, through which it dayly passeth; suffering euill, is like the Ecclicke line that goes through the midst of it. The rule of doing well, the law of God, is vniforme and eternall; and the copies of suffering euill in all times agree with the originall; No man can either doe well, or suffer ill without an example: are we sauen in peeces? so was *Esay*; are we headed? so *John Baptist*; Crucified? so *Peter*; Throwne to wild beastes? so *Daniel*; Into the fornace? so the three children; Stoned? so *Steuens*; Banished? so the beloued disciple. Burnt? so millions of Martyrs; Defamed and slandered? what good man euer was not? It were easie to bee endlesse both in torments and sufferers; whereof each hath begunne to other, all to vs. I may nor hope to speed better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to heauen.

67

There is nothing beside life of this nature, that it is diminished by addition. Euery moment we liue longer than other, & each moment that we liue longer, is so much takē out of our life. It increaseth & diminisheth onely by minutes; and therefore is not perceiued: the shorter steppes it taketh, the more sliely it passeth. Time shall nor so steale vpon mee that I shall not discern it, and catch it by the fore-lockes; nor so steale from mee, that it shal carie with it no witness of his passage in my proficiencie.

I 3

68 The

68

The prodigall man, while hee spendeth, is magnified; when hee is spent, is pitied: and that is all his recompence for his lausht Patrimonie. The couetous man is grudged while he liues, and his death is reioiced at: for, when hee endes, his riches beginne to bee goods. Hee that wisely keepes the meane betweene both, liueth well, and heares well; neither repined at by the needy, nor pitied by greater men. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

69

A good name (if any earthly thing) is worth seeking, worth striving for; yet to affect a bare name, when wee deserue either ill or nothing, is but a proud hypocrisie: And to be puffed vp with the wrongful estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert: what then? Thou hast deceiued thy neighbours, they one another; and all of them haue deceiued thee: for thou madest them thinke of thee otherwise than thou art; and they haue made thee thinke of thy selfe as thou art accounted: The deceite came from thee, the shame will end in thee. I will account no wrong greater, than for a man to esteeme and report mee about that I am: not reioicing in that I am well thought of, but in that I am such as I am esteemed.

70

It was a speech worthy the commendation, & frequent remembrance of so diuine a Bishop as, *Augustine*, which is reported of an aged father in his time; who when his friends comforted him on his sicke bed, and told him, they hoped he should recouer, answered; If I shall not die at all, well: but if euer, why not now? Surely it is follic what wee must do to do vnwillingly. I will neuer thinke my soule in good case, so long as I am loth to thinke of dying; and will make this my comfort; Not, I shall yet liue longer, but I shall yet do more good.

71

Excesses are neuer alone: Commonly those that haue excellent parts, haue some extreamply vicious qualities: great wits haue great errors, and great

great estates haue great cares : whereas mediocritie of gifts or of estate, hath vsually but easie inconueniences. Else the excellent would not know themselves, and the meane would be too much dejected. Now those whom we admire for their faculties, wee pite for their infirmities ; and those which finde themselves but of the ordinary pitch, ioy that as their vertues so their vices are not eminent. So the highest haue a blemished glory, and the meane are contentedly secure. I will magnifie the highest, but affect the meane.

72

The body is the case, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discover it : For although the forehead, eyes, and frame of the countenance doe sometimes belye the disposition of the heart; yet most commonly they giue true generall verdicts. An angrie mans browes are bent together, and his eyes sparkle with rage, which when he is well pleased, looke smooth and chearefully. Enuy hath one look; desire another; sorrow yet another; contentment, a fourth, different from all the rest. To shew no passion is too Stoicall; to shew all is impotent; to shew other than wee feele, hypocriticall. The face and gesture do but write, and make commentaries vpon the heart. I wil first endeavour so to frame and order that, as not to entertain any passion, but what I neede not care to haue layed open to the world: and therefore will first see that the Text be good; then that the glosse be true; and lastly that it be sparing. To what ende hath God so walled-in the heart, if I should let euerymanseyes into it by my countenance?

73

There is no publique action which the world is not ready to see; there is no action so priuate, which the euill spirits are not witnesses of; I will endeour so to liue, as knowing that I am euer in the eyes of mine enemies.

74

When we our selues, and all other vices are olde, then couctousnes alone is yong, and at his best age. This vice loues to dwell in an olde ruminous corage: Yet that age can haue no such honest colour for niggardlines, and insatiable desire. A young man might plead the vncertainty of his estate, & doubt of his future need; but an olde man sees his set period before him. Since this humor is so necessarily annexed to this age, I will turne

turne it the right waye, and nourish it in my selfe. The older I growe, the more couctous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coucting what I may haue, and cannot leaue behind mee.

There is a mutuall hatred betwixt a Christian, & the world: for on the one side, the loue of the world is enmitye with God; and Gods children cannot but take their fathers part. On the other, The world hates you be cause it hated mee first. But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For the Christian hates euer with commiseration & loue of that good he sees in the worst; knowing that the effe of the very diuels is good, & that the lewdest man hath some excellent partes of nature, or common graces of the Spirit of God, which he warily singleth out in his affection. But the wicked man hates him for goodnesse, and therefore findes nothing in himselfe to moderate his derestation. There can be no better Musicke in my eare than the discorde of the wicked. If he like me, I am afraid he spies some quality in me like to his owne. If he sawe nothing but goodnesse, he could not loue me, and be bad himselfe. It was a iust doubt of *Phocion*, who when the people praised him, asked, What euill haue I done? I will strue to deserue euill of none: but not deseruing ill, it shall not grieue me to heare ill of those that are euill. I know no greater argument of goodnes, than the hatred of a wicked man.

A man that comes hungry to his meale; feedes heartily on the meate set before him, not regarding the metall, or forme of the platter, wherein it is serued; who afterwards when his stomacke is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors which can find nothing to doe, but note elegant words and phrases, or rhetoricall colours, or perhaps an ill grace of gesture in a pithie and materiall speech, argue themselues full ere they came to the feast: and therefore goe away with a little pleasure, no profit. In hearing others, my onely intention shall bee to feede my minde with solide matter: if my eare can get ought by the way I wil not grudge it, but I will not intend it.

The ioy of a Christian in these worldly things is limited, and eueraued with feare of excesse, but recompensed abundantly with his spirituall

ruall mirth: whereas the worldling giues the raines to his minde, and powres himselfe out into pleasure, fearing only that he shall not ioy enough. He that is but halfe a Christiā, liues but miserably; for he neither enioyeth God, nor the world. Not God; because hee hath not grace enough to make him his owne: Nor the world, because hee hath some taste of grace; enough to shew him the vanitie and sinne of his pleasures. So the sound Christian hath his heauen above, the worldling here below, the vnselected Christian no where.

78

Good deeds are very fruitfull; and not so much of their nature, as of Gods blessing, multipliable: Wee thinke ten in the hundred extreme and biting vsuie; God giues vs more than an hundred for tenne: Yea, aboue the increase of the graine which wee commend most for multiplication. For out of one good action of ours, God produceth a thousand; the harvest whereof is perpetuall: Euen the faithfull actions of the olde Patriarkes, the constant sufferings of ancient Martyrs liue still, and still doe good to all successions of ages by their example. For publique actions of vertue, besides that they are presently comfortable to the doer, are also exemplary to others: & as they are more beneficiall to others, so are more crowned in vs. If good deeds were vntirely barrē & incōmodious, I would seeke after the for the conscience of their owne goodnes: how much more shall I now bee encouraged to performe them, for that they are so profitable both to my selfe, and to others, and to me in others? My principall care shall bee, that while my soule liues in glorie in heauen, my good actions may liue vpon earth; and that they may be put into the bank and multiply, while my body lies in the graue and consumeth.

79

A Christian for the sweete fruit he beares to God and men, is compared to the noblest of all plants, the Vine. Now as the most generous Vine if it be not pruned, runs out into many superfluous stemples, & growes at last weake and fruitles: so doth the best man if he bee cut short of his desires, and pruned with afflictions. If it be painfull to bleed, it is worse to wither. Let me be pruned that I may grow rather than cut vp to burn.

80

Those that do but superficially taste of diuine knowledge, finde little sweetnesse in it, and are ready for the vnpleasant relish to abhorre it: whereas

whereas if they would dince dreps into the sea, they should finde fresh water concere to the bottome: That it sauiours not well at the first, is a be fault not of it, but of the distempered palate that tastes it. Good metals & minerals are not found close vnder the skinn of the earth, but belowe in the bowells of it: No good Miner casts away his mattocke because he findes a veine of tough clay, or a theife of stone; but sit delueth lower, & pasing through many changes of soyle, at last comes to his rich treasure. We are too soone discouraged in our spirituall games. I will still perseuere to seeke; hardening my selfe against all difficultie. There is comfort euen in seeking, hope; and there is ioy in hoping, good success; and in that successe, is happines.

81

He that hath any experience in spiritual matters, knowes that Sathan is euer more violent at the last; then raging most furiously, when hee knowes hee shall rage but a while. Hence of the persecutions of the first Church, the tenth and last vnder *Dioclesian* and *Maximinian*, and those other five tyrants, was the bloodiest. Hence this age is the most dissolute, because neere the conclusion. And as this is his course in the vniuersall assaults of the whole Church: so it is the same in his conflicts with euery Christian soule. Like a subrill orator he reserves his strongest force till the shutting vp: And therefore miserable is the follie of those men who deferre their repentance till then; when their griefe shall be most sharpe, and they through paine of bodie, and perplexednes of minde, shall be least able to resist. Those that haue long furnished themselves with spiritual munition, find worke enough in this extreme brunt of temptation: how then should the careless man, that with the helpe of all opportunities could not find grace to repent, hope to atchieue it at the last gaspe, against greater force, with lesse means, more distraction, no leasure? Wise princes vse to prepare tenne yeeres before for a fieelde of one day: I will euerie day lay vp somewhar for my last. If I win that skirmish, I haue enough. The first & second blow begin the battell, but the last onely wins it.

Obserue three seasons wherein a wise man differs not from a foole; In his infancie, in sleepe, and in silence: For in the two former we are all fooles; and in silence all are wise. In the two former yet, there may bee concealment of folly; but the tounge is a blabbe: there cannot bee any kinde of folly, whether simple, or double, in the heart, but the tounge will be wraine in. Hee cannot bee wise that speakes much, or without

without sence, or out of season; nor hee knowne for a foole that sayes nothing. It is a great miserie to be a foole: but this is yet greater, that a man cannot bee a foole but he must shewe it. It were well for such a one, if he could be taught to keepe close his foolishnesse: but then there should be no fooles. I haue heard some (which haue scorned the opinion of folly in themselves) for a speech wherein they haue hoped to shew most wit, censured of folly, by him that hath thought himselfe wiser: and another, hearing his sentence againe, hath condemned him for want of wit in censuring. Surely hee is not a foole that hath vnwise thoughts, but he that vtters them. Euen concealed folly is wisdom: and sometimes wisdom vttered, is folly. While others care how to speake, my care shall bee how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning and manner are all good: For, to doe good with an ill meaning (as *Judas* saluted Christ to betray him) is so much more sinfull, by how much the action is better; which being good in the kind is abused to an ill purpose: To doe ill in a good meaning (as *Pharisee* in staying the *Arke*) is so much amisse, that the good intention cannot beare out the vnlawful act: which although it may seem some excuse, why it should not be so ill, yet is no warrant to iustifie it. To meane well and doe a good action, in an ill manner (as the *Pharisee* made a good prayer, but arrogantly) is so offensive, that the euill manner depraueth both the other. So a thing may be euill vpon one circumstance, it cannot bee good but vpon all. In what euer businesse I goe about, I wil inquire, What I doe for the substance, How for the manner, Why for the intention: For the two first I will consult with God, for the last with my own heart.

84

I can do nothing without a million of witnesses: The conscience is as a thousand witnesses; and GOD is as a thousand consciences: I will therefore so deale with men, as knowing that God sees mee; and so with God, as if the world saw mee; so with my selfe, and both of them, as knowing that my conscience seeth me: and so with them all, as knowing I am alwayes overlooked by my accuser, by my iudge.

85 Earthly

Earthly inheritances are diuided oft times with much inequality : The priuiledge of primogeniture stretcheth larger in many places now, than it did among the ancient Iewes. The younger many times serues the elder ; and while the eldest aboundeth, all the later issue is pinched. In heauen it is not so : all the sonnes of God are heires, none vnderlings ; and not heires vnder wardship, and hope, but inheritors ; and not inheritors of any little pittance of land, but of a kingdome ; Nor of an earthly Kingdome, subiect to danger of losse, or alteration ; but one glorious and euertlasting. It shall content me here, that hauing right to all things, yet I haue possession of nothing but sorow. Since I shall haue possession aboue, of all that, whereto I haue right belowe, I will serue willingly that I may raigne ; serue for a while, that I may reigne for euer.

Euen the best things ill vsed, become euills ; and contrarily, the worst things vsed well, prooue good : A good tongue vsed to deceit ; a good wit, vsed to defend error ; a strong arme, to murder ; authoritie, to oppress ; a good profession, to dissemble ; are all euill : Yea, Gods owne worde is the sword of the spirit ; which if it kill not our vices, kills our soules. Contrariwise (as poisons are vsed to wholesome medicine) afflictions and sinnes, by a good vse prooue so gainefull, as nothing more. Wordes are as they are taken : and things are as they are vsed. There are euen cursed blessings : O Lord rather giue mee no fauours, than not grace to vse them. If I want them, thou requirest not what thou dost not giue ; but if I haue them, and want their vse, thy mercie prooues my iudgement.

Man is the best of all these inferior creatures ; yet liues in more sorrow and discontentment, than the worst of them : whiles that reason wherein hee excels them, and by which hee might make aduantage of his life, hee abuses to a suspicious distrust. How many hast thou found of the foules of the ayre, lying dead in the way for want of prouision ? They eate, and rest, & sing, & want nothing. Man, which hath far better meanes to liue comfortably, toyleth and careth, and wanteth ; whome yet his reason alone might teach, that hee which careth for these lower creatures

creatures made onely for man, will much more provide for man to whose use they were made. There is an holy carelesnesse; free from idlenesse, free from distrust. In these earthly things, I will so depend on my maker, that my trust in him may not exclude my labour; and yet so labour (vpon my confidence on him) as my indeuour may bee void of perplexitie.

88

The precepts, and practise of those with whom we liue, auail much on either part. For a man not to bee ill where he hath no prouocations to euill, is lesse commendable; but for a man to liue continently in *Asia* (as he said) where hee sees nothing but allurements to vncleannesse; for *La* to be a good man in the midst of *Sodom*, to be abstemious in *Germanie*, & in *Italy* chaste; this is truly praise-worthy. To sequester our selues from the company of the world, that wee may depart from their vices, proceeds from a base & distrusting mind: as if we would so force goodness vpon our selues, that therefore only wee would be good, because wee cannot be ill. But for a man so to be personally, and locally in the throng of the worlde, as to withdrawe his affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The worlde shall bee mine, I will not be his; and yet so mine, that his euill shall be still his owne.

89

Hee that liues in God, cannot bee wearie of his life, because hee euer findes both somewhat too doe, and somewhat to solace himselfe with; cannot bee ouer-loath to part with it, because hee shall enter into a neerer life and society with that God in whom he delighteth; Whereas hee that liues without him, liues many times vncomfortably here, because partly hee knowes not any ^{cause} part of ioy in himselfe; and partly hee findes not any worthy employment to while himselfe withall; Dies miserably, because hee either knowes not whither he goes, or knowes hee goes to torment. There is no true life, but the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the world without thee.

K

90 Sinne

Sinne is both euill in it selfe, and the effect of a former euill, and the cause of sinne following; a cause of punishment, and lastly a punishment it selfe. It is damnable iniquitie in man, to multiply one sinne vpon another; but to punish one sinne by another, in GOD is a iudgement both most iust, & most fearful: So as al the storehouse of God hath not a greater vengeance: with other punishments the body smareth, the soule with this. I care not how God offends mee with punishments, so he punish mee not with offending him.

I haue seene some afflict their bodies with wilfull famine, and scourges of their owne making; God spares me that labour; For hee whippes mee dayly with the scourge of a weake bodie; and sometimes with ill tongues. Hee holdes mee short many times of the feeling of his comfortable presence, which is in truth so much more miserable an hunger than that of the body, by how much the soule is more tender, and the food denied more excellent. Hee is my Father; infinitely wise to proportion out my correction according to my estate; and infinitely louing in fitting mee with a due measure. Hee is a presumptuous childe that will make choyce of his owne rodde. Let mee learne to make a right vse of his corrections, & I shall not need to correct my selfe. And if it should please God to remit his hand a little; I will gouerne my bodie, as a master, not as a tyrant.

If GOD had not said, *Blessed are those that hunger*; I know not what could keepe weak Christians from sinking in delpaire: Many times all I can doe, is to finde and complaine that I want him, and wish to recouer him: Now this is my stay, that hee in mercie esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tels me I doe vnfaignedly with him, and long after that grace I misse. Let mee desire still more, and I know I shall not desire alwaies. There was neuer soule miscaried with longing after grace. O blessed hunger that ends alwaies in fulnes. I am sorry that I can but hunger; & yet I would not be full; for the blessing is promist to the hungry: Giue me more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

193
Thee; more in the Christian than thou seeest. For hee is both an entire bodie of himselfe, and hee is a limme of another more excellent; euen that glorious mysticall bodie of his Sauiour; to whome hee is vnited, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian liues in Christ, dies in Christ, in Christ fulfils the Law, possesseth heauen: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* of, & by others: he suffers in vs, he liues in vs, he workes in and by vs: So thou canst not do either good or harme to a Christian, but thou doest it to his redeemer; to whom he is inuisibly vnited. Thou seeest him as a man, & therefore worthy of fauour for humanities sake: Thou seeest him not as a Christian, worthy of honour for his secret & yet true vnion with our Sauiour. I will loue euerie Christian, for that I see; honour him, for that I shall see.

94
Hell it selfe is scarce a more obscure dungeon in comparisson of the earth, than earth is in respect of heauen. Heere, the most see nothing, & the best feel little. Heere, halfe our life is night; and our verie day is darknesse, in respect of God. The true light of the world, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, & the light of ioye to comfort vs; without all change of darknesse. There was neuer any captiue loued his dungeon, and complained, when hee must be brought out to light, and libertie: Whence then is this naturall madnesse in vs men, that we delight so much in this vncleane, noy some, darke and comfortlesse prison of earth, and thinke not of our release to that lightsom & glorious Paradise aboue vs, without grief and repining? Wee are sure that wee are not perfectly well heere: If we could bee as sure that wee should bee better aboue, wee would not feare changing. Certainly our sense telles vs, we haue some pleasure heere; and we haue not faith to assure vs of more pleasure aboue; and hence wee settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknown good is vntured for. O Lord, doe thou breake through this darknesse of ignorance, and faithlesnesse, wherewith I am compassed. Let mee but see my heauen, and I knowe I shall desire it.

95
To be carried away with an affectation of fame, is so vaine, and absurd, that I wonder it can bee incident to any wise man. For what a mole-hill of earth is it, to which his name can extend, when it is fur-

thet carried by the wings of repute? And howe short a while doth it continue where it is once spread? Time (the deuourer of his owne broode) consumes both vs and our memories; not brasle, nor marble can beare age. How many flattering Poets haue promised immortalitie of name to their Princes, who now together are buried long since in forgetfulness! Those names and actions, that are once on the file of heauen, are past the danger of defacing. I will not care whether I bee knowne, or remembered, or forgotten amongst men, if my name & good actions may liue with God in the records of Eternity.

There is no man nor no place free from spirits, although they testifie their presence by visible effects but in fewe. Euerie man is an host to entertain angels, though not in visible shapes as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to sin; and plot mischief against vs; by casting into our way dangerous objects, by suggesting sinful motions to our mindes, stirring vp enemies against vs amongst men, by frightening vs with terrors in our selues, by accusing vs to God. On the contrary, The good Angels are euer remoouing our hinderances from good, and our occasions of euill; mitigating our tentations; helping vs against our enemies; deliuering vs from dangers; comforting vs in sorowes; furthering our good purposes; and at last carrying vp our soules to heauen. It would affright a weake Christian that knowes the power and malice of wicked spirits, to consider their presence, and number; but when with the eyes of *Elyshaes* seruant, hee sees thole on his side as present, as diligent, more powerfull, he cannot but take heart again: Especially, if hee consider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the safeguard of his children. Wherevpon it is come to passe, that though there be many legions of diuels, and euery one more strong than many legions of men, and more malicious than strong, yet the little flocke of Gods Church liueth and prospereth. I haue euer with me inuisible frinds, and enemies. The consideration of mine enemies shall keepe mee from securitie, and make mee fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort me against the terror of the other; shall remedy my solitarinesse; shall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer heretofore made them turne away their eyes, for shame of that whereof I haue not been ashamed; that I haue no more enioyed their societie; that I haue been no more affected with their presence. What though I see them not? I beleue them. I were no Christian, if my faith were not as sure as my sense.

There is no word or action, but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice, and suspicion: and all things doe so succcede, as they are taken. I haue noted, euill actions well taken, passe currant for either indifferent, or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one, for notorious: So fauor makes vertues of vices; and suspicion makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand should offend: It is alwayes safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: But to misconstrue a good thing, is a treble wrong; to my self, the actiō, the author. If no good sense can be made of a deed, or speech, let the blame light vpon the author: If a good interpretation may bee giuen and I chuse a worse, let mee bee as much censured of others, as that misconceit is punishment to my selfe.

I knowe not how it comes to passe, that the minde of man doth naturally both ouer-prize his owne in comparison of others, and yet contemne and neglect his owne in comparison of what he wants. The remedie of this later euill is, to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardest it not; Looke on the miserie of those which on their bed of sicknes, through extremitie of paine and anguish, intreat death to releafe them. Thou hast cleare eyesight, sound lims, vse of reason; and passest these ouer with slight respect: Thinke how many there are which in their vncomfortable blindnes, would giue al the world for but one glimpse of light; how many that deformedly crawl on all foure, after the maner of the most loathsom creatures; how many that in mad phrensies are worse than brutish, worse than dead: thus thou mightest be, and art not. If I be not happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euery euill that I misse, is a new mercie.

Earth which is the basest element, is both our mother that brought vs forth, our stage that beares vs aliue, and our graue wherein at last wee

are entombed; giuing to vs both our original, our harbour, our sepulchre: Shee hath yeelded her back to beare thousands of generations; and at last opened her wombe to receiue them; so swallowing them vp, that she still both beareth more, and lookes for more; not bewraying any change in her selfe, while shee so oft hath changed her broode, and her burden. It is a wonder we can be proude of our parentage, or of our selues, while wee see both the basenesse and stabilitie of the earth, whence wee came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards descends into the graue, as senselesse and dead, as the earth that receiues it. Not many are proude of their soules; and none but fooles can bee proud of their bodies. While we walke and looke vpon the earth, we cannot but acknowledge sensible admonitions of humility; and while we remember them, wee cannot forget our selues. It is a mother-like fauour of the earth, that she beares and nourishes me, and at the last entertaines my dead carcassee; but it is a greater pleasure, that she teacheth mee my vilenesse by her owne, and sendes me to heauen, for what she wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape bee come to the height: then he ceaseth sinning, and begins his torment; whereas the repentant, in euery fit of holy sorrowe, carries away a whole faggot from the flame, & quengeth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obstinate. Safetie consisteth not in not sinning, but in repenting: neither is it sin that condemnes; but impenitence. O Lord I cannot be righteous: let me be repentant.

100

The estate of heauenly & earthly things is plainly represented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly resembled by the Moone, which being neere to the region of mortalitie, is euery in changes, and neuer looks vpon vs twise with the same face; and when it is at the full, is blemished with some darke blots, not capable of any illumination. Heauenly things are figured by the Sun, whose great and glorious light is both naturall to it selfe, and euery constant. That other fickle and dimme starre is fit enough for the night of miserie, wherein we liue here belowe. And this firme and beautifull light is but good enough for that day of glorie, which the Saints liue in. If it bee good liuing here where our sorrowes are changed with ioyes; what is it to liue about, where

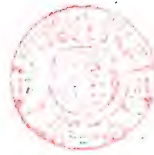
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our ioyes change not? I cannot looke vpon the bodie of the sunne: and yet I cannot see at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be so glorious to vs heere belowe; how glorious shall thy selfe be to vs, when wee are about this Sun? This Sunne shall not shine vpward, where thy glory shineth: the greater light extinguisheth the lesser. O thou Sunne of righteousness (which shalt only shine to mee, when I am glorified) doe thou heare, enlighten, comfort me with the beames of thy presence, till I be glorified.

Amen.

FINIS.





HEAVEN
V P O N
EARTH:
O R,
O F T R V E P E A C E
A N D T R A N Q V I L L I T Y
O F M I N D E.

By Ios. Hall.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614.

THE AVENUE

V P O N

FEAR THE

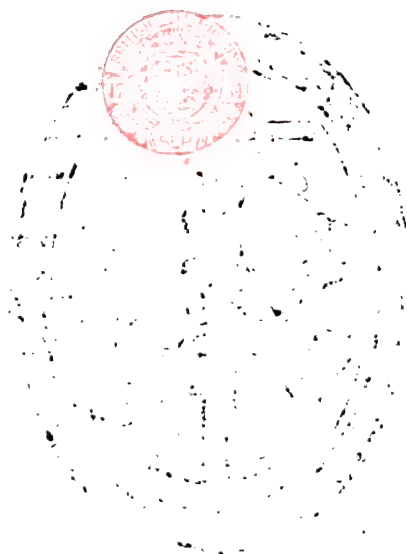
O R

OF TRAVEL

AND TEMPERANCE

OF MIND

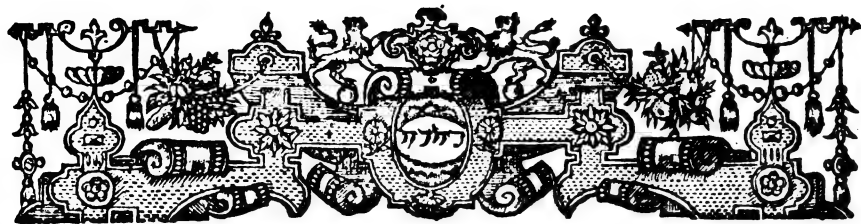
BY J. H. HALL



AT LONDON

Printed by George Smith, for 2 years

1874



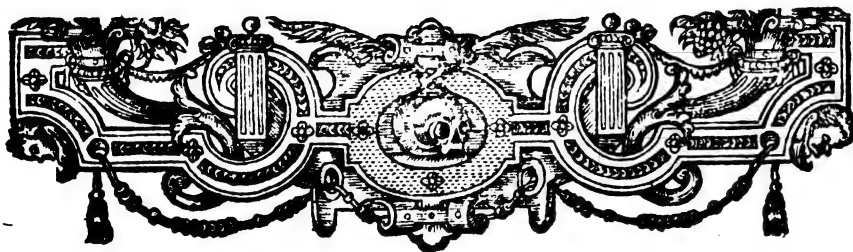
TO THE RIGHT
HONORABLE, HENRY
Earle of *Huntingdon*, Lord *Hastings*, *Hungerford*,
Botreaux, *Molines* and *Moiles*, his Maiesties Lieutenant
in the Counties of *Leicester*, and *Rutland*, my singular good
Lord, all increate of true honour, and Heauen
begun vpon Earth.



Right Honourable, I haue vnderaken a great taske to teach
men how to be happy in this life: I haue vnderaken and
performed it: wherein I haue followed Seneca and gone
beyond him; followed him as a Philosopher, gone beyond
him as a Christian, as a Diuine. Finding it a true censure
of the best Moraliſts, that they were like to goodly ships,
graced with great titles, the Sauegard, the Triumph, the Good-speed, and
such like, when yet they haue been both extreame ſea-beaten and at laſt wrack-
ed. The volume is little, perhaps the use more; I haue euer thought according to
the Greek Proverb, μέγα βιβλίον μέγα κακόν. What it is, euen iustice challengeth
it to him, to whome the Author hath deuoted himselfe: The children of the
bondman are the goods of the parents Maister. I humbly betake it to your Honors
protection, and your Honor to the protection of the highest.

Your Honors most humbly deuoted
in all duty and seruice,

Ios. HALL.





HEAVEN VPON EARTH:

OR,

OF TRUE PEACE OF MINDE.

Sect. I



When I had studiously read over the morall writings of some wise Heathen, especially those of the Stoicall profession, I must confesse I found a little enuie and pitie striding together within me. I enuied nature in them, to see her so witty in devising such plausible refuges for doubting and troubled mindes: I pittied them, to see that their carefull disquisition of true rest, led them in the end but to mere vniuersall inactivity: Where in mee thought, they were as hounds swift of foote, but not exquisite in sent, which in an hasty pursue take a wrong waye, spending their mouths, and courses in vaine. Their praise of gesing wittily they shall not leese, their hopes both they lost, and whosoever follows them. If *Seneca* could haue had grace to his wit, what wonders would hee haue done in this kind? what Diuine might not haue yeilded him the chayre for precepts of Tranquillity without any disparagement? As he was, this he hath gained. Neuer any Heathen wrote more diuinely, neuer any Philosopher more probably: Neither would I euer desire better Master, if to this purpose I needed no other mistress then nature. But this in truth is a taske, which nature hath neuer without presumption vnderaken, and neuer performed without much imperfection. Like to those vaine and wandring Empiricks, which in Tables & pictures make great ostentation of cures, neuer approving their skill to their credulous patients. And if he could haue truly effected it alone, I knowe not what employment in this life hee should haue left for grace to busie her selfe about, nor what priuledge it should haue been here below to be a Christian; since this that we seeke is the noblest worke

Censure of
Philosophers.

worke of the soule, and in which alone consists the onely heauen of this world; this is the summe of all humane desires: which when we haue attained, then onely wee begin to liue, & are sure we cannot thence forth liue miserably. No maruaile then if all the heathen haue diligently sought after it, many wrote of it, none attained it. Not *Athens* must teach this lesson; but *Ierusalem*.

Sect. 2.

What Tranquillity is, and where in it consists.

YET something Grace scorneth not to learne of Nature, as *Moses* may take good counsell of a *Midianite*. Nature hath euer had more skill in the end, then in the way to it; and whether shee haue discoursed of the good estate of the minde which we call Tranquillity, or the best which is happinesse, hath more happily ghesed at the generall definition of them, then of the meanes to compasse them. Shee teacheth vs therefore without controlement, that the *Tranquillitie* of the mind is, as of the sea and weather, when no wind stirreth, when the waues doe not tumultuously rise and fall vpon each other, but when the face both of the Heauen and waters is still, faire, and equable. That it is such an even disposition of the heart, wherein the scales of the minde neither rise vp towards the beame, through their owne lightnesse, or the over-weening opinion of prosperity, nor are too much depressed with any load of sorrow; but hanging equall and vnmooued betwixt both, giue a man libertie in all occurrences to enioy himselfe. Not that the most temperate minde can bee so the maister of his passions, as not sometimes to over-ioye his grieffe, or over-grieue his ioy, according to the contrary occasions of both: for not the euenest weights, but at their first putting into the balance somewhat swaye both parts thereof, not without some shewe of inequality, which yet after some little motion, settle themselves in a meete poysse. It is enough that after some sudden agitation, it can returne to itselfe, and rest it selfe at last in a resolved peace. And this due composednesse of minde we require vnto our Tranquillity, not for some short fits of goode moode, which soone after end in discontentment, but with the condition of perpetuie. For there is no heart makes so rough weather, as not sometimes to admitte of a calme, and whether for that he knoweth no present cause of his trouble, or for that he knoweth that cause of trouble is counteruailed with as great an occasion of priuate ioye, or for that the multitude of euils hath bred carelesnes, the man that is most disordred finds some respits of quietnesse. The balances that are most ill matched in their vnteddie motions come to an equality, but staye not at it. The franticke man cannot auoyd the imputation of madness, tho he be sober for many moons, if he rage in one. So then the calme minde must be settled in an habituall rest, not then firme when there is nothing to shake it, but then least shaken when it is most assayed.

Sect. 3.

Sect. 3.

WHence easily appears how vainly it hath been sought either in such a constant estate of outward things, as should give no distaste to the mind, while all earthly things varie with the weather, and have no stay but in vncertainie, or in the naturall temper of the soule, so ordered by humane wisdom, as that it should not be affected with any casuall euents to either part; since that cannot euer by naturall power bee held like to it selfe; but one while is cheerfull, stirring and ready to vndertake; another while drouisie, dull, comfortlesse, prone to rest, wearie of it selfe, loathing his own purposes, his own resolutions. In both which since the wisest philosphers haue grounded all the rules of their tranquillitie, it is plaine that they sawe it a farr off; as they did heauen it self with a desire & admiration, but knew not the way to it: wherevpon alas, how slighte and impotent are the remedies they prescribe for vnquiernes! For what is it that for the inconstancy and lazinesse of the minde still displeasing it self in what it doth, and for that distemper thereof which ariseth from the fearfull, vnthrining, and restless desires of it, we should euer bee employing our selues in some publike affaires, choosing our businesse according to our inclination, and prosecuting what we haue chosen? wherewith being at last cloyed, we should retire our selues, and weare the rest of our time in priuat studies; that wee should make due comparatiue trials of our own ability; nature of our businesse; disposition of our chosen friends; that in respect of Patrimony we should be but carelesly affected, so drawing it in as it may bee least for shewe, most for vse; remoouing all pompe, bridling our hopes, cutting off superfluities; for crosses, to consider that custom wil abate and mitigate them, that the best things are but chaynes and burdens to those that haue them to those that vse them, that the worst things haue some mixture of comforte to those that grone vnder them. Or leaving these lower rudimentes that are given to weake and simple nouices, to examine those golden rules of Morality, which are commended to the most wise and able practitioners, what is it to account him selfe as a tenant at will? To fore-imagine the worst in all casual matters? To auoid all idle and impertinent businesse, all pragmaticall meddling with affairs of state? not so to fix our selues vpon any one estate as to be impatient of a change, to call backe the mind from outward things, and draw it home into it selfe? to laugh at and esteeme lightly of others midemeanours? Not to depend vpon others opinions, but to stand on our owne bottomes? to carry our selues in an honest and simple truth, free from a curious hypocrisie, and affectation of seeming other then we are, and yet as free from a bale kinde of carelesnes? to intermeddle rettyrednes, with society, so as one may giue sweetnes to the other and both to vs. So slackning the minde that wee may not loosen it, and so bending as wee may not breake it? to make most of our

Insufficiency
of humane
precepts.

Senecaes rules
of Tranquillitie
abridged.

Allowed yet by
Seneca in his
last chapter of
Tranquillitie.

Seneca's rules
reiccted as
vnufficient.

Antonius Pius.

An epistle to
the *Asians*
concerning the
persecuted chr-
istians.

Disposition of
the worke.

(selues, chearing vp our spirits with variety of recreations, with satiety of meals, and all other bodily indulgence, sauing that drunkennes (mee thinks) can neither be seem a wise Philosopher to prescribe nor a vertuous man to practise. All these in their kindes please well, profit much, and are as soueraigne for both these, as they are vnable to effect that for which they are propounded. Nature teacheth thee all these should be done, thee cannot teach thee to doe them: and yet doe all these and no more, let mee neuer haue rest, if thou haue it. For neither are here the greatest enemies of our peace so much as decryed a farre off, nor those that are noted are hereby so preuented, that vpon most diligent practise we can promise our selues any security: wherewith who so in instructed dare confidently giue chalenge to all sinister euentures, is like to some skilful fencer who stands vpon his vsuall wards, and plaies well; but if there come a strange fetch of an vnwonted blowe, is put besides the rules of his art, and with much shame ouer-taken. And for those that are knowne, beleue me, the mind of man is too weak to beare out it selfe hereby against all onsets: There are light crosses that will take an easie repulse; others yet stronger, that shake the house side, but breake not in vpon vs; others vehement which by force make way to the heart where they find none, breaking open the doore of the soule that denies entrance. Others violent that lift the minde off the hedges, or rend the bars of it in peeces; others furious that reare vp the very foundations from the bottome, leauing no monument behind them, but ruine. The wisest and most resolute Moralist that euer was, lookt pale when he should tast of his hemlock; and by his timorousnesse made sport to those that enuied his speculations. The best of the heathen Emperors (that was honored with the title of pietie) iustly magnified that courage of Christians which made them insult ouer their tormentors, and by their scarcenesse of earthquakes, and deaths argued the truth of their religion. It must be, it can be none but a diuine power, that can vphold the minde against the rage of maine afflictions, and yet the greatest crosses are not the greatest enemies to inwarde peace. Let vs therefore looke vp aboue our selues, and from the rules of an hyer art, supply the defects of naturall wisdom, giuing such infallible directions for tranquillity, that whosoeuer shall follow, cannot but liue sweetly and with continuall delight, applauding himself at home when all the world besides him shall bee miserable. To which purpose it shall bee requisite, first to remoue all causes of vnquietnes, and then to set downe the grounds of our happy rest.

Sett. 4.

Sect. 4

I Finde on the one hand two vniuersal enemies of Tranquillity; Cōscience of euil don, Sense or fear of euil suffered. The former in one word we call sins, the latter Crosses. The first of these must bee quite taken away, the second duely tempered ere the hart can bee at rest. For first, how can that man be at peace, that is at variance with God and himselfe? How should peace be Gods gift if it could be without him, if it could be against him? It is the profession of sinne although faire spoken at the first closing, to be a perpetuall make-bate betwixt God and man, betwixt a man & himself. And this enmity, tho it do not cōtinually shewe itself, (as the mortallest enemies are not alwaies in pitched fields one against the other) for that the conscience is not euer clamorous, but some while is silent, other whiles with still murmurings bewrayes his mislikes, yet doth euer more worke secret vnquietnes to the hart. The guilty man may haue a seeming truce, a true peace hee cannot haue. Look vpon the face of the guilty hart, and thou shalt see it pale and gasty; the smiles and laughers faint and heartles, the speeches doubtfull, and full of abrupt stops and vnseasonable turnings, the purposes and motions vnsteddy, and fauoring of much distraction, arguing plainly that sin is not so smoothe at her first motions, as turbulent afterwards: hence are those vaine wearings of places and companies together with our selues, that the galled soule doth after the wont of sicke patients seeke refreshing in variety; and after many tossed and turned sides, complaines of remedlesse and vnabated torment. *Nero*, after so much innocent blood, may change his bed-chamber, but his fiends euer attend him, euer are within him, and are as partes of himselfe. Alas what auails it to seeke outward reliefs when thou hast thine executioner within thee? If thou couldest thrust from thy selfe, thou mightest haue some hope of ease; now thou shalt neuer want furies so long as thou hast thy selfe. Yea, what if thou wouldest runne from thy selfe? Thy soule may flie from thy body, thy conscience wil not flie from thy soule, nor thy sin from thy conscience. Some men indeed in the bitterness of these payges of sin, like vnto those fondly impatient fishes, that leape out of the pan into the flame, haue leapt out of this priuate hell that is in themselves, into the common pitte, choosing to aduenture vpon the future paines that they haue feared; rather then to indure the present horrors they haue felt: wherein what haue they gayned, but to that hell which was within them, a second hell without? The conscience leaues not where the fiends begin, but both ioyne together in torture. But there are some firme & obdurate foreheads, whose resolution can laugh their sinnes out of countenance. There are so large and able gorges as that they can swallow and digest bloody murders,

Enemies of inward peace diuided into their ranks.

The torment of an euill conscience.

The ioy and
peace of the
guilty but
dissembled.

without complaint, who with the same handes which they haue since their last meale embrued in bloud can freely carue to themselves large morsels at the next sitting. Beleeuest thou that such a mans heart laughs with his face? will not he dare to be an Hypocrite that durst be a villaine? These glow-wormes when a night of sorrow compasses them, make a light some and fiery shewe of ioy, when if thou presse them thou findest nothing but a cold and crude moisture. Knowest thou not that there are those, which count it no shame to sin, yet count it a shame to be checked with remorse, especially so as others eies may descry? to whom repentance seems base-mindednes, vnworthy of him that professes wisdom and valour. Such a man can grieue when none sees it, but himself can laugh when others see it, himselfe feels not. Assure thy self that mans hart bleedeth when his face counterfaits a smile, hee weares out many waking houres when thou thinkest he resteth, yea as his thoughts affoorde him not sleepe, so his very sleepe affords him not rest, but while his senses are tyed vp, his sin is loose; representing it selfe to him in his vglyest shape, and frighting him with horrible and hellish dreames. And if perhaps custome hath bred a carelesnes in him, (as we see that vsuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blowe shall fetch bloud of the soule, and make the backe that is most hardned, sensible of smart: and the further the blow is fetcht through intermission of remorse, the harder it must needs alight. Therefore I may confidently tell the careless sinner as that bold *Tragedian* said to his great *Pompey*. The time shall come wherein thou shalt fetch deepe sighes, and therefore shalt sorow desperatly, because thou sorowedst not sooner. The fire of the conscience may lye for a time smothered with a pyle of greene wood, that it cannot bee discerned, whose moisture when once it hath maistered, it sends vp so much greater flame by how much it had greater resistance. Hope not then to stop the mouth of thy conscience from exclaiming whiles thy sin continues, that indeuour is both vain and hurtfull; so I haue seene them that haue stoppt the nostrill for bleeding in hope to staye the issue, when the blood hindered in his former course hath broken out of the mouth, or found way downe into the stomacke. The conscience is not pacifiable while sinne is within to vex it: no more then angry swelling can cease throbbing and aching whiles the chorn or the corrupted matter lyes rotting vnderneath. Time that remedies all other euils of the minde increaseth this, which like to bodily diseases prouokes worse with continuance, and growes vpon vs vvith our age.

Self. 5.

The remedy of
an vnquiet Con
science.

T Here can be therefore no peace without reconciliation, thou canst not be friends with thy selfe, til with God: for thy conscience (which is thy best friend while thou sinnest not) like an honest seruant takes his Masters

Masters part against thee when thou hast sinned; & wil not look straight vpon thee, till thou vpon God; not daring to be lo kinde to thee, as to be vnfaithfull to his maker: There can bee no reconciliation without remission. God can neither forget the iniury of sinne, nor dissemble hatred. It is for men, and those of hollow hearts, to make pretences contrary to their affections: soothings and smiles, and imbracements where wee mean not loue, are from weaknesse; Either for that wee feare our insufficiency of present reuenge, or hope for a fitter opportunity afterwards, or for that we desire to make our further aduantage of him to whome we meane euill. These courses are not incident into an almighty power; who hauing the command of all vengeance can smite where hee list without all doubtings or delays. There can bee no remission without satisfaction, neither dealeth God with vs as wee men with som desperat debtors, whom after long dilation of payments and many dayes broken, wee altogether let go for disability, or at least dismisle them vpon an easy composition. All sins are debts; all Gods debts must be discharg'd: It is a bold word, but a true. God should not be iust if any of his debts should passe vsatisfied. The conceyt of the profane vulgar, makes God al of mercies; and ther vpon hopes for pardon without payment. Fond and ignorant presumption to disioyne mercy and iustice in him to whom they are both essentiall; to make mercy exceed iustice in him, in whome both are infinite. Darest thou hope God can be so kind to thee as to bee vniust to himselfe? God will bee iust: goe thou on to presume and perish. There can be no satisfaction by any recompence of ours, an infinite iustice is offended, an infinite punishment is deserued by euery sin, and euery mans sins are as neere to infinite as number can make them. Our bestendeauour is worse then finite, imperfect, & faulty. If it could be perfect wee owe it all in present, what wee are bound to doe in present cannot make amends for what wee haue not done in time past; which while wee offer to God as good payment, wee doe with the profane traeller thinke to please him with empty date-shels in lieu of preservation. Where shall wee then finde a payment of infinite value, but in him which is onely and all infinite? The dignitie of whose person being infinite gaue such worth to his satisfaction, that what he suffered in short time was proportionable to what we should haue suffred beyond all times. Hee did all, suffered all, paid all; hee did it for vs, wee in him. Where shall I begin to wonder at thee O thou diuine and eternall peacemaker, the sauour of men, the anointed of God, mediator betweene God and man, in whome there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who saw thee in thy humiliation with silence and adore thee in thy glory with perpetuall praises and reioycings. Thou wast for euer of thy selfe; God, of the Father as the son; the eternal Son of an eternal Father; not later in being, nor lesse in dignity, nor other in substance. Begotten without diminution of

of him that begot thee while he communicated that wholly to thee which hee retained wholly in himselfe, because both were infinite without inequality of nature, without diuision of essence; when being in this estate thine infinite loue and mercy to desperate mankind; caused thee O Sauour to empye thy selfe of thy glory, that thou mightest put on our shame and misery. Wherefore not ceasing to bee God as thou wert, thou beganst to bee what thou wert not, man; to the ende that thou mightest be a perfect mediator betwixt God and man, which wert both in one person; God that thou mightest satisfie, man that thou mightest suffer, that since man had sinned & God was offended, thou which wert God and man, mightest satisfie God for man. None but thy selfe, which art the *eternall Word*, can expresse the depth of this mystery that GOD should be cloathed with flesh, come downe to men, and become man, that man might be exalted into the highest heauens; and that our nature might bee taken into the fellowship of the deitie. That hee to whom all powers in heauen bowed, and thought it their honor to bee seruiceable, should come downe to bee a seruant to his slaues, a rancome for his enemies; together with our nature taking vp our very infirmities, our shame, our torments, and bearing our sinnes without sin. That thou whom the heauens were too strait to containe; shouldst lay thy selfe in an obscure cratch, thou which wert attended of Angels, shouldst be derided of men, reiected of thine owne, persecuted by Tyrants, tempted with Diuels, betrayed of thy seruant, crucified among theeues; and (which was worse then all these) in thine owne apprehension for the time as forsaken of thy father; That thou whom our sins had pearded, shouldst for our sinnes both sweat drops of blood in the Garden, and powre our streames of blood vpon the Crosse. O the inualueable purchase of our peace! O rancome enough for mo worlds! Thou which wert in the counsell of thy Father the Lambe slaine from the beginning of time, camst now in fulnesse of time to bee slaine by man, for man; Being at once the sacrifice offered, the Priest that did offer, and the God to whom it was offered. How graciously diddest thou both proclaime our peace as a Prophet in the time of thy life vpon earth, and purchase it by thy blood as a Priest at thy death, and now confirmest and applyest it as a King in heauen? By thee onely it was procured, by thee it is profered. O mercy without example, without measure! God offers peace to man, the holy seekes to the vniust, the potter to the clay, the King to the traytor.

We are vnworthy that we should be receiued to peace though we desired it; what are wee then that wee should haue peace offered for the receiuing? An easie condition of so great a benefite, heere requires vs not to earne it, but to accept it of him: what could hee giue more? what could hee require lesse of vs?

Self. 6.

Seet. 6.

THe purchase therefore of our peace was paid at once, yet must be leuerally reckoned to euerie soule whom it shall benefit. If wee haue not an hand to take what Christs hand doth either hold, or offer, what is sufficient in him, cannot be effectual to vs. The spirituall hand wherby we apprehend the sweet offers of our sauiour is faith, which in short is no other then an affiance in the mediator: receiue peace and bee happy, belieue and thou hast receiued. From hence it is that wee are interested in all that either god hath promised, or Christ hath performed. Hence haue we from god both forgiveness and loue, the ground of all either peace or glory. Hence of enemies wee become more then friends, sonnes, and as sonnes may both expect and challenge not onely carefull prouision and safe protection on earth, but an euermore lasting patrimony aboue. This field is so spacious, that it were easie for a man to lose himselfe in it: and if I should spend all my pilgrimage in this walk, my time would sooner end than my way: wherein I would haue measured more paces, were it not that our scope is not so much to magnifie the benefit of our peace, as to seeke how to obtaine it.

Behold now, after wee haue sought heauen and earth, where onely the wearied Doue may find an Oliue of peace. The apprehending of this all-sufficient satisfaction makes it ours, vpon our satisfaction wee haue remission; vpon remission followes reconciliation; vpon our reconciliation, peace. When therefore thy conscience like a stern Sergeant shall catch thee by the throat, and arrest thee vpon Gods debt, let thy onely plea be, that thou hast already paid it; Bring forth that bloody acquittance sealed to thee from heauen vpon thy true Faith, straight way thou shalt see the fierce & terrible look of thy conscience changed into friendly smiles, and that rough and violent hand that was ready to drag thee to prison, shall now louingly imbrace thee, and fight for thee against all the wrongfull attempts of any spirituall aduersary. O heauenly Peace and more then peace, Friendship, wherby alone wee are leagued with our selues and God with vs, which who-euer wants shall find a sad Remembrancer in the midst of his dissembled iollitie, and after all vaine strifes shall fall into many secret dumps, from which his guiltie heart shall deny to be cheared, tho all the world were his minstrell. Oh pleasure worthy to be pittied, and laughter worthy of teares, that is without this! Go then foolish man, and when thou feelst any check of thy sin, seeke after thy iocundest companions, deceiue the time and thy selfe with merry purposes, with busie games, feast away thy cares, burie them and thy self in wine and sleepe: after all these friuolous disserrings, it will returne vpon thee, when thou wakest, perhaps ere thou wakest, nor will be repelled.

Thereceit of
our peace of-
fered by Faith.

A corollary of
the benefit of
this receite.

The vain shifts
of the guilty.

led till it haue shewed thee thy hell, nor when it hath shewed thee, will yet bee repelled; So the stricken Deere hauing receiued a deadly arrowe, whose shaft shaken out hath left the head behind it, runs from one thicker to another, not able to change his paine with his places, but finding his wounds still the worse with continuance. Ah foole, thy soule festereth within, and is affected so much more dangerously by how much lesse it appeareth. Thou mayst while thy selfe with varietie, thou canst not ease thee. Sinne owes thee a spight, and will pay it thee, perhaps when thou art in worst case to sustain it. This flitting doth but prouide for a further violence at last. I haue seen a litle stream of no noise which vpon his stoppage hath swelled vp, and with a loude gushing hath borne ouer the heape of turnes wherewith it was resisted. Thy death-bed shall smart for these wilfull adornings of repentance; whereon how many haue we heard railing of their olde neglected sins; and fearefully despairing when they haue had most neede of comfort? In summe, there is no way but this: Thy conscience must haue either satisfaction or torment. Discharge thy sin betimes and be at peace. Hee neuer breakes his sleepe for debt, that payes when hee takes vp.

Sect. 7.

Solicitation of
sin remedied.

Neither can it suffice for peace, to haue crossed the old scrole of our sins; if we preuent not the future, yea the present; very importunity of temptation breeds vnquietnes. Sinne where it hath gotte an haunt looketh for more, as humours that fall to wardes their olde issue; and if it be not strongly repelled, doth neere as much vex vs with soliciting as with yeelding. Let others enuy their happines, I shal neuer think their life so much as quiet, whose dores are continually beaten, and their morning sleep broken with early clyents, whose entries are dayly thronged with suiters pressing neere for the next audience; much lesse that through their remisse answeres are daily haunted with traitors or other instruments of villany offering their mischieuous seruice and inciting them to some pestilent enterprize. Such are tentations to the soule. Whereof it cannot be ridde so long as it holds the in any hope of entertainment: & so long they will hope to preuail, while we giue them but a cold & timorous denial. Suters are drawne on with an easie repulse; counting that as halfe granted which is but faintly gainsaid: Peremptory answeres can onely put sinne out of hart for any second attempts. It is euer impudent when it meets not with a bold hart; hoping to preuaile by wearying vs, and wearying vs by intreaties. Let all suggestiōs therefore finde thee resolute: so shall thy soule finde it selfe at rest; for as the Diuell, so sinne his naturall brood flies away with resistance. To which purpose, all our heady and disordered affections, which are the secret factors of sinne and Satan,

The ordering
of affections.

naust

must bee restrained by a strong and yet temperate command of reason and Religion; these, if they find the reynes loose in their necks (like to the wilde hories of that chaste hunter, in the Tragedie) carry vs ouer hills and rocks, and neuer leaue vs till wee be dismembred, and they breathlesse; but contrarily if they be pulled in with the sudden violence of a straight hand, they fall to plunging, and careering, and neuer leaue till their saddle be emptie, and euen then daungerously strike at their prostrate rider. If there be any exercise of Christian wisdom, it is in the menaging of these vnrule affections, which are not more necessary in their best vse, then pernicious in their mis-gouernance. Reason hath alwaies beene busie in vndertaking this so necessarie a moderation: wherein although she haue preuailed with some of colder temper, yet those which haue beene of more stubborne metall, like vnto growen schollers, which scorne the ferule that ruled their minoritie, haue still despised her weake indeauors. Onely christianitie hath this power; which with our second birth giues vs a new nature: so that now, if excesse of passions be naturall to vs as men, the order of them is naturall to vs as Christians. Reason bids the angry man say ouer his Alphabet ere he giue his answer; hoping by this intermission of time to gain the mitigation of his rage. He was neuer thoroughly angry that can indure the recitall of so many idle letters. Christianity giues not rules, but power to auoid this short madnesse. It was a wise speech that is reported of our best and last Cardinall I hope, that this Iland either did or shall see; who when a skilfull Astrologer vpon the calculation of his natiuitie had foretold him some specialties, concerning his future estate, answered: such perhaps I was borne, but since that time I haue beene borne againe, and my second natiuitie hath crossed my first. The power of nature is a good plea for those that acknowledge nothing aboue nature. But for a Christian to excuse his intemperatenesse by his naturall inclination, and to saye I am borne cholericke, sullen, amorous, is an Apologie worse then the faulte. Wherefore serues religion but to subdue or gouerne nature? VVee are so much Christians as wee can rule our selues, the rest is but forme, and speculation. Yea, the verie thought of our profession is so powerfull that (like vnto that precious stone) beeing cast into this sea, it asswageth those inwarde tempests, that were rayed by the affections. The vnregenerate minde is not capable off this power; and therefore through the continuall mutinies of his passions cannot but be subiect to perpetuall vnquietnesse. There is neither remedy nor hope in this estate: But the Christian soule that hath inured it self to the awe of God, and the exercises of true mortification, by the only looking vp at his holy profession, cureth the burning venome of these fiery serpents that lurke within him; Hast thou nothing but nature? resolue to looke for no peace. God is not prodigall to cast away his best blessings on so vnworthy subiects. Art thou a christian? Do but remember thou art so; and then if thou dar'st, if thou canst, yeelde to the excesse of Passions.

Self. 8.

Self. 8.

The second
main enemy to
peace, Crosses.

Hitherto the most inward and dangerous enemy of our Peace: which if wee haue once maistred, the other field shall bee fought & wonn with lesse blood. Crosses disquiet vs either in their present feeling or their expectation. Both of them when they meet with weak minds, so extreamly distempering them, that the patient for the time is not himselfe: How many haue wee knowne which through a lingring discase, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with an hedstrong griefe which they could not menage, haue by the violence of it been carried quite from their wits? How many millions, what for incurable maladies, what for losses, what for defamations, what for sad accidents to their children rub out their liues in perpetuall discontentment, therfore liuing because they cannot yet die, not for that they like to liue. If there could be any humane receit prescribed to auoid euils, it would be purchased at an hie rate; But both it is impossible that earth shold redresse that which is sent from heaueh: & if it could be don, even the want of miseries wold proue miserable; For the mind cloied with continual felicity wold grow a burden to it selfe, lothing that at last which intermisson would haue made pleasant. Glue a free horse the full rains and he will soon tire. Summer is the sweetest season by all consents, wherein the earth is both most rich with increase, and most gorgeous for ornament, yet if it were not receiued with enterchanges of cold frosts and pearcing winds, who could liue? Summer would be no summer, if winter did not both lead it in and followe it: we may not therfore either hope or strue to escape all crosses, some we may: what thou canst, fly from; what thou canst not, allay and mitigate; in crosses vniuersally let this be thy rule, Make thy selfe none, escape some, beare the rest, sweeten all.

Self. 9.

Of crosses that
arise from
conceit.

Apprehension gives life to crosses: & if som be simply, most are as they are taken. I haue seen many which whē God hath meant thē no hurt, haue framed themselves crosses out of imagination, and haue found that insupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heavy afflictions, for which they were bemoned of the beholders. One receiues a deadly wound, and looks not so much as pale at the smart; an other heares of manie losses, and like *Zeno* after newes of his shipwracke, (as altogether passion-lesse) goes to his rest, not breaking an houres sleepe for that, which

which would break the heart of some others. *Greenham* that S. of ours (whom it cannot disparage that he was reserved for our so loose an age) can lye spread quietly vpon the forme looking for the Chirurgians knife, binding himselfe as fast with a resolute patience, as others with strongest cords, abiding his flesh carued and his bowels rifled, and not stirring more than if he felt not, while others tremble to expect, and shrink to feele but the pricking of a veyne. There can bee no remedie for imaginarie crosses but wisdom, which shall teache vs to esteeme of all euents as they are; like a true glasse representing all thinges to our minds in their due proportion. So as Crosses may not seeme that are not, nor little and gentle ones seeme great & intolerable. Giue thy bodie Ellebore, thy mind good Counsell, thine eare to thy friend, and these fantastick euils shall vanish away like themselves.

Seet. 10.

IT were idle aduise to bid men auoyde euilles. Nature hath by a secret instinct taught brute creatures so much, whether wit or sagacitie: and our selfe-loue making the best aduantage of reason, will easily make vs vs so wise and carefull; It is more worth our labour since our life is so open to calamities, and nature to impatience, to teach men to beare what euils they cannot auoide, and how by a well-disposednesse of minde, wee may correct the iniquity of all hard euents. Wherein it is hardly credible how much good art and precepts of resolution may auaille vs. I haue seene one man by the helpe of a little engine lift vp that weight alone which fortie helping handes by their cleare strength might haue indeauored in vain. We liue here in an Ocean of troubles, wherein we can see no firme land; One waue falling vpon another, ere the former haue wrought all his spight. Mischiefs strue for places, as if they feared to lose their roomie if they hasted not: so many good things as wee haue, so many euilles arise from their priuation; besides no fewer reall and positive euils that afflict vs; To prescribe and apply receipts to euery particular crosse, were to write a *Salmeron* like commentary vpon *Petrarch's* remedies, and I doubt whether so the work would bee perfect: a life would bee too little to write it, and but enough to read it.

Of true and reall crosses.

Seet. 11.

THe same Medicines cannot helpe all diseases of the bodie, of the soule they may. Wee see Fencers giue their scholars the same common rules of position, of warding and wielding their weapon for offence for defence against all commers: such vniuersall precepts there are for

The first remedy of Crosses. Before they come.

M

Crosses.

Crosses. In the first whereof I would prescribe Expectation, that either killeth or abateth euils. For Crosses, after the nature of the *Cockatrice*, die if they be foreseene; whether this prouidence makes vs more strong to resist, or by some secret power makes them more vnable to assault vs. It is not credible what a fore resolved mind can do, can suffer. Could our english *Milo*, of whom Spain yet speaketh since their last peace, haue ouerthrown that furious beast, made now more violent throught the rage of his bayting, if he had not settled himselfe in his station, & expected? the frighted multitude ran away from that ouer earnest sport, which begun in pleasure, ended in terror: if he had turned his back with the rest, where had been his safety, where his glorie, and reward? Now he stood still, expected ouer-came, by one fact he at once preserved, honored, enriched himselfe. Euils will come neuer the sooner for that thou lookest for them, they will come the easier; it is a labor well lost if they come not, and well bestowed if they do come. Wee are sure the worst may come, why should wee bee secure that it will not? Suddenness findes weak mindes secure, makes them miserable, leaues them desperate. The best way therefore is to make things present in conceit before they com, that they may be half past in their violence when they doe com: Euen as with wooden walters wee learn to play at the sharpe. As therefore good souldiers exercise themselues long at the pale, and there vse those activities which afterwarde they shall practise vpon a true aduersary: so must we present to our selues imaginary crosses and menage them in our mind before god sends them in euent. Now I eat, sleepe, digest, all soundly without complaint; what if a languishing disease shold bereaue me of my appetite and rest? that I should see dainties and loath them, surfering of the very smell, of the thought of the best dishes? that I should count the lingring houres and thinke *Ezechias* long day returned wearying my selfe with changing sides, and wishing any thing but what I am. How could I take this distemper? Now I haue (if not what I would) yet what I need, as not abounding with idle superfluities, so not straitned with penurie of necessarie things. What if pouerty should rush vpon me as an armed man, spoyling mee of all my little that I had, and send me to the fountaine for my best cellar? to the ground for my bed, for my bread to anothers cupbord, for my cloathes to the brokers shoppe, or my friends wardrobe? How could I brooke this want? I am now at home walking in my owne grounds, looking on my young plants the hope of posterity, considering the nature, aduantages or feares of my soile, enioying the patrimony of my Fathers; What if for my religion, or the malicious sentence of some great one, I should be exiled from my countrey wādering amongst those whole habit, language, fashio, my ignorance shal make me wonder at; where the solitude of places, & strangenes of persons shal make my life vncomfortable? How could I abide the smell of forrain smoke? how shold I take the contempt & hard vsage that waits vpon strāgers? Thy prosperity is idle, & if spēt if it be not medled with such fore-casting

fore-casting and wisely suspicious thoughts, if it bee wholly bestowed in enioying, no whit in preuenting : Like vnto a foolish Cirtie which notwithstanding a dangerous situation, spends all her wealth in rich furnitures of chambers, and state-houses ; While they bestow not one shouell full of earth on outward Bulwarkes to their defence : this is but to make our enemies the happier and our selues the more readily miserable : If thou wilt not therefore bee oppressed with euils ; *Expect*, and, *Exercise* ; Exercise thy selfe with conceit of euils, Expect the euils themselves ; Yea exercise thy selfe in expectation ; so while the minde pleaseth it selfe in thinking, yet I am not thus, it prepareth it selfe against it may befo : And if some that haue beene good at the foyles, haue proued cowardly at the sharpe, yet on the contrary who euer durst point a single combate in the field, that hath not ben some what trayned in the fence schoole ?

Sect. 12.

N Either doth it a little blunt the edge of euils to consider that they com from a diuine hand, whose almighty power is guided by a most wise prouidence, and tempered with a fatherly loue. Euen the sauage creatures will be smitten of their keeper, and repine not ; if of a stranger, they teare him in peeces. Hee strikes me that made me, that moderates the world, why struggle I with him, why with my selfe ? Am I a foole, or a rebell ? A foole if I bee ignorant whence my crosses come ; A rebell if I know it, and be impatient. My sufferings are from a God, from my God, hee hath destin'd me euery dramme of sorrow that I feele : Thus much thou shalt abide, & here shall thy miseries be stinted : All worldly helps cannot abare them ; all powers of hel cannot ad one scruple to their weight, that hee hath allotted me : I must therefore either blasphemee God in my heart, detracting from his infinite iustice, wisdom, power, mercy which al shal stand inuiolable, whẽ millions of such worms as I am are gon to dust ; or els confesse that I ought to be patient. And if I professe I should be that I wil not, I befoole my self & bewray miserable impotency. But (as impatience is full of excuses) it was thine own rash improuidence, or the spight of thine enemy that impouerisht, that defamed thee : it was the malignitie of some vnholosome dish, or some grosse corrupted aire that hath distempered thee. Ah foolish curre, why doest thou bite at the stone, which could neuer haue hurt thee but from the hand that threw it ? If I wounde thee, what matters it whether with mine owne sword, or thine ; or anothers. God strikes some immediatly from heauen with his owne arme, or with the arme of Angels : others hee buffets with their owne hands, some by the reuenging sword of an enemy, others with the fist of his dumb creatures : God strikes in all ; His hand mooues theirs. If thou see it not, blame thy carnal eyes. Why dost thou fault the instrument

The next remedy of crosses when they are come. From their Author.

while thou knowest the agent? Euen the dying thiefe pardons the executioner, exclaimes on his vniust ludge, or his malicious accusers. Either then blame the first mouer, or discharge the meanes. Which as they could not haue touched thee, but as from him; so from him they haue afflicted thee iustly; wrongfully perhaps, as in themselves.

Sect. 13.

The third antidote of crosses.

BVt, neither seemeth it enough to bee patient in crosses, if wee bee not thankfull also. Good things challenge more then bare contentment. Crosses (vniustly tearmed euills) as they are sent of him that is all goodnesse, so they are sent for good, and his end cannot bee frustrate. What greater good can be to the diseased man then fit and proper Physicke to recure him? Crosses are the onelie medicines of sicke mindes. Thy sounde body carryes within it a sicke soule; thou feelest it not perhaps: so much more art thou sick and so much more dangerously: Perhaps thou labourest of some plethorie of pride, or of some dropisie of Couetousnesse, or the Staggers of inconstancie, or some feuer of luxurie, or consumption of enuye, or perhaps of the lethargie of Idlenesse, or of the phrensie of anger: It is a rare soule that hath not some notable disease: Onely crosses are thy remedies: What if they bee vnpleasant? They are Physicke. It is enough if they bee wholsome; Not pleasant tast, but the secret vertue commends medicines; If they cure thee, they shall please thee, euen in displeasing; or els thou louest thy palate aboue thy soule. What madness is this? when thou complaineest of a bodily disease, thou sendest to the Physician, that hee may send thee not sauorie, but wholsom potions; Thou receiuest them in spight of thine abhorring stomacke, and withall both thankest and rewardest the Physician. Thy soule is sicke; Thy heauenly Physician sees it, and pitties thee ere thou thy selfe, and vnscnt to, sends thee not a plausible but a souerayne remedy: thou loathest the sauour, & rather wilt hazard thy life, the offend thy palate; & in steede of thanks, repinest at, reuilest the Physician. How comes it that we loue our selues so little (if at least we count our soules the best or any part) as that wee had rather vndergoe death then paine; choosing rather wilfull sicknes, then an harsh remedy? surely wee men are meere fooles in the estimation of our own good: like children, our choise is led altogether by shewe, no whit by substance. We cry after euery well-seeming toy, & put frō vs solide profers of good things: The wise arbitrator of all things sees our folly & corrects it, withholding our idle desires, & forcing vpon vs the sound good we refuse: It is second folly in vs, if we thāke him not: The foolish babe cryes for his fathers bright knife or gilded pilles. The wiser father knowes that they can but hurt him; & therefore with-houlds the after al his teares: the child thinks he is vsed but vnkindly. Euery wise man, & himself at more years, can say

say it was but childsh folly, in desiring it, in complaining that hee missed it. The losse of wealth, friends, health, is sometimes gain to vs. Thy body, thy estate, is worse; thy soule is better, why complaineest thou?

Seet. 14.

N Ay, it shall not be enough (he thinkes) if onelie we be but contented and thankfull, if not also cheareful in afflictions; If that, as wee feelee their paine, so we look to their end; although indeed this is not more requisite then rarely found, as being proper onely to the good heart; Every bird can sing in a cleare heauen, in a temperate spring; that one, as most familiar, so is most commended, that sings merrie notes in the midst of a shower, or the dead of winter. Every Epicure can enlarge his heart to mirth in the midst of his cups & dalliance; Only the three childre can sing in the furnace, *Paul & Silas* in the stocks, Martyres at the stake. It is from heauē, that this ioy comes, so contrary to all earthly occasions, bred in the faithfull heart through a serious & feeling respect to the issue of what hee feesles; the quiet and vntroubled fruit of his righteounesse, glorie, the crowne after his fight, after his minute of paine eternity of ioy. Hee neuer lookt ouer the threshold of heauen that cannot more reioyce that he shall bee glorious, then mourne in present that he is miserable.

The 4. and last part, from their issue.

Seet. 15.

Y Ea this consideration is so powerfull, that it alone is able to make a parte against the feare or sence of the last and greatest of all terribles, Death it selfe: which in the Conscience of his owne dreadfulness iustly laughs at all the vaine humane precepts of Tranquillitie, appalling the most resolute, and vexing the most cheerefull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can shift off the importunate, & violent horror of this aduersarie. Seest thou the *Chaldean* Tyrant beset with the sacred bowles of *Ierusalem*, the late spoiles of Gods temple; and (in contempt of their owner) carousing healthes to his Queenes, Concubines, Peeres? singing amidst his cups, triumphant carols of praise to his molten & carued Gods? Woldest thou ever suspect that this his courage could bee abated? or that this sumptuous and presumptuous banquet (after so royall and iocund continuance) should haue any other conclusion; but pleasure? Stay but one houre longer, and thou shalt see that face, that now shines with a ruddy glosse (according to the colour of his liquor) looke pale and gastly, stayned with the colours of feare and death; and that proud hand, which now lifts vp her masse Goblets in defiance of God, tremble like a leafe in a storme: and those

Of the importunity and terror of Death.

strong knees which neuer stooped to the burden of their laden body, now not able to beare vp themselves : but loosened with a sudden pallsie of feate, one knocking against the other. And al this, for that death writes him a Letter of summōs to appeare that night before him; & accordingly ere the next Sun, sent two *Eunuches* for his honourable conuicance into another world; where now are those delicate morselles, those deepe draughts, those merry ditties, wherewith the palate & care so pleased themselves? What is now become of all those chearfull lookes, looke laughers, stately port, reuells, triumphes of the feasting court? Why doth none of his gallant nobles reuiue the faynted courage of their Lorde with a new cuppe? or with some stirring iest shake him out of this vnseasonable Melancholie? O death how imperious art thou to carnall mindes? aggrauating their miserie not onely by expectation of future payne, but by the remembrance of the woonted causes of their ioy; and not suffering them to see ought but what may torment them. Euen that monster of Cæsars, that had been so well acquainted with bloud and neuer had found better sport then in cutting of throats; when now it came to his owne turne, how effeminate, how desperately cowardous did he show himselfe! to the wonder of al readers, that he which was euer so valiant in killing, should be so womanishly hartlesse in dying.

Sect. 16.

The grounds
of the feare of
death.

T Here are that feare not so much to bee dead, as to dye; the very act of dissolution frightening them with a tormenting expectation of a short, but intolerable painfulness. Which let if the wisdom of God had not interpoled to timorous nature, there would haue beene many more *Lucreces*, *Cleopatras*, *Achitophels*; and good lawes should haue found little opportunity of execution through the wilfull funeralls of malefactors. For the soule that comes into the body without any (at least sensible) pleasure, departs not from it without an extremitie of paine; which varying according to the manner and means of separation, yet in all violent deatnes especially, retayneth a violence not to bee auoyded, hard to bee indured. And if diseases, which are destin'd towards death as their end, be so painfull, what must the end and perfection of diseases be? Since as diseases are the maladies of the bodie, so Death is the maladic of diseases: There are that feare not so much to dye as to bee dead. If the pang bee bitter, yet it is but short; the comfortlesse state of the dead strikes some that could well resolue for the act of their passage. Not the the worst of the heathen Emperors, made that monesull dittie on his deathbed, wherein he bewraeth (to all memory) much feeling pittie of his soule, for her doubtfull and impotent condition after her parture. How doth *Plasdes* worldling bewaile the miserie of the graue, besides all respect of paine! *Wo is me that I shall lie alone rotting in the silent earth, a-*

Ω' ωοι ωοτε
νεκρομαι, &c.

amongst

mongst the crawling wormes; not seeing ought above, not seeing. Very not-being is sufficiently abhorred of nature, if death had no more to make it fearfull: But, those that haue lived vnder light enough, to show them the gates of hell, after their passage through the gates of death (and haue learned, that death is not onely horrible for our not being heere, but for being infinitely, eternally miserable in a future world, nor so much for the dissolution of life as the beginning of torment) those cannot without the certain hope of their immunity but carnally feare to dye, and hellishly feare to be dead: For if it be such paine to dye, what is it to be euer dying? & if the straining or luxation, of one ioint, can so afflict vs, what shall the racking of the whole body, and the torturing of the soule? whose animation alone makes the bodie to feele and complaine of smart. And if men haue deuised such exquisite torments, what can spirits, more subtile, more malicious? And, if our momentary sufferings seeme long, how long shall that bee that is eternall? and if this sorrowes indifferently incider to Gods dear ones vpon earth be so extreme as sometimes to driue them within sight of despayring, what shall those bee that are reserued onely for those that hate him, and that hee hateth? None but those who haue heard the desperate complaints of some guilty *Synners*, or whose soules haue bene a little scorched with these flames, can enough conceiue of the horror of this estate; in being the policie of our common enemy to conceale it so long, that we may see and feele it at once: least wee should feare it, before it bee too late to be auoyded.

Sect. 12.

NOW when this great adueryary, like a proud Gyaunt comes stalking out in his feareful shape, and insules ouer our fraile mortallitie, daring the Worlde to match him with an equal chapion; whiles a whole hoste of worldlings shoue him their backs for feare, the true Christian (armed onely with confidence & resolution of his future happinesse) dares boldly encounter him, and can wound him in the forehead (the wonted seate of terror) & trampling vpon him can cut off his head with his own sword and victoriously returning, can sing in Triumph, *Oh death where is thy sting?* An happy victory: wee die and are not foiled: yea wee are conquerors in dying: wee could not overcome death, if wee dyed not. That dissolution is well bestowed, that parts the soule from the body, that it may vniue both to God. All our life heere (as that heavenly Doctor well teaches it) is but a viall death. How aduantageous is that death that determines this false and dying life, and begins a true one, aboue all the titles of happinesse! The Epicure or Sadueee, dare not dye for feare of not being. The guiltie and loose worldling dare not die, for feare of being miserable. The distrustfull and doubting semi-christian dare

Remedy of the last and greatest breach of peace, arising from death.

Augustine.

Tull. Tuscul.
Callimach.
Epigram.

August. de
Hæres.

Mors æcqua,
Fama perpetua.

dare not dye, because hee knows not, whether hee shall bee, or bee milerable, or not be at all. The resolu'd Christian dare and would dye, because hee knowes hee shall bee happy; and, looking merrily towards heaven (the place of his rest) can vnfeignedly say, I desire to be dissolued: I see thee, my home, I see thee. (A sweete and glorious home, after a weary pilgrimage) I see thee; and now after manye lingring hopes, I aspire to thee: How ofte haue I looked vp at thee, with admiration and rauishment of soule! and, by the goodly beames that I haue seene, ghesse'd at the glorye that is about them! How oft haue I scorn'd these dead and vnpleasant pleasures of earth, in comparison of thine! I come now, my ioyes, I come to possesse you: I come through paine and death; Yea if Hell it selfe were in the way betwixt you and mee, I would passe through Hell it selfe to enioy you. And (in truth) if that heathen *Cleombrotus* (a follower of the auncient *Academie*) but vpon only reading of his *M^r. Platoes* discourses of the immortalitie of the soule, could cast down himselfe headlong from an hie rocke, & wilfully breake his necke, that he might be possessed of that Immortalitie which he beleue'd to follow vpo death; how contented should they be to die, that know they shal be (more the immortal) glorious? He went, not in a hate of the flesh as the *Patrician* heretiks of olde; but in a blind loue to his soule, out of bare opinion? We, vpon an holy long grounded vpon assured knowledge. He, vpon an opinion of future life; we, on knowledge of future glory. He went, vnsett for; wee, called for by our maker. Why should his courage exceed ours; since our ground, our estate so far exceeds his. Euen this age, within the reach of our memorie, bred that peremptorie Italian which in imitation of the old Romane courage (least, in that degenerated nation, there should be no step left of the qualities of their Ancestours) entring vpon his torment for killing a Tyrant, cheared himselfe with this confidence; my death is sharpe: my fame shall bee eueralsting. The voice of a Romane; not of a Christian. My fame shall bee eternall: an idle comfort. My fame shall liue; not my soule liue to see it. What shall it auail thee to bee talkt of, while thou art not? Then fame only is pretious when a man liues to enioy it: The fame that suruiues the soule is bootlesse. Yet euen this hope cheared him against the violence of his death: what should it doe vs, that (not our fame, but) our life, our glory after death, cannot dy? He that hath *Stephens* eyes to looke into heaven, cannot but haue the tongue of the Saintes, *Come Lord: How long?* That man, seeing the glory of the end, cannot but contemne the hardnesse of the way: But who wants those eyes, if he say and sweare, that hee feares not death; beleue him not: If he protest his *Tranquillity*, and yet fear death; beleue him not: Belieue him not, if he say he is not miserable.

Beit. 18.

Seet. 18.

THese are enemies on the left hand. There want not some on the right: which with lesse profession of hostilitie, hurt no lesse; Not to easilie perceiued, because they distemper the mind, not without some kind of pleasure. Surfeit killes more then famine. These are the *ouer-desiring* and *ouer-joying* of these earthly things. All immoderations are enemies, as to health, to peace. He that desires, wants as much, as hee that hath nothing. The drunkē man is as thirsty as the sweating trauellet. Hence are the studies, cares, feares, ielousies, hopes, griefes, enuies, wishes, platforms of archieuing, alterations of purposes, and a thousand like: whereof each one is inough to make the life troublesome. One is sicke of his neighbour field, whose misshapen angles disfigure his, and hinder his Lordship of entirenesse: what he hath is not regarded; for the want of what he cannot haue. Another feeds on crusts, to purchase what he must leane (perhaps) to a foole, or (which is not much better) to a prodigall heyr. Another, in the extremitie of couctous follie, chooseth to dy an vnpietied death; hanging himselfe for the fall of the market: while the Commons laugh at that losse, and in their speeches Epitaph vpon him, as on that Pope; hee liued *as a Wolfe*, and died *as a dog*. One cares not what attendance he daunces at all houres, on whose stairs he sits, what vices hee sooths, what deformities he imitates, what seruile offices hee dooth, in an hope to rise. Another stomacks the couered head and stiffe knee of his inferiour; angry that other men thinke him not so good as he thinks himself. Another cares his owne heart with enuie at the richer furniture, and better estate, or more honor of his neighbour; thinking his owne not good, because another hath better. Another vexeth himselfe with a word of disgrace, past from the mouth of an enemy; which he neither can digest, nor cast vp; resolving because another will be his enemy, to be his own. These humors are as manifold, as there are men that seeme prosperous. For the auoiding of all which ridiculous & yet spightfull inconueniences, the Minde must bee settled in a pertwasion of the worthlesnesse of these outward things. Let it knowe, that these riches haue made many prouder, none better; That, as neuer man was, so neuer wise man thought himselfe better for enioying them. Would that wise Philosopher haue cast his gould into the sea, if hee had not knowne hee should liue more happily without it? If he knewe not the vse of riches, he was no wise man: if he knew not the best way to quietnes, hee was no Philosopher: now euen by the voice of their oracle, he was confessed to be both; yett cast away his gold, that he might be happy. Would that wise prophet haue prayed as well against riches, as pouerty? Would so many great men (whereof our little Iland hath yeelded 9. crowned kings while it was held of old by the

The 3. ranke of the enemies of Peace.

Hippocr. Aphoriz.

The 2. remedy of an ouerprosperous estate. The vanity and vnprofitableness of Riches. The first enemy on the right hand. Socrates.

A prooffe, that with Christians desires no credit; but with heathens commands it.

the *Saxons*) after they had continued their life in the throne, haue ended it in the cell, and changed their scepter for a book; if they could haue found as much felicity in the hieft estate, as security in the lowest? I heare *Peter* and *Iohn*, (the eldest and dearest Apostles) say, Golde and siluer haue I none: I heare, the Diuell say, All these will I giue thee; and they are mine, to giue. Whether shal I desire to bee in the state of these saints, or that diuel? He was therefore a better husband then a philosopher, that first termed riches Goods: & he mended the title wel, that (adding a fit epithete) called them goods of *Fortune*; false goods ascribed to a false patron. There is no fortune, to giue or guide riches: there is no true goodnes in riches, to bee guided. His meaning then was (as I can interpret it) to teach vs, in this title; that it is a chance, if euer riches were good to any. In summe, who would account those as riches, or those riches as goods, which hurt the owner, disquiet others? which the worst haue; which the best haue not which those that haue not, want not: which those want, that haue them: which are lost in a night; and a man is not worse, when he hath lost them. It is true of them, that we say of Fier and water; they are good seruantes, ill maisters. Make the thy slaues, they shal be goodes indeede: in vse, if not in nature; good to thy self, good to others by thee: But, if they be thy maisters, thou hast condemned thy selfe to thine own *Gallies*. If a seruant rule, he proues a Tyrant. What madness is this? thou hast made thy selfe, at once, a slave and a foole. What if thy chaines be of golde? or if, with *Heliogabalus*, thou hast made thee silken halters? thy seruitude may be more glorious: it is no lesse miserable.

Sect. 19.

The enemy
on the right
hand Honor.

HONOUR, perhaps is yet better; such is the confused opinion of those that know little: but a distinct and curious head shall finde an hard taske, to define in what point the goodnes thereof consisteth. Is it in hie descent of blood? I would thinke so, if nature were ryed, by any law to produce children like qualited to their paréts: But, although in the brute creatures she be euer thus regular, that ye shall neuer finde a yong pigeon hatched in an eagles nest; neither can I thinke that true (or if true, it was monstrous) that *Nicippus* his sheepe should yeane a Lion: yet in the best creature (which hath his form, and her attending qualities from aboue) with a likenes of face and features, is commonly founde an vnlikenes of disposition: Onely the earthly parte follows the seede; wisdom, valour, vertue are of another beginning. Shall I bow to a molten calfe, because it was made of golden eare-rings? Shall I condemne all honor of the first head (tho vpon neuer so noble deseruing) because it can shew nothing, before it selfe, but a white shield? If *Cesar*, or *Agathocles*, bee a Potters sonne, shall I contemne him? Or if wise *Bion* bee the sonne of an infamous

infamous Curtizan, shall the censorious lawyer race him of the Catalogue, with *Partus sequitur ventrem*? Lastlic, shall I account that good, which is incident to the worst? Either therfore greatnes must shew some charter, wherein it is priuiledged with succession of vertue; or els the goodnes of honor cannot consist in blood. Is it then in the admiration & his opinion that others haue conceiued of thee, which drawes al durifull respect, and humble offices from them, to thee? O fickle good, that is euer in the keeping of others! especially, of the vnstable vulgar, that beast of many heads; whose diuided tongues, as they neuer agree with each other; so seldome (when euer) agree long with themselves. Do we not see the superstitious *Liftrians*, that ere-while would needes make *Paula* a God, against his will; and in deuout zeal, drew crowned buls to the altars of their new *Iupiter* and *Mercury*? violence can scarce holde them from sacrificing to him: now not many houres after, gather vp stones against him; hauing in their conceits turned him, from a God, into a malefactor; and are ready to kill him in stead of killing a sacrifice to him. Such is the multitude; and such, the stedfastnesse of their honour. There then onely is true honour, where bloud and vertue meete together: the greatnes whereof is from blood; the goodnesse from vertue. Reioyce yee great men, that your blood is ennobled with the vertues and deserts of your Ancestors. This only is yours: this only chalengeth al vnfaigned respect of your inferiours; Count it praise worthy, not that you haue, but that you deserue honour. Bloode may be tainted; the opinion of the vulgar cannot be constant; onely vertue is euer like it selfe, and only wins reuerence, euen of those that hate it. Without which, greatnesse is as a Beacon of vice, to draw mens eyes the more to behold it: and those that see it, dare loath it; tho they dare not censure it. So, while the knee bendeth, the mind abhorreth; and telleth the body, it honors an vnwoorthy subiect: within it self, secretly comparing that vicious great man (on whom his submisse curtesie is cast away) to some goodly faire bound *Senecaes* Tragedies, that is curiously gilded without: which if a man open, he shall find *Thyestes* the tomb of his own children, or *Oedipus* the husband of his owne mother, or some such monstrous part: which hee (at once) reads, and hates.

Olimpia.
Diog. Laert.

Sect. 20.

LEt him think, that not only these outwarde things are not in themselves good, but, that they expose their owners to misery. For, besides that God vually punishes our ouer-louing them, with their losse (because hee thinks them vnwoorthy rivals to himselfe, who challengeth all height of loue, as his onely right) so that the way to lose, is to loue much; the largenes moreouer either of affection, or estate, makes an open way

The second remedy of ouer-loued prosperity.

way to ruin: while a man walks on plain ground he falls not; or, if hee fall, hee doth but measure his length on the ground, and rise again without harme; but hee that climbeth hie is in danger of falling; and if he fall, of killing. All the sailes, hoised, giue vantage to a tempest; which (through the mariners foresight giuing timely roome thereto) by their fall, deliuer the vessel from the daunger of that gust, whose rage now passeth ouer with onely beating her with wanes for anger that hee was preuented: So, the larger our estate is, the sayrer marke hath Mischiefe giuen to hit; and (which is worse) that which makes vs so easie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his house burn, hee stands by and warms him with the flame: because he knows it is but the losse of an outside; which (by gathering some fewe stickes, straw, and clay) may with little labor, and no cost, be repaired. But, when the many losts of the rich man doe one giue fire to another; he cries out one while of his counting house, another while of his wardrobe. Then of some noted chest, and straight of some rich Cabinet: and, lamenting both the frame and the furniture, is therefore impatient because he had something.

Self. 21.

The vanity of
pleasure; the
third enemy on
the right hand.

BVt, if there be any forceresse vpon earth, it is pleasure: which so inchanteth the minds of men and worketh the disturbance of our Peace, with such secret delight; that foolish men thinke this want of *Tranquillitie*, happinesse. Shee turneth men into swine, which such sweet charmes, that they would not change their brutish nature, for their former reason. It is a good vnquietnesse (say they) that contenteth: It is a good enemy, that profiteth. Is it any wonder that men should bee foolish, when their reason is mastered with sensuality? thou fool, thy pleasure contents thee: how much? how long? If shee haue not more befriended thee, then euer shee did any earthly fauorite: yea, if she haue not giuen thee more, then she hath her selfe; thy best delight hath had some mixture of discontentment. For either some circumstance crosseth thy desire, or the inward distaste of thy conscience (checking thine appetite) permits thee not any entire fruition of thy ioy. Euen the sweetest of all flowers hath his thornes: and, who can determine whether the sent bee more delectable, or the pricks more yrksome? It is enough for heauen, to haue absolute pleasures: which, if they could bee found here below; certainly, that heauen, which is now not inough desired, would then be feared. God will haue our pleasures here (according to the fashion of our selues) compounded; So as the best delights, may still fauour of their earth. See, how that great King, which neuer had any match for wisdome, scarce euer any superiour for wealth, trauesed ouer all this inferiour world, with diligent inquirie, and obseruation: and all, to find

out

out that goodnes of the childrē of men which they enioy vnder the Sun; abbridging himselfe of nothing that either his eies, or his heart could suggest to him: (as what is it, that he could not either know or purchase?) and now comming home to himself, (after the disquisition of al natural & humane things) complaines, that *Behold all is not onely vanity, but vexation.* Go then thou wise scholler of experience & make a more accurate search for that which he sought, & missed. Perhaps somewhere (betwixt the tallest Cedar in Lebanon, and the shrubbie Hyssop vpon the wall) Pleasure throwded her self, that she could not be descryed of him; whether throgh ignorance, or negligēce: Thine insight may be more percing, thy meanes more comodious, thy successe happier. If it were possible for any man to entertaine such hopes, his vain experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet so imperfect as our pleasures are, they haue their satietie: & as their *Continuance* is not good; so their *Conclusion* is worse, Look to the end: and see, how sudden, how bitter it is. Their only *Curtesie* is, to salute vs with a farewell; and such a one, as makes their salutation vncomfortable. This *Dalila* shewes and speakes faire: but, in the ende shee will bereaue thee of thy strength, of thy sight, yea, of thy self. These gnats fly about thine eares, & make thee musick awhile; but euermore they sting, ere they part. *Sorrow & Repentance*, is the best end of *Pleasure*: *Paine* is yet worse; but, the worst is *Despaire*. If thou misse of the first of these, one of the latter shall find thee; perhaps, both. How much better is it for thee, to want a little hony, than to bee swolne vp with a venomous sting?

Thus then, the mind resolved that these earthly things (*Honours, wealth, Pleasures*) are casuall, vnstable, deceitfull, imperfect, dangerous; must learne to vse them without trust, and to want them without grief; thinking still, if I haue them, I haue some benefit with a great charge: If I haue them not; with little respect of others, I haue much securitie and ease, in my selfe: which once obtained, we cannot fare amisse in either estate; and without which, we cannot but miscary in both.

Sect. 22.

° All the enemies of our inwarde peace, are thus descried and discomforted. Which done, we haue enough to preferue vs from misery: but (since we moreouer seeke how to liue well and happily) there yet remaine those *positive rules*, whereby our *Tranquillity* may bee both had, continued and confirmed. Wherein, I feare not least I should seeme ouerdiuine, in casting the Anchor of Quietnes so deep as Heauen (the onely scate of constancy); whiles it can find no holde at all vpon earth. Al earthly things are ful of variablenes: and therefore hauing no stay in themselves, can give none to vs. He that will haue & hold right *Tranquillity*, must find in himself a sweete fruition of God, and a feeling apprehension of his presence; that, when hee finds manifold occasions of vex-

Positive rules
of our peace.

N

ation

action in these earthly things, hee (ouer-looking them all, and hauing recourse to his Comforter) may finde in him such matter of contentment, that hee may passe ouer all these pettye grieuances with Contempt: which whosoever wantes, may bee secure, cannot bee quiet. The minde of man cannot want some refuge, and (as wee saye of the Elephant) cannot rest, vlesse it haue something to leane vpon. The *Couctous man* (whose heauen is his chest) when hee heares him selfe rated and cursed for oppression, comes home; and, seeing his bags safe, applauds himselfe against all censurers. The *Glutton*, when he loseth friends or good name; yet ioyeth in his full furnisht table, and the laughter of his wine: more pleasing himselfe in some one dish, then hee can bee greued with all the worlds mis-cariage. The *needie Scholler* (whose wealth lies all in his braine) cheares himselfe against iniquitie of times, with the conceit of his knowledge. These starting holes the minde cannot want, when it is harde driuen. Now, when as, like to some chafed *Sifera*, it throwds it self vnder the harbour of these *Iacks*; altho they giue it house roome and milke for a time, yet at last either they entertain it wth a naile in the temples, or (beeing guiltie to their owne impotency) send it out of themselves, for safetie and peace. For, if the Crosse light in that, which it made his refuge (as, if the couctous man be crossed in his riches) what earthly thing can stay him from a desperate phrensy? Or, if the crosse fall in a degree aboue the height of his stay; as if the rich man bee sick or dying (wherin, all wealth is either contemned, or remembred with anguish) how doe all his comforts (like vermine, from an house on fire) runne away from him, and leaue him ouer to his ruine! whiles the Soule, that hath placed his refuge aboue, is sure that the ground of his comfort cannot be matched with an earthly sorrowe, cannot be made variable by the change of any euent; but, is infinitely aboue all casualties, and without all vncertainties. What state is there, wherein this heavenly stay shall not afforde me, not onely Peace, but Ioy? Am I in prison? or in the hell of prisons (in some darke, lowe, and desolate dungeon)? Lo there, *Algerius* (that sweet Martyr) finds more light then aboue; and pities the darknes of our liberty. We haue but a Sunne to enlighten our world, which euery cloud dimmeth, and hideth from our eies: but, the father of lights (in respect of whome, all the bright starres of heauen are but as the snuffe of a dim candle) shines into his pit, & the presence of his glorious Angels make that an Heauen to him, which the world purposed as an Hel of discomfort. What *wals* can keep out that infinite Spirit, that fillles all thinges? What *darkeness* can bee where the God of this sunne dwelleth? what *sorrow* where he comforteth? Am I wandring in banishment? Can I go whither God is not? what sea can diuide betwixt him and me? then would I feare exile, if I could bee driuen away as well from God, as my country. Now he is as much in all earthes: His title is alike to all places; and mine in him: His sun shines to me; his sea

Pompon.
 Alger. Fox
 Martyr.

sea or earth beares mee vp; his presence cheareth mee; whither soeuer I
 goe. Hee cannot bee layde to flitte, that neuer changereth his Host. He a-
 lone is a thousand companions; bee alone is a world of friends. That
 man neuer knew what it was to be familiar with God, that complaines
 of the want of home, of friends, of companions; while God is with him.
 Am I contemned of the world? It is inough for me, that I am honored of
 God: of both, I cannot. The world would loue me more, if I were lesse
 friends with God. It cannot hate me so much, as God hates it. *What care*
I to be hated of them, whom God hateth? He is vnworthy of Gods fauor, that
 cannot thinke it happy nesse enough without the worlds. How easie is it
 for such a man, whiles the world disgraces him, at once to seorne and pit-
 ty it, that it cannot think nothing more contemptible then it selfe? I am
 empouerished with losses: That was neuer throughly good, that may be
 lost. My riches will not lesse me: yea, tho I forgoe all, to my skin, yet haue
 I not lost any part of my wealth. For, if he be rich that hath something;
 how rich is he, that hath the maker and owner of all things! I am weake
 and diseased in body: Hee cannot miscarry, that hath his Maker, for his
 Phisician. Yet, my soule (the better parte) is sound; for, That cannot bee
 weake, whose strength God is. How many are sicke in that, & complain
 not! I can be content to be let blood in the arme or foot, for the curing of
 the head or heart. The health of the principall part is more ioye to mee,
 than it is trouble to dee distempered in the inferiour. Let me know that
 God fauours me: then I haue *libertie* in Prison, *home* in Banishment, *honor* in
 Contempt, in Losses *wealth*, *health* in Infirmities, *life* in Death; & in al these
 happinesse: And (surely) if our perfect fruition of GOD be our com-
 plete heauen: it must meede be, that our inchoate conuersing with him is
 our heauen imperfectly, and the entraunce into the other: which (mee
 thinkes) differs from this, not in the kinde of it, but in degree: For the con-
 tinuation of which happy societic (such strangenesse looseth acquaintance
 and breedeth neglect) on our part must be a dayly reuening of heavenly
 familiaritie, by seeking him vp, enen with the contempt of all inferiour
 distraction; by talking with him in our secret inuocations; by hearing his
 conference with vs; and by mutuall entertainment of each other in the
 sweete discourses of our daily meditations. He is a sullen and vnsociable
 friend that wants words. God shall take no pleasure in vs if we bee silent.
 The heart that is full of loue cannot but haue a busie tongue. All our talke
 with God is either Suites or Thanks. In them the christian heart pours
 out it self to his maker and would not change this priuiledge for a world.
 All his annoyances, al his wants, al his dislikes are poured into the bosome
 of his inuisible friend, who likes vs stil so much more as we aske more, as
 we complaine more. Oh the easy & happy recourse that the poore soule
 hath to the hie throne of heauen! We stay not for the holding out
 of a golden scepter, to warne our admission, before which our presence
 should be presumption and death. No houre is vnseasonable, no person

too base, no words too homely, no fact too hard, no importunity too great. We speak familiarly, we are heard, answered, comforted. Another while God interchangeably speaks vnto vs by the secret voice of his spirit; or by the audible sound of his word, wee heare, adore, answer him; By both which the minde so communicates it selfe to God, and hath God so plentifully communicated vnto it, that hereby it growes to such an habite of heavenlynesse, as that now it wants nothing but dissolution, of full glory.

Sect. 23.

The subordinate rules of
Tranquillity.

1. For Actions.

OV of this maine ground once settled in the heart (like as so many riuers from one common sea) flowe those subordinate resolutions, which wee require as necessarie to our peace, whether in respect of our actions, or our estate. For our actions, there must bee a secret vowe passed in the soule both of constant refraining from whatsoever may offend that maiesty wee rest vpon; and about this, of true and Canonically obedience to God, without all care of difficultie, and in spight of all contradictions of nature. Not out of the confidence of our owne power: Impotent men, who are we, that wee should either vow or performe? But as he said; give what thou bidst, & bid what thou wilt. Hence the courage of *Moses* durst venture his hand to take vp the crawling and hissing Serpent. Hence *Peter* durst walke vpon the Pauement of the waues. Hence that Heroicall spirit of *Luther* (a man made of mettall fit for so great a worke) durst resolute and professe to enter into that forewarned citie, though there had bene as many diuelles in their streetes, as tiles on their houses. Both these voves as wee once solemnly made by others; so, for our peace wee must renewe in our selues. Thus the experienced minde both knowing that it hath mette with a good friend, and withall what the price of a friend is; cannot but bee carefull to retaine him, and wary of displeasing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegiance of it selfe to GOD; which neither benefit shall induce vs to breake, if wee might gaine a world, nor feare vrge vs thereto, tho wee must loose our selues: The wauering heart that findes continuall combats in it selfe betwixt Pleasure and Conscience, so equally matched that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with resistance and victorie. Barren *Rebecca* found more ease, then when her twins struggled in her wombe: If *Jacob* had bene there alone, shee had not complained of that painefull contention; One while Pleasure holds the forte, and Conscience assaults it; which when it hath entered at last by strong hand, after many batteries of iudgements denounced; ere long pleasure either corrupts the watch, or by some cunning stratagem, findes way

way to recouer her first hold: So, one part is euer attempting, and euer resisting. Betwixt both, the heart cannot haue peace, because it resolues not; For while the soule is held in suspense, it cannot inioy the pleasure it vseth; because it is halfe taken vp with sense. Onely a strong and resolute repulse of pleasure is truly pleasant; For therein the Conscience (filling vs with heauenly delight) maketh sweet Triumphes in it selfe; as being now the Lord of his owne dominions, and knowing what to trust to. No man knowes the pleasure of this thought, I haue done well, but hee that hath felt it: and hee that hath felt it, contemns all pleasure to it. It is a false slander rayled on Christianity, that it maketh men dumpysh & melancholicke: for therefore are wee heauie, because wee are not enough Christians. Wee haue religion enough to mislike pleasures; not enough to ouercome them; But if wee bee once conquerours ouer our selues, and haue deuoted our selues wholly to G O D, there can be nothing but heauenly mirth in the soule. Lo here ye Philosophers, the true musick of heauen, which the good heart continually heareth, and answeres it in the iust measures of ioye. Others may talke of mirth as a thing they haue heard of, or vainely fancied; Onely the Christian feels it, and in comparison thereof scorneth the idle ribaldish, and scurrilous mirth of the profane.

Self. 24

ANd this resolution which wee call for, must not onely exclude manifestly euill actions, but also doubting and suspension of minde in actions suspected, and questionable; wherein the iudgement must euert giue confident determination one way. For this tranquillitie consisteth in a steadinesse of the minde: and how can that vessell which is beater vpon, by contrary waues and windes (and tottereth to either part) be said to keep a steady course? Resolution is the onely mother of securitie. For instance; I see, that Vsurie which was wont to bee condemned for no better then a Legall theft, hath now obtained (with many) the reputation of an honest trade; and is both vsed by manye, and by some defended. It is pittie that a bad practise should find any learned or religious Patron. The summe of my patrimonie lieth dead by mee, sealed vppe in the bagge of my father; my thrifter friends aduise mee to this easy and sure improuement. Their counsell & my gaine preuaile; my yearly sums com in with no cost but of time, wax, parchment; my estate likes it well: better then my conscience, which tels me still he doubts my trade is too easie to be honest: Yet I continue my illiberal course not without some scrupule & contradiction: so as my feare of offence hinders the ioy of my profit, and the pleasure of my gaine, harrens mee against the feare of iniustice: I would be rich with ease; & yet I wold not be vncharitable, I would not be yniust. All the while I liue in vnquiet doubts, & distraction

a. Rule for our Actions.

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tion; Others are not so much entangled in my bonds, as I in my owne. At last that I may bee both iust and quiet, I conclude to referre this case wholly to the sentence of my inward Iudge, the *Conscience*: the *Advocates* *Gain* and *Injustice* pleade on either part at this barre with doubtfull successe. *Gain* informes the Iudge of a new and nice distinction of toothlesse, and biting interest, and brings presidents of particular cases of vsury so farre from any breach of charity or iustice, that both parts therein confesse themselves aduantaged: *Injustice* pleads euen the most toothlesse vsurie to haue sharpe gummies, and finds in the most harmlesse and profitable practise of it, an insensible wrong to the common bodie; besides the infinit wracks of priuate estates. The weake iudge suspends in such probable allegations, and demurreth; as being overcome of both, and of neither part: & leaues me yet no whit more quiet, no whit lesse vncertain. I suspend my practise accordingly; being sure it is good not to doe, what I am not sure is good to be done: and now *Gain* solicites mee as much as *injustice* did before. Betwixt both I liue troublesomely: Nor euer shall do other, till (in a resolute detestation) I haue whipped this euill merchant out of the Temple of my heart. This rigour is my peace. Before I could not be well, either full or fasting. Vncertainie is much paine, euen in a more tollerable action. Neither is it (I thinke) easie to determine, whether it be worse to doe a lawfull acte with doubting, or an euill with resolution; Since that which in it selfe is good, is made euill to me by my doubt: and what is in nature euill, is in this one point not euill to mee, that I doe it vpon a verdict of a Conscience: so now my iudgement offends in not following the truth; I offend not in that I follow my iudgement: Wherein if the most wise God had left vs to roue onely according to the aime of our owne coniectures, it should haue beene lesse faultie to bee *Septickes* in our actions, and either not to iudge at all, or to iudge amisse: but now that hee hath giuen vs a perfect rule of eternall equitie and truth, whereby to direct the sentences of our iudgements: that vncertainie which alloweth no peace to vs, will afforde vs no excuse before the tribunall of heauen: wherefore, then onely is the heart quiet, when our actions are grounded vpon iudgement and our iudgement vpon truth.

Sect. 25.

Rules for estate
1. Reliance vpon
the providence
of God.

FOR his estate the quiet minde must first rolle it selfe vpon the providence of the highest. For, whosoever so casts himselfe vpon these outward things that in their prosperous estate he reioyceth, and (contrarily) is cast downe in their miscarriage; I knowe not whether hee shall find more vncertainty of rest, or more certainty of vnquietnesse; since hee must needs be like a light vnballaced vessell, that rises and falles with euery waue, and depends only on the mercie of winde and water: But who

who relies on the inevitable decree, and all seeing providence of God, (which can neither bee crossed with second thoughts, nor with events unlooked for,) layes a fpreground of *Tranquillitie*. Let the world rolle how it list, and vary it selfe (as it euer doth) in stormes and calms; his rest is pitched aloft, about the sphere of changeable mortalitie. To begin is harder then to prosecute: What counsell had God in the first moulding of thee in the wombe of thy mother? what ayde shall hee haue in repairing thee from the wound of the earth? and if hee could make, and shall restore thee without thee, why shall hee not much more (not without thy indenuour) dispose of thee? Is God wise enough to guide the heuens & to produce all creatures in their kindes & seasons? and shal he not be able to order thee alone? Thou sayest I haue friends, and (which is my best friend) I haue wealth to make both them and mee; and wit to put both to best vse. O the broken reedes of humane confidence! who euer trusted on friends that could trust to himselfe? *Who euer was so wise, as not sometimes to bee a foole in his owne conceit? oft times in the conceit of others?* Who was euer more discontent, then the wealthy? Friends may be false: *Wealth cannot but bee deceitfull: Wit hath made many fooles.* Trust thou to that, which (if thou wouldest) cannot faile thee. *Not that thou desirest shall come to passe; but that which GOD hath decreed.* Neither thy feares, nor thy hopes, nor Vowes shall either forslowe or alter it. The vnexperienced passenger, when hee sees the vessell goe amisse or too farre, layes fast hold on the contrarie part, or on the Mast for remedie; the Pilot laughes at his follie; knowing, that (what euer he labors) the barke will goe, which waye the winde and his sterne directeth it. Thy goods are embarked: Now, thou wishest a direct North-wind to driue thee to the *Strays*; and then a West, to frunne in; and now, when thou hast empyred and laded againe, thou call'st as earnestlie for the South, and South-east, to returne; and lowrest, if all these answere thee not: As if heaven and earth had no thing else to doe, but to wayte vpon thy pleasure; and serued onely, to bee commanded seruice by thee. Another that hath contrary occasions, asks for windes quite opposite to thine. He that sits in heaven, neither fits thy fancy nor his: but bids his winds spet sometimes in thy face; sometimes to fauour thee with a side blast, sometimes, to be boistrous; other whiles, to be silent, at his own pleasure. Whether the Mariner sing or curse, it shall goe, whither it is sent. Striue, or lye still, thy Destiny shall run on; and what must be, shall be: Not, that we should hence exclude benefit of Meanes (which are alwayes necessarily included in this wise preordination of all things) but, perplexity of cares, and wrestling with providence. Oh, the idle and ill-spent cares of curious men, that consulte with starres, and spirits, for their destinies, vnder colour of preuention! If it be not thy destiny; why wouldest thou know it, what needst thou resist it? If it bee thy destiny; why wouldest thou knowe that thou canst not preuent? That, which God hath decreed

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is already done in heauen; and must be done on earth. This kinde of expectation doth but hasten slow euills, and prolong them in their continuance: hasten them, not in their euent, but in our conceit. Shortly then, if thou swimdest against the streame of this prouidence, thou canst not escape drowning; euery waue turnes thee ouer, like a *Porkpise* before a tempest: But, If thou swimst with the streame, do but cast thine armes abroade, thou passest with safetie, and with ease: it both beares thee vp, and carries thee on to the haue (whither GOD hath determined thine ariuall) in peace.

Sect. 26.

The 2. rule for
estate. A per-
swasion of the
goodnes and
fitnes of it for
vs.

NEXT to this, the mind of the vnquiet man must bee so wrought by these former resolutions, that it be thoroughly perswaded, The estate wherein hee is, is best of all; if not in it selfe, yet to him: Not out of pride; but, out of contentment: Which whosoeuer wanteth, cannot but bee continuallie vexed with enuie, and racked with ambition. Yea, if it were possible to bee in heauen without this, he could not bee happy. For, It is as imposible, for the miſde at once to long after, and enioye, as for a man to feede and sleepe at once. And this is the more to bee striuen for, because wee are all naturally prone to afflict our selues with our owne frowardnes, ingratefully contemning al we haue, for what we would haue. Euen the best of the Patriarks could say, O Lord what wilt thou giue me, since I goe childlesse: The bondman desires, now, nothing but liberty: that alone would make him happy. Once free (forgetting his former thought) he wishes some wealth, to make vse of his freedome; and saies, it were as good bee straited in place as in abilitie. Once rich, hee longeth after nobilitie, thinking it no praise, to be a wealthy peasant. Once noble, hee begins to deeme it a base matter, to be subiect; nothing can now content him, but a crowne. Then it is a smal matter to rule, so long as he hath but little dominions, and greater neighbours. Hee would therefore bee an vniuersal Monarch: whither then? surely, it vexeth him as much, that the earth is so small a globe, so little a mole-hill; and that there are no more worlds to conquer. And, now that hee hath attained the hiest dignity among men, hee would needs bee a God, conceits his immortality, erects temples to his owne name, commaunds his dead Statues to bee adored, and (not thus contented) is angry that he cannot commaund heauen, and controll nature. O vaine fooles! whither doth our restlesse ambition climbe? What shall bee at length the period of our wishes? I could not blame these desires, if contentment consisted in hauing much: but, now that He onely hath much, that hath contentment, (and that is as easilie obtained in a lowe estate,) I can account of these thoughts, no better then proudly foolish. Thou art poore? What difference is there betwixt a greater man and thee? saue that he doth his busines

finesses

finest by others; thou dost them thy selfe. Hee hath *Carters, Cookes, Bay-
lives, Stewards, Secretaries*, and all other officers for his severall services:
thou providest, dressest, gatherest, receivest, expendest, writest for thy
selfe. His patrimonie is large; thine earnings small. If *Briareus* feede
fiftie bellies with his hundred hands; what is he the better, then he that
with two hands feedeth one? Hee is served in silver: thou, in vessel of the
same colour, of lesser price; as good for vse, tho not for value. His dishes
are more daintie; thine as well relished to thee, and no lesse wholesome. He
eates olives; thou garlickes: hee smells like; not more the smell of thy sauce,
then thou dost the tast of his. Thou wankest somewhat that he hath: he
wisteth something which thou hast, and regardest not. Thou couldst
be content to haue the rich mans purse, but his gout thou wouldest not
haue: Hee would haue thy health; but not thy fare. If wee might picke
out of all mens estates, that which is laudable, omitting the inconuenien-
ces; we wold make our selues complete: but if we must take all together,
we should perhaps little aduantage our selues with the change. For, the
most wise G O D hath so proportion'd out euery mans condition, that
hee hath some iust cause of sorrow inseparably mixed with other con-
tentments: and hath allotted, to no man living, an absolute happinesse
without some grieuances; nor, to any man such an exquisite miserie, as
that he findeth not somewhat wherein to solace himselfe: the weight
whereof varies, according to our estimation of them. One hath much
wealth; but no child to inherit it: he enuiet at the poore mans fruitfull-
nesse, which hath many heires, and no lands; and could be content, with
all his abundance to purchase a successor of his owne loynes. Another
hath many children, little maintenance: he commendeth the carrels
quietnes of the barren; and thinks; fewer mouthes and more meate
would do better. The labouring man hath the blessing of a strong body,
fit to digest any fare, to indure any labour: yet, he wisteth himselfe wea-
ker, on condition hee might bee wealthier. The man of nice education
hath a feeble stomach; and (rasping since his last meal) doubts, whether he
should eate of his best dish, or nothing: this man repines at nothing more,
than to see his hungry plowman feed on a crust; and wisteth to change
estates, on condition hee might change bodies with him. Say, that God
should giue thee thy wish: what wouldest thou desire? Let me (thou sayest)
be wise, healthfull, rich, honorable, strong, learned, beautifull, immortal. I
know, thou louest thy selfe so well, that thou canst wish al these and more:
But, say that God hath so shared out these gifts (by a most wise and iust
distribution) that thou canst haue but some of these, perhaps but one;
Which wouldest thou single out for thy selfe? Any thing, beside what
thou hast? If lianed thou wouldest be strong; if strong, honorable; if hono-
rable, long-lived: Some of these thou art already. Thou feeble! cannot God
chooſe better for thee, then thou for thy selfe? In other matches thou tru-
stest the choyce of a skilfuller chapman: when thou seest a goodlie horse
in

in the faire (tho his shape please thine eye well) yet thou darest not buy him, if a cunning horse-maister shall tell thee he is tawkie; and art willing to take a plainer and sounder, on his commendation; against thy fancie: How much more should we in this case, allow his choyce that cannot deceiue vs; that cannot be deceived? But, thou knowest that other thou desirest, to bee better then what thou hast: Better perhaps for him that hath it; not better for thee. Liberty is sweet and profitable to those that can vse it: But, fetters are better for the franticke man. Wine is good nourishment for the healthfull; poysen to the aguish. It is good for a sound bodie, to sleepe in a whole skin; but, he that complains of swelling sores, cannot sleepe till it be broken. Hemlocke to the goat; and spiders to the monkey: turne to good sustenance; which, to other creatures are accounted deadly. As in diuers so in estimation of good and euill, of greater and lesser good, there is much variety. All palates commend not one dish; and what one commends for most delicate, another reiects for vsuauory. And if thou know what dish is most pleasant to thee, thy Physician knowes best which is whole some. Thou wouldest follow thine appetite too much; and, (as the French haue in their prouerb) wouldest dig thy owne graue with thy teeth: thy wise physician ouer sees and ouer rules thee. Hee sees, if thou wert more esteemed, thou wouldest bee proude; if more strong, Licentious; if richer, couetous; if health-fuller more secure: But thou thinkest not thus hardly of thy selfe. Fond man! what knowest thou future things? belicue thou him, that onely knowes what would bee, what will bee. Thou wouldest willingly goe to heauen: what better guide canst thou haue, than him that dwels there? If hee lead thee through deepe sloughes, and brackie thickets; know, that hee knowes this the neerer way, though more comber some. Can there be, in him, any want of wisdom, not to foresee the best? Can there be any want of power, not to effect the best? Any want of loue not to giue thee what he knowes is best? How canst thou then faile of the best? Since what his Power can doe, and what his wisdom sees should be done, his Loue hath done, because all are infinite. He willeth not thinges, because they are good: but, they are good, because he wills them. Yea, if ought had beene better, this had not been. GOD willeth what hee doth; and, if thy will accord not with his, whether wilt thou condemne of imperfection?

Señ. Vlt.

The conclusio
of the whole.

I Haue chalked out the way of Peace: What remaineth, but that wee walke along in it? I haue conducted my reader to the Mine, yea to the mint of Happines; and shewed him those glorious heapes, which may eternally enrich him. If (now) he shall goe away with his hands and skirt empty

emptie; how is he but woorthy of a miserable want? Who shall pittie vs, while we haue no mercy on our selues? wilfull distresse hath neither remedy nor compassion. And, to speake freely, I haue oft wondred at this painfull folly of vs men, who in the open view of our peace (as if wee were condemned to a necessary and fatal vnquiernes, liue vpon our owne rack, finding no more ioy then if wee were vnder no other hands, but our executioners. One drouperth vnder a fained euill, another augments a small sorrow through impatience, another drawes vpon himselfe an vncertaine euill through feare; one seeks true contentment, but not inough, another hath iust cause of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall grieuances; another cannot complaine of any present occasion of sorrow, yet liues sullenly, because he finds not any present cause of comfort; one is haunted with his sinne, another distracted with his passion: Amongst all which he is a miracle of all men, that liues not some way discontented. So we liue not while we doe liue, onely for that we want either wisdom, or wil, to husband our liues to our owne best aduantage. O the inequality of our cares! Let riches or honour bee in question, we sue to them, we seeke for them with importunity, with scruple ambition: Our paines need no solicitor; Yea, there is no way wrong that leads to this end: We abhorre the patience to stay till they inquire for vs. And if euer (as it rarely happens) our desert and woorthines winnes vs the fauour of this prosper, wee meete it with both hands, not daring with our modest denyalls to whet the instance, and double the intreaties of so welcome suiters; Yet lo, here the onely true and precious riches, the hyest aduancement, of the soule, peace and happines, seekes for vs, sues to for acceptation; our answeres are coy and ouerly, such as we giue to those clients that looke to gaine by our fauours. If our want were through the scarcitie of good, wee might yet hope for pittie to ease vs: but now that it is through negligence, and that wee perish with our hands in our bosome, wee are rather worthy of stripes, for the wrong wee doe our selues, then of pittie for what we suffer. That we may and will not, in opportunity of hurting others, is noble and Christian: but in our owne benefit sluggish, and fauoring of the worst kinde of vnthriftines.

Sayest thou then, this peace is good to haue, but hard to get? It were a shamefull neglect that hath no pretence: Is difficultly sufficient excuse to hinder thee from the pursuit of riches, of preferment, of learning, of bodily pleasures? Art thou content to sit shrugging in a base cottage, ragged, famished, because house, clothes, and food will neither be had without mony, nor mony without labour, nor labour without trouble and painfulness? Who is so mercifull, as not to say that a whip is the best almes for so lazie and wilful need? Peace should not be good, if it were not hard: Goe, and by this excuse shurte thy self out of heauen at thy death, and liue miserably till thy death, because the good of both worlds is hard to compasse.

compasse. There is nothing but milery on earth and hell below, that thou canst com to without labour; And if we can be content to cast away such immoderate and vnseasonable paines vpon these earthly trifles, as to weare our bodies with violence, and to inroach vpon the night for time to get them; what madnes shall it seeme in vs not to afford a lesse labour to that which is infinitely better, and which onely giues worth & goodnes to the other? Wherefore if wee haue not vowed enmity with our selues, if we be not in loue with miserie and vexation, if wee bee not obstinately carelesse of our owne good; let vs shake off this vnthristie, dangerous, and desperate negligence, and quicken these dull hears to a liuely and effectuall search of what onely can yeeld them sweet and abiding contentment; which once attayned, How shall we insult ouer euils, and bidde them do their worst? How shall wee vnder this calme and quiet ~~day~~^{day}, laugh at the rough weather and vnsteadye motions of the world? How shal heauen and earth smile vpon vs, and wee on them; commanding the one, aspiring to the other? How pleasant shall our life be, while neither ioyes nor sorrowes can distemper it with excesse? yea while the matter of ioye that is with in vs, turnes all the most sad occurrences into pleasure? How deare and welcome shall our death bee, that shall but lead vs from one heauen to another, from peace to glory? Go now ye vaine and idle worldlings, and please your selues in the large extent of your rich Mannors, or in the homage of those whome basenesse of minde hath made slaues to your greatnes, or in the price and fashions of your full wardrobe, or in the wanton varieties of your delicate gardens, or in your cofers fullof red and white earth; or if there be any other earthly thing more alluring, more precious, enioy it, possesse it, and let it possesse you: Let me haue onely my peace; and let me neuer want it, till I enuie you.

FINIS.



T H E
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M E D I T A T I O N ;

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of Meditation :

The one of eternal Life,
as the end ;
The other of Death, as
the way.

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TO THE RIGHT WORSHIPFULL, SIR

RICHARD LEA KNIGHT,

*all increase of true honour with
God and men.*



It, ever since I began to bestow my selfe vpon the common good, studying wherein my labours might bee most seruicable; I still found they could bee no way so well improoued, as in that part which concerneth deuotion, and the practise of true pietie. For, on the side I perceiued the number of Polemicall bookes, rather to breede, then ende strifes; and those which are doctrinall, by reason of their multitude, rather to oppresse then satisfie the Reader; wherein, if wee write the same thinges, wee are indged tedious; if different, singular. On the other part, respecting the Reader, I sawe the braines of men neuer more stuffed, their tongues, neuer more stirring, their hearts neuer more emptie, nor their handes more idle. Wherefore, after those sudden Meditations which passed me without rule, I was easily inducd by their successe (as a small thing mooues the willing,) to send forth this Rule of Meditation; and after my Heauen vpon earth to discourse (although by waye of example) of heauen aboue. In this Arte of mine, I confesse to haue receiued more light from one obscure namelesse Monke, which wrote some 112. yeares agoe, then from the directions of all other writers: I would his humility had not made him niggardly of his name, that wee might haue knowne whome to haue thanked. It had beene easie to haue framed it with more curiositie: But God and my soule knowe, that I made profite the scope of my labour, and not Applause: and therefore (to chuse) I wisbed rather to bee rude then vnprofitable. If now the simplicitie of any Reader, shall bereaue him of the benefite of my precepts, I know he may make his vse of my examples. Why I haue honored it with your name, I neede not giue account to the world; which alreadie knoweth your worth and deserts; and shall see by this, that I acknowledge

The Epistle Dedicatorie.

ledge them. Goe you on happily (according to the heavenly aduice of your Iunius) in your worthie and glorious profession ; still, bearing your selfe as one that knoweth vertue the truest nobilitie , and Religion the best vertue. The God whome you serue shall honour you with men, and crowne you in heauen. To his grace I humbly commend you : requesting you onely to accept the worke, and continue your fauour to the Author.

Your Worships humbly deuoted,

Ios. HALL.





THE SUMME OF THE CHAPTERS.

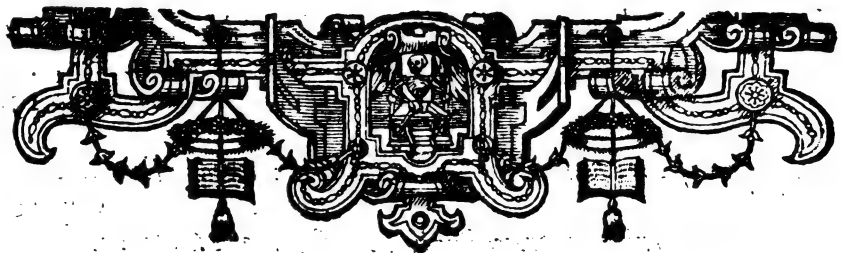
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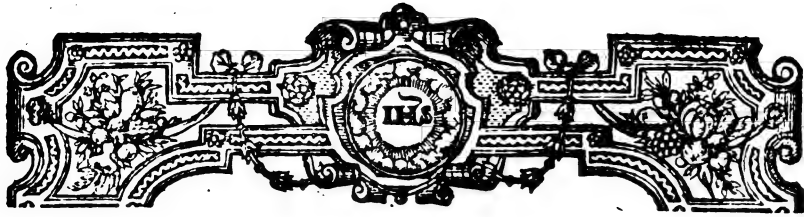
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THE ART OF DIVINE MEDITATION.

Cap. I.



It is not, I suppose, a more bold then profitable labour, after the inducours of so many contemplative men, to teach the Art of Meditation: An heavenly businesse, as any belongeth either to man or Christian; and such as whereby the soule doth vnspeakeably benefite it self. For by this doe we ransacke our deepe & false hearts, finde out our secret enemies, buckle with them, expel them, arme our selues against their reentrance. By this, we make

vse of all good meanes; fit our selues to all good dueties; by this we descrie our weakenesse, obtaine redresse, preuent tentations, cheare vp our solitarines, temper our occasions of delight; get more light vnto our knowledge, more heat to our affections, more life to our deuotion. By this we growe to be (as wee are) straungers vpon earth; and, out of a right estimation of all earthly things, into a sweete fruition of inuisible comforts. By this, wee see our Saviour with *Steuens*, wee talke with God as *Moses*; and by this we are rauished with blessed *Paul* into Paradise, and see that Heauen which wee are loath to leaue, which we cannot vtter. This alone is the remedy of securitie and worldlines, the pastime of Saints, the ladder of heauen, and in short, the best improouement of Christianitie. Learne it who can, and neglect it who list; hee shall neuer finde ioy, neither in God nor in himselfe, which doeth not both knowe and practise it. And how euer of olde some hidden Cloysterers, haue ingrossed it to themselves, and confined it within their Celles, who indeed professing

The benefit & vses of Meditation.

Which are vniuersal to all christians, & not to be appropriated to some professions.

fesling nothing but contemplation, through their immunitie from those cares which accompany an actiue life, might haue the best leasure to this businesse; yet seeing there is no man so taken vp with action, as not sometimes to haue a free minde; and there is no reasonable minde so simple, as not to be able both to discourse somewhat, and to better it self by her secret thoughts; I deeme it an enuious wrong to conceale that from any, whose benefit may bee vniuersall. Those that haue but a little stocke, had neede to knowe the best rules of thrift.

Cap. 2.

The description
and kinds
of Meditation.

Her rather for that whereas our Diuine Meditation is nothing else but a bending of the minde vpon some spirituall object, through diuers formes of discourse, vntill our thoughts come to an issue; and this must needs be either Extemporall, and occasioned by outward occurrences offered to the mind; or Deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge, for the finding out of some hidden truth, and conuincing of an heresie by profound trauersing of reason, or in Matter of Affection, for the enkindling of our loue to God: the former of these two last, we sending to the Schooles and masters of Controuersies, search after the later; which is both of larger vse, and such as no Christian can reiect, as either vnnecessarie, or ouer-difficult. For, both euerie Christian had neede of fire put to his affections, and weaker iudgements are no lesse capable of this diuine heate, which proceedes not so much from reason, as from faith.

One saith (and I beleue him) that Gods Schoole is more of Affection, than Vnderstanding: Both lessons verie needefull, very profitable; but for this age, especially the later: For, if there bee some that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And hee that hath much skill and no affection, may doe good to others by information of iudgement, but shall neuer haue thanke either of his owne hart or of God; who vseth not to cast away his loue on those, of whome he is but knowne, not loued.

Cap. 3.

Concerning
meditation Ex-
temporall.

IF Extemporall Meditation there may bee much vse, no rule: forasmuch as our conceits herein varie according to the infinite multitude of objects, and their diuers manner of proffering themselues to the mind; as also for the suddennesse of this act. Man is placed in this Stage of the world to viewe the

the ſeueral natures and actions of the creature; To view them, not idly, without his vſe, as they doe him: God made all theſe for man, and man for his owne ſake. Both theſe purpoſes were loſt, if man ſhould let the creatures paſſe careleſſly by him, onely ſcene, not thought vpon: Hee onely can make benefit of what he ſees; which if hee doe not, it is all one, as if he were blind or brute. Whence it is; that wiſe *Salomon* putteth the ſluggard to ſchoole vnto the Ant; and our Sauior ſenderth the diſtruſtfull to the Lilly of the field.

In this kinde was that Meditation of the Diuine Pſalmiſt, which vpon the viewe of the glorious frame of the Heauens, was ledde to wonder at the mercifull reſpect GOD hath to ſo poore a creature as man. Thus our Sauior tooke occaſion of the water fetcht vp ſolemnely to the Altar, from the Well of *Shilo*, on the day of the great *HO S A N N A H*, to meditate and diſcourſe of the Water of life. Thus holy and ſweet *AUGUSTINE*, from occaſion of the water-courſe neere to his Lodging, running among the pebbles, ſometimes more ſilently, ſometimes in a baſer murmure, and ſometimes in a thriller note, entred into the thought and diſcourſe of that excellent order which God hath ſetled in all theſe inferiour things. Thus that learned and heavenly ſoule of our late *Eſſe*, when wee ſate together and heard a ſweet conſort of Muſicke, ſeemed vpon this occaſion carried vp for the time before-hand to the place of his reſt, ſaying, not without ſome paſſion, What Muſicke may we thinke there is in heauen? Thus laſtly (for who knowes not that examples of this kind, are infinite?) that faithfull & reuerend *Deering*, when the Sunne ſhined on his face now lying on his death-bed, fell into a ſweet Meditation of the glorie of God, and his approaching ioy. The thoughts of this nature are not onely lawfull, but ſo behoouefull, that wee cannot omit them, without neglect of God, his creatures, our ſelues. The creatures are halfe loſt if we onely employ them, not learne ſomething of them: God is wronged if his creatures bee vnregarded; our ſelues moſt of all, if wee reade this great volume of the creatures, and take out no leſſon for our inſtruction.

Cap. 4.

Herein yet caution is to be had, that our Meditations bee not either too farre fetcht, or ſauoring of Superſtition. Farre fetcht I cal thoſe which haue not a faire & eaſie reſemblance vnto the matter from whence they are raiſed; in which caſe our thoughts proue looſe and heartleſſe, making no memorable impreſſion in the mind. Superſtitious, when wee make choiſe of thoſe grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuices (though well grounded) to an vſe about

Cautions of ex
temporall Me-
ditation.

about their reach ; making them vpon our owne pleasures not only furtherances, but parts of Gods worship; in both which, our Meditations degenerate, and growe rather perillous to the soule ; Where to adde, that the minde bee not too much cloyed with too frequent iteration of the same thought ; which at last breedes a wearinesse in our selues, and an vnpleasantnesse of that conceit, which at the first entertainment promised much delight. Our nature is too readie to abuse familiaritie in any kinde: and it is with Meditations, as with Medicines ; which with ouer-ordinarie vse, lose their Soueraignetic ; and fill, in stead of purging. God hath not straited vs for matter, hauing given vs the scope of the whole world ; so that there is no creature, euent, action, speech, which may not affoord vs new matter of Meditation. And that which we are wont to say of fine wittes, wee may as truly affirme of the Christian hart; that it can make vse of any thing. Wherefore as travellers in a forreine countrey make euery sight a lesson ; so ought wee in this our pilgrimage. Thou see'st the heauen rolling about thine head in a constant and vnmoueable motion; the starres so overlooking one another, that the greatest shewe little, the least greatest, all glorious ; the ayre full of the bottles of raine, or flocks of snow, or diuers formes of fierie Exhalations : the Sea vnder one vni-forme face, full of strange and monstrous shapes beneath ; the earth so adorned with varietie of plants, that thou canst not but tread on many at once with euery foote ; besides the store of creatures that flie about it, walke vpon it, liue in it : Thou idle Truant, dost thou learn nothing of so many maisters ? hast thou so long read these capitall letters of Gods great booke, and canst thou not yet spell one word of them ? The brute creatures see the same things, with as cleere, perhaps better eyes. If thine inward eyes see not their vse, as well as thy bodily eyes their shape, I know not whether is more reasonable, or lesse brutish.

Cap. 5.

Of Meditation
deliberate.

Wherein first,
The qualities
of the person.

Of whome is
required: First,
that he be pure
from his sinnes.



Deliberat Meditation is that wee chiefly inquire for; which both may be well guided, and shall be not a little furthered by precepts; part wherof the labors of others shal yeeld vs, & part the plainest mistresse, Experience. Wherin order requires of vs first the qualities of the person fit for meditation, then the circumstances, maner and proceedings of the worke.

The hill of Meditation may not bee climbed with a profane foot ; but as in the deliuey of the lawe so here, no beast may touch Gods hill lest he die: only the pure of heart haue promise to see God : sinne dimmeth and dazeleth the eie that it cannot behold spirituall things: The gard of heavenly Souldiers was about *Elisbaes* seruant before ; hee saw them not before, through the scales of his infidelity. The soule must therefore bee
purged

purged, ere it can profitably meditate. And as of old they were wont to search for, and thrust out malefactors from the presence; ere they went to sacrifice, so must wee our sins, ere we offer our thoughts to God. First, saith *Dauid*, I will wash my hands in innocency, then I wil compass thine altar. Wherevpon not vnfitly did that worthie Chauncellour of *Paris*, make the first staire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white, (which is wont to bee the colour of innocencie) is capable of any Dye; the blacke, of none other: Not that wee require an absolute perfection (which as it is incident vnto none, so if it were, would exclude all neede and vse of Meditation) but rather an honest sinceritie of the heart, not willingly sinning, willingly repenting when wee haue sinned: which who so findes in himselfe, let him not thinke any weaknes a lawfull barre to Meditation. Hee that pleades this excuse, is like some simple man, which being halfe starued with cold, refuseth to come neere the fire, because hee findeth not heate enough in himselfe.

Cap. 6.

Neither may the soule that hopeth to profit by Meditation, suffer it selfe for the time intangled with the world; which is all one, as to come to GODs flaming bush on the hill of visions, with our shooes on our feete. Thou seest the birde, whose feathers are limed, vnable to take her former flight: so are wee, when our thoughtes are clinged together by the world, to soare vp to our heauen in Meditation. The payre of brothers must leaue their nets if they will follow Chist; *Elisba*, his oxen, if hee will attend a Prophet: It must bee a free and a light minde that can ascend this Mount of Contemplation, ouercomming this height, this steepencesse: Cares are an heauie lode, and vneasie; these must be laid downe at the bottome of this hill, if wee euer looke to attaine the top. Thou art loaded with household-cares, perhaps publike; I bid thee not cast them away: euen these haue their season, which thou canst not omit without impietie: I bid thee lay them downe at thy Closet doore, when thou attemptest this worke: Let them in with thee, thou shalt find them troublesome companions, ever distracting thee from thy best errand: thou wouldest thinke of heauen; thy Barne comes in thy way, or perhaps thy Count book, or thy Coffers, or it may be thy mind is before hand traouelling vpon the morrowes iourney. So while thou thinkest of many things, thou thinkest of nothing; while thou wouldest goe many wayes, thou standest still. And as in a crowde, while many presse forward at once through one doore, none proceedeth: so when variety of thoughts tumultuously throng in vpon the minde, each prooueth a barre to the other, and all an hinderance to him that entertaines them.

Secondly that
he be free from
worldly
thoughts.

Chap. 7.

Thirdly, that
he be constant:
and that, First.



And as our Clyent of Meditation must both bee pure and free in vndertaking this taskc, so also constant in continuing it; Constant both in time and in matter: both in a set course and houre reserved for this worke, and in an vnwearied prosecution of it once begunne. Those that meditate by snatches and vncertaine fits, when onely all other employments forsake them, or when good motions are thrust vpon them by necessitie, let them neuer hope to reach to any perfection. For, those feeble beginnings of luke-warme grace, which are wrought in them by one fitte of serious Meditation, are soone extinguished by intermission, and by mis-wonting perish: This dayes meale (tho large and liberall) strengthens thee not for to morrow: the body languisheth if there bee not a dayly supply of repast. Thus feede thy soule by Meditation; Set thine houres and keepe them, and yeeld not to an easie distraction. There is no hardnesse in this practise, but in the beginning; vñe shall giue it not ease onely, but delight. Thy companion entertaineth thee this while in louing discourses, or some inexpected businesse offers to interrupt thee. Neuer any good worke shall want some hinderance: Either breake through the lettes, except it be with inciuitly or losse; or, if they bee importunate, pay thy selfe the time that was vnseasonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou shalt finde, that deserting breeds (beside the losse) an indisposition to good; So that what was before pleasant to thee, being omitted, to morrow growes harsh; the next day vnnesseary; afterwards odious. To day thou canst, but wilt not; to morrow thou couldest, but listest not; the next day thou neither wilt nor canst bend thy mind on these thoughts. So I haue scene friends that vpon neglect of durie growe ouerly: vpon ouerlinesse, strange; vpon strangenes, to vtter defiance. Those whose very trade is Diuinitie (mee thinks) should omit no day without his line of Meditation: those which are secular men, not many; remembering that they haue a common calling of Christianitie to attend, as well as a speciall vocation in the world: and that other bring more noble and important, may iustly challenge both often and diligent seruice.

Secondly that
he be Constant
in the continuance.



And as this Constancie requires thee to keepe day with thy selfe, vnlesse thou wilt prooue bankrupt in good exercites; so also that thy minde should dwell vpon the same thought without flitting, without wearinesse, vntill it haue attained

to some issue of spirituall profit: Otherwise it attempteth much, effecteth nothing. What auaieth it to knock at the doore of the heart, if we depart ere wee haue an answer? What are wee the warmer if wee passe hastily along by the heart, and stay not at it? Those that doe onely trauell through *Africke* become not Blackemores: but those which are borne there, those that inhabite there. Wee account those damosels too light of their loue, which betroth them selues vpon the first sight, vpon the first motion: and those wee deeme of much price, which require long and earnest soliciting. Hee deceiueth himselfe that thinketh grace so easily wonne; there must bee much suite and importunitie ere it will yeeld to our desires: Not that wee call for a perpetuitie of this labour of Meditation; Humane frailty could neuer beare so great a toyle. Nothing vnder heauen is capable of a continuall motion without complaint: It is inough for the glorified spirits aboue, to bee euer thinking, and neuer wearie: the minde of man is of a strangemetall; if it be not vsed, it rusteth; if vsed hardly, it breaketh: briefly, is sooner dulled than satisfied with a continuall meditation: whence it came to passe, that those ancient Monks who intermeddled bodily labour with their contemplations, proued so excellent in this diuine busines; when those at this day, which hauing mewd & mured vp themselues from the world, spend themselues wholly vpon their beads and Crucifixe, pretending no other work but meditation, haue colde hearts to God, and to the world shew nothing but a dull shadow of deuotion: for that, if the thoughts of these latter were as diuine as they are superstitious; yet being, without all interchangeableness, bent vpon the same discourse, the minde must needs growe wearie, the thoughts remisse and languishing, the obiects tedious: while the other refreshed themselues with this wise varietie, employing the hands, while they, called of the mind, as good Comedians so mixe their parts, that the pleasantnes of the one, may temper the austerenes of the other; whereupon they gained both inough to the body, and to the soule more than if it had bin all the while busied.

Besides, the excellencie of the obiect letteth this assiduity of meditation, which is so glorious, that like vnto the Sunne, it may abide to haue an eye cast vp to it for a while, will not bee gazed vpon; whoeuer ventureth so farre, loseth both his hope and his wits. If wee hold with that blessed *Monica*, that such like cogitations are the foode of the minde, yet euen the minde also hath her satietie, and may surfer of too much. It shall bee sufficient therefore, that wee perseuere in our Meditation without any such affectation of perpetuitie, and leaue without a light sicklenesse; making alwayes not our houre-glasse, but some competent increase of our deuotion, the measure of our continuance; knowing, that as for heauen, so for our pursuite of grace, it shall auaille vs little to haue begunne well, without perseuerance: and withall that the Soule of man is not

P

alwayes

* Saving our
iust quarrell a-
gainst him for
the Councell of
Constance.

alwaies in the like disposition: but sometimes is longer in letting through some vnquietnesse, or more obstinate distraction; sometimes heauier, and sometimes more active; and nimble to dispatch. * *German* (whose authoritie I rather vse, because our aduersaries disclaim him for theirs) professeth, hee hath been sometimes foure houres together working his heart, ere hee could frame it to purpose: A singular patterne of vnwearied constancie, of an vnconquerable spirit; whome his present vnfitness did not so much discourage; as it whetted him to strue with himselfe till hee could ouercome. And surely other victories are hazardous, this certaine; if wee will persist to strue: other fights are vpon hope, this vpon assurance; whiles our successe dependeth vpon the promise of God which cannot disappoint vs. Persist therefore, and preuaile; persist till thou hast preuailed: so that which thou beganst with difficultie, shall end in comfort.

Cap. 9.

Of the Circum-
stances of Me-
ditation.

And therein,
First, Of the
place.

From the qualities of the person, wee descend towards the action it selfe: where first wee meete with those Circumstances which are necessary for our predisposition to the worke; *Place, Time, Site of body.*

Solitarinesse of Place is fittest for Meditation. Retire thy selfe from others, if thou wouldst talke profitably with thy selfe. So *Iesus* meditates alone in the Mount, *Isaac* in the fields, *Iohn Baptist* in the desert, *Dauid* on his bed, *Chrysostome* in the bath, each in seuerall places; but all solitarie. There is no place free from God, none to which hee is more tied: one finds his cloister most conuenient, where his eyes being limited by the knowne walls, call the mind after a sort from wandering abroad; Another findeth his soule more free when it beholdeth his heaven above and about him; It matters not so wee bee solitarie and silent. It was a wittie and Diuine speech of *Bernard*, that the Spouse of the soule, *CHRIST IESVS*, is bathfull, neither willingly commeth to his bride in the presence of a multitude; And, hence is that sweete inuitation which wee finde of her: *Come my welbeloued, let vs goe forth into the fields; let vs lodge in the villages: Let vs goe vp early to the vines: let vs see if the Vine flourish, whether it hath disclosed the first grape, or whether the Pomegranates blossom; there will I giue thee my loue.* Abandon therefore all worldly societie, that thou mayest change it for the companie of *GOD* and his Angels; The societie, I say, of the world, not outward onely, but inward also. There bee many that sequester themselves from the visible companie of men, which yet carie a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in
his

his wildest desert, found himself too oft in his thoughts amongst the daunces of the Romane dames. This companie is worse than the other: for it is more possible for some thoughtfull men to haue a solitarie-minde in the midst of a market, then for a man thus disposed to bee alone in a wilderness. Both companies are enemies to Meditation; whither tenderth that ancient counsell of a great Master in this Art, of three things requisite to this busines, *Secrecy, Silence, Rest*: whereof the first excludeth companie; the second noyse, the thirde motion. It cannot bee spoken how subiect wee are in this worke, to distraction; like *Salomons* old man whome the noyse of euerie bird wakeneth: sensuall delights wee are not drawne from with the three-fold cords of iudgement; but our spirituall pleasures are easily hindered. Make choice therefore of that place, which shall admitte the fewest occasions of withdrawing thy soule from good thoughts: wherein also euen change of places is somewhat preiudiciall; and I knowe not how it fells out, that wee finde God neerer vs in the place where we haue been accustomed familiarly to meet him: Not for that his presence is confined to one place aboue others, but that our thoughts are through custome more easily gathered to the place where wee haue ordinarily conuersed with him

Cap. 10.

Ne Time cannot bee prescribed to all: for, neither is God bound to houres, neither doth the contrary disposition of men agree in one choice of opportunities: the golden houres of the morning som find fittest for Meditation, when the body newly rayed, is well calmed with his late rest, and the soule hath not as yet had from these outward things any motives of alienation: Others find it best to learne wisdom of their reines in the night; hoping, with *Iob*, that their bedde will bring them comfort in their meditation; when both all other things are still; and themselves, wearied with these earthly cares, doe out of a contempt of them, growe into greater liking and loue of heauenly things: I haue euer found *Isaacs* time fittest, who went out in the euening to meditate. No precept, no practise of others can prescribe to vs in this circumstance: It shall bee enough, that first we set our selues a time; secondly, that we set apart that time, wherein we are aptest for this seruice. And as no time is preiudiced with unfitnessse, but euery day is without difference seasonable for this worke; so especiallie Gods day. No day is barren of grace to the searcher of it, none alike fruitfull to this; which being by God sanctified to himselfe, and to bee sanctified by vs to God, is priuiledged with blessings aboue others: for, the plentiful instruction of that day stirreth thee vp to this action, and filles thee with matter; and the zeale of thy publike

Secondly, of
the Time.

service warmeth thy heart, to this other businesse of devotion. **Manna** fell to the Israelites on their Sabaoth, our spirituall **Manna** fallerth on ours, most frequent; if thou wouldest haue a full soule, gather as it falles; gather it by hearing, reading, meditation: spirituall idlenesse is a fault this dayes, perhaps nos lesse then bodily work.

Of the Site and
gesture of the
body.



Either is there lesse varietye in the Site and gesture of the body: the due composednes wherof is no little advantage to this exercise; euen in our speech to God; wee observe not alwaies one and the same position; sometimes wee fall groueling on our faces, sometimes wee bow our knees, sometimes stand on our feete; sometimes wee lift vp our hands, sometimes cast downe our eyes. God is a Spirit, who therefore being a leuere obseruer of the disposition of the soule, is not scrupulous for the body; requiring not so much, that the gesture thereof should bee uniforme, as reuerent: No maruell therefore though in this, all our teachers of meditation haue commended seuerall positions of body, according to their disposition and practise; * One, sitting with the face turned vp to heauen-ward, according to the precept of the Philosopher, who taught him, that by sitting and resting, the mind gathereth wisdom. Another, leaning to some Rest, towards the left side, for the greater quieting of the heart; * A third, standing with the eyes lift vp to heauen, but shut for feare of distractions; But of all other (wee thinke) *Isaacs* choice the best, who meditated walking. In this let euery man bee his owne maister; so bee wee yse that frame of body that may both testifie reuerence, and in some cases helpe to stirre vp further deuotion; which also must needes bee varied according to the matter of our Meditation. If wee thinke of our sinnes, *Abahs* soft pafe, the Publicans deiected eyes, and his hand beating his breast, are more seasonable: If of the ioyes of heauen, *Steuens* countenance fixed aboue, and *Dauids* hands lift vp on high, are most fitting; In all which the body, as it is the instrument and vassall of the soule, so will easily follow the affections therof; and in truth there is our deuotion most kindly when the body is thus commanded his service by the spirit, and not suffered to goe before it and by his forwardnes to prouoke his master to emulation.

* Gerson.

* Gualter Paris.
* Dionys.
Carthus.

Of the matter
and subiect of
our meditatio.

Now time and order call vs from these circumstances, to the matter and subiect of Meditation : which must bee Diuine and Spirituall ; not euill, nor worldly. O the carnall and vnprofitable thoughts of men ! Wee all meditate, one how to doe ill to others ; another how to doe some earthly good to himselfe : another to hurt himselfe, vnder a colour of good, as how to accomplish his lewde desires, the fulfilling whereof proueth the bane of the soule ; how hee may sinne vnto deeth, and goe to hell with the least noise of the world. Or perhaps some better mindes bend their thoughts vpon the search of naturall things ; the motions of euery heauen, and of euery starre ; the reason and course of the ebbing and flowing of the Sea ; the manifold kinds of simples that growe out of the earth, and creatures that creepe vpon it ; with all their strange qualities, and operations. Or perhaps the seuerall formes of gouernment, & rules of State take vp their busie heads : so that while they would be acquainted with the whole world, they are strangers at home ; and while they seeke to know all other thinges, they remaine vnknown of themselues. The God that made them, the vilenesse of their nature, the danger of their sins, the multitude of their imperfections, the sauour that bought them, the heauen that hee bought for them, are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus do foolish children spend their time and labour in turning ouer leaues to looke for painted babes, not at all respecting the solide matter vnder their hands. Wee fooles, when will we be wise, & turning our eyes from vanitie, with that sweete singer of Israel, make gods statutes our song, and meditation in the house of our pilgrimage ?

Earthly thinges proffer themselues with importunity : Heauenly things must with importunity be sued to. Those, if they were not so little worth, would not be so forward ; and being so forward, need not any Meditation to sollicit them : These by how much more hard they are to intreate, by so much more precious they are being obtained ; and therefore worthier our endeauour. As then wee cannot goe amisse, so long as wee keepe our selues in the tracke of Diuinity ; while the soule is taken vp with the thoughts, either of the Deitie in his essence, and persons (sparingly yet in this point, and more in Faith and admiration then inquirie) or of his attributes, his iustice, power, wisdom, mercie, truth ; or of his workes, in the creation, preservation, gouernment of all things ; according to the Psalmist, *I will meditate of the beantie of thy glorious Maiestie, and thy wonderfull woorkes* : so, most directly in our way, and best fitting our exercise of Meditation are those matters in Diuinity, which can most of all worke compunction in the heatt, and most stir vs vp to deuotion. Of which kinde, are the Meditations concerning Christ Iesus, our mediator his Incarnation, Miracles, Life, Passion, Buri-

all, Resurrection, Ascension, Intercession, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious estate in Paradise lost in our first Parents, our present vileness, our inclination to sin, our severall actual offences; the tentations and sleights of euill Angels, the vse of the Sacraments, nature and practise of faith and repentance: the miseries of our life, with the frailty of it, the certaintie and vncertainty of our death, the glory of Gods Saints above, the awfullnesse of iudgement, the terrors of hell, and the rest of this quality: wherein both it is fit to haue variety (for that euen the strongest stomake doeth not alwayes delight in one dish) and yet so to change, that our choice may be free from wildnes and inconstancy.

Cap. 13.

The order of
the work it self.

Now after that we haue thus orderly suited the person & his qualities, with the due circumstances of time, place, disposition of body, & substance of the matter discussed; I knowe not what can remaine, besides the maine busines it self, & the manner & degrees of our prosecution therof; which about al other calleth for an intentiue Reader, & resolute practise; Wherein, that we may auoideal nicenes & obscuritie (since we strue to profit) we will giue directiō for the *Entrance, Proceeding, Conclusion* of this Diuine worke.

Cap. 14.

The Entrance
into the worke.

A Goodly building must shewe some magnificence in the gate; and great personages haue seemely Vshers to goe before them; who by their vncovered heads commaund reuerence and way. Euen verie Poets of old had wont, before their Ballads, to implore the aid of their Gods: And the heathen *Romans* entred not vpon any publike ciuile businesse, without a solemne apprecation of good successe: How much lesse should a Christian dare to vndertake a spirituall worke of such importance, not hauing eraued the assistance of his GOD? which (me thinkes) is no lesse, then to professe hee could doe well without Gods leaue. When wee thinke euill, it is from our selues; when good, from God. As prayer is our speach to God, so is each good Meditation (according to *Bernard*) GODS speech to the heart; The heart must speake to God, that GOD may speake to it. Prayer therefore, and Meditation are as those famous twinnes in the story, or as twoo louing Turtles, whereof separate one, the other languisheth.

1 The coming
entrance, which
is Prayer.

Prayer maketh way for Meditation; Meditation giueth matter,
strength

strength, and life to our prayers. By which, as all other things are sanctified to vs, so wee are sanctified to all holy things: This is as some royall Eunuch to perfume and dresse our soules, that they may bee fit to conuerse with the Kinge of heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extension and length should bee put into the vigour and seruencie of it; for that it is not here intended to be the principall businesse, but an introduction to another; and no otherwise than as a portall to this building of Meditation: The matter whereof shall be, that the course of our Meditation may be guided aright and blessed; that all distractions may be auoided; our iudgements enlightened, our inuentions quickned, our willes rectified, our affections whetted to heauenly things, our hearts enlarged to God-ward, our deuotion enkindled; so that wee may finde our corruptions abated, our graces thriuen, our soules and liues euerie way bettered by this exercise.

Cap. 15.

SVch is the common entrance into this worke: there is another yet more particular and proper; wherein the minde, recollecting it selfe, maketh choise of that Theme or matter whereupon it will bestow it selfe for the present; settling it selfe on that which it hath chosen: which is done by an inward inquisition made into our heart of what we both doe, and should thinke vpon: reiecting what is vnexpedient and vnprofitable: In both which, the Soule, like vnto some noble Hauke, lets passe the Crowes, and Larkes, and such other worthlesse birdes that crosse her way, and stoopeth vpon a fowle of price, worthy of her flight: after this manner.

What wilt thou muze vpon, O my soule? thou seest how little it auaieth thee to wander and roue about in vncertainties: thou findest how little sauour there is in these earthly things, wherewith thou hast wearied thy selfe; Trouble not thy selfe any longer (with Martha) about the many and needelesse thoughts of the world: None but heauenly things can afford thee comfort: vpon then my soule, and minde those things that are aboue, whence thy selfe art: Amongst all which, whereon shouldest thou rather meditate than of the life and glorie of Gods Saints? A worthier employment thou canst neuer finde, than to thinke vpon that estate thou shalt once possesse, and now desirest.

Cap. 16

Hitherto the entrance; after which, our Meditation must proceede in due order, not troubledly, nor preposterously: It begins in the vnderstanding, endeth in the affection; It begins in the braine, descends to the heart; Begins on earth, ascends to heauen; Not suddenly, but by certain staires and degrees,

Particular and proper entrance into the matter which is in our choice thereof.

The proceeding of our Meditation.

And therein a
Methode al-
lowed by some
authors, reic-
ed by vs.

degrees, till wee come to the highest.

I haue found a subtile Scale of Meditation, admired by some Professors of this Arte, above all other humane deuises; and farre preferred by them to the best directions of *Origen, Austen, Bernard, Hugo, Bonauenture, Gerson*, and whosoeuer hath been reputed of greatest perfection in this skill. The seuerall staires whereof (lest I should seeme to defraude my Reader through enuie) I would willingly describe, were it not that I feared to scarre him rather with the danger of obscuritie, from venturing further vpon this so worthy a businesse: yet, lest any man perhaps might complaine of an vnknowne losse, my Margent shall finde roome for that which I hold too knotty
for my Text.

The Scale of Meditation of an Author, ancient but namelesse.

* In all which, (after the incredible commendations of some practitioners) I doubt not but an ordinary Reader will easily espie a double fault at the least, *Darkenesse*, and *Coincidence*: that they are both too obscurely deliucted, and that diuers of them fall into other, not without som vain superfluitie. For this part therefore which concerneth the vnderstanding, I had rather to require only a deepe and firme *Consideration* of the thing propounded; which shall be done, if we follow it in our discourse, through all, or the principall of those places which naturall reason doth afford vs: wherein, let no man pleade ignorance, or feare difficulty: we are all thus far borne Logicians; Neither is there, in this, so much need of skill, as of industry. In which course yet, we may not be too-curious, in a precise search of euery place and argument, without omission of any (though to bee fetcht in with racking the inuention.) For as the minde, if it go loose and without rule, rouses to no purpose; so if it bee too much fettered, with the giues of strict regularity, moueth nothing at all.

The Scale of Meditation of an Author, ancient but nameless.

** Degrees of Preparation.*

- 1 Question.** { What I think.
 { Should think.
- 2 Excursion** { A repelling of
 { what I should
 { not think.
- 3 Choice,** { Of what necessary,
or { most expedient
Election. { comely.

* Degrees of proceeding in the understanding.

- 4 *Commemoration.* { An actual thinking vpon the matter celeſted.
- 5 *Conſideration.* { A redoubled Commemoration of the ſame, till it be fully knowne.
- 6 *Attention.* { A fixed and earneſt conſideration whereby it is ſtuffed in the mind.
- 7 *Explanation.* { A clearing of the thing conſidered by ſimilitudes.
- 8 *Tractation.* { An extending the thing conſidered to other points where all queſtions of doubts are diſcuſſed.
- 9 *Dijudication.* { An eſtimation of the worth of the thing thus handled.
- 10 *Cauſation.* { A confirmation of the eſtimation thus made.
- 11 *Rumination.* { A ſad and ſerious Meditation of all the former, till it may worke vpon the affections.

*From hence to the degrees of
affection.*

Cap. 17.

When I enter therefore into any particular tractation, there are three things whereof I wold premonish my Reader, concerning this first part, which is in the vnderstanding. First; that I desire not to binde ^{any} ~~every~~ man to the same unisforme proceeding in this part: Practice and custome may perhaps haue taught other courtes more familiar, and not lesse direct. If then we can, by any other method, worke in our hearts so deepe an apprehension of the matter meditated, as it may duely stirre the affections, it is that onely wee require.

Secondly, that who soeuer applyeth himselfe to this direction, thinke him not necessarily tyed to the prolecutiō of all these Logicall places, which bee findeth in the sequele of our Treatise, so as his Meditation should bee lame and imperfect without the whole number: for there are some Themes which will not beare all these; as; when wee meditate of God, there is no roome for Causes or Comparisons, and others yeeld them with such difficultie, that their search interrupteth the chiefe worke intended. It shal be sufficient if we take the most pregnant, & most voluntary.

Thirdly, that when wee stick in the disposition of any the places following (as if, meditating of Sin, I cannot readily meete with the *Materiall* and *Formall Causes*, or the *Appendances* of it) wee rack not our minds too much with the inquirie thereof; which were to striue more for Logique, than deuotion: but, without too much disturbance of our thoughts, quietly passe over to the next. If wee breake our teeth with the shell, wee shall finde small pleasure in the kernell.

Now then, for that my onely feare is, least this part of my discourse shall seeme over-perplexed vnto the vnlearned Reader; I will in this whole proesse, second my rule with his example, that so what might seem obscure in the one, may by the other be explained, & the same steps he teacheth me take in this, he may accordingly treade in any other Theme.

Cap. 18.

If it therefore it shal be expedient to consider seriously, what the thing is whereof wee meditate.

What then, O my soule, is the life of the Saints, whereof thou studiest? Who are the Saints, but those which hauing beene weakly holy vpon earth, are perfectly holy above? which euen on earth were perfectly holy in their Sauiour, now are so in themselues? which ouercomming on earth, are truely canonized in heauen? What is their life, but that blessed estate above, wherein their glorified soule hath a full fruition of God?

Cap. 19.

Premonitions concerning our proceeding in the first part of Meditation.

The practise of Meditation; wherein First we begin with som description of that we meditate of.

Cap. 19.

Secondly fol-
lowes an easie
and voluntarie
diuision of the
matter medita-
ted.

His nature whereof after we haue thus shadowed-out to our selues by a description, not curious alwayes, and exactly framed according to the rules of art, but sufficient for our owne conceit; the next is (if it shall seeme needfull, or if the matter will beare, or offer it,) some easie and voluntarie diuision, whereby our thoughts shall haue more roome made for them, and our proceeding shall bee more distinct.

There is a life of nature, when thou my soule, dwellest in this bodie, and informest thine earthly burden: There is a life of grace, when the spirit of God dwells in thee; There is a life of glorie, when the body beeing united to thee, both shall bee united to God: or when, in the meane time, being separated from thy companion, thou enioyest God alone. This life of thine therefore, as the other hath his ages, hath his statutes; for it, entereth vpon his birth when thou passest out of thy bodie, and changest this earthly house for an heauenly: it enters into his full vigour, when at the day of the common resurrection, thou resumest this thy companion, vnlike to it selfe, like to thee, like to thy Saviour, immortall now, and glorious. In this life beere may bee degrees, there can bee no imperfection: If some be like the skye, others like the starres, yet all shine; If some sit at their Saviours right hand, others at his left, all are blessed; If some vessels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

Cap. 20.

3 A considera-
tion of the cau-
ses thereof in al
kinds of them.

Vhich done, it shall bee requisit for our perfecter vnderstanding, and for the laying grounds of matter for our affection, to carrie it through those other principal places, and heads of reason, which Nature hath taught coery man, both for knowledge and amplification: the first whereof are the Causes, of all sorts.

Whence is this eternall life, but from him which onely is eternall, which onely is the fountaine of life, yea, life it self? Who, but the same God that giues our temporall life, giueth also that eternall: The Father bestoweth it, the Sonne meriteth it, the holy Ghost seales and applyeth it: Expect it onely from him, O my soule, whose free election gaue thee the first title to it, to be purchased by the blood of thy Saviour. For thou shalt not therefore bee happie because he sawe that thou wouldest bee good; but therefore art thou good, because hee hath ordained, thou shalt bee happye: Hee hath ordained thee to life; he hath giuen thee a Saviour to giue this life vnto thee; faith whereby thou mightest attaine to this Saviour; his word by which thou mightest attaine to this faith; what is there in this, not his? And yet

yet not so his simplie, as that it is without thee : without thy merit indeede, not without thine acte. Thou liuest heere through his blessing, but by bread; thou shalt liue aboue through his mercy, but by thy faith belowe, apprehending the author of thy life. And yet as hee will not saue thee without thy faith, so thou canst neuer haue faith without his gift; Looke vp to him therefore, O my soule, as the beginner and finisher of thy saluation; and while thou magnifiest the author, bee raiusht with the glorie of the worke: which farre passeth both the tongue of Angels, and the heart of man: It can be no good thing that is not there; Howe can they want water that haue the spring? Where God is enioyed, in whome onely all things are good, what good can bee wanting? And what perfection of blisse is there where all goodnesse is mette and vited? In thy presence is the fulnesse of ioye, and at thy right hand are pleasures for euermore: O blessed reflection of glorie! wee see there, as wee are seen: in that we are scene, it is our glory; in that wee see, it is Gods glory; therefore doth he glorifie vs, that our glory should bee to his. How worthy art thou O Lord, that through vs thou shouldest looke at thy selfe!

Cap. 21.



He next place shalbe the *Fruits and Effects* following vpon their seuerall causes: which also affoordes very feeling and copious matter to our meditation; wherein it shall bee our best, not so much to seek for all, as to chuse out the chiefest.

No maruaile then if from this glory proceede vnspeakable ioy, and from this ioy the sweete songs of praise and thanksgiving. The spirit bids vs, when wee are merrie, sing: How much more then, when wee are merrie without all mixture of sorrowe, beyonde all measure of our earthly affections, shall wee sing ioifull Hallelu-iahs, and Holannahs to him that dwelleth in the highest heauens? our hearts shall be so full that wee cannot chuse but sing, and we cannot but sing melodiously; There is no iarre in this Musicke, no end of this song. O blessed change of the Saints; they doe nothing but weepe belowe, and now nothing but sing aboue; Wee sowed in teares, reape in ioy; there was some comfort in those teares, when they were at worst; but there is no danger of complaint in this heuenly mirth. If wee cannot sing here with the Angels, On earth peace, yet there wee shall sing with them, Glory to god on hye; and ioyning our voices to theirs shall make vp that celestially consort, which none can either heare or beare part in, and not be happy.

Cap. 22.



After which comes to bee considered the *Subject*, either *wherein* that is, or *where-about* that is employed, which wee meditate of: As,

And indeed, what lesse happinesse doth the verie place promise, wherein

4 The Consideration of the Fruits & Effects.

5 Consideration of the Subject wherein, or whereabout it is

wherein this glory is exhibited? which is no other then the Paradise of God. Here belowe we dwell, or rather we wander in a continued wildernesse; there we shall rest vs in the true Eden: I am come into my garden, my sister, my spoule. Kings vse not to dwell in Cottages of clay; but in Royall Courts fit for their estate: How much more shall the King of heauen, who hath prepared for men so faire mansions on earth, make himself an habitatiō suitable to his maiestie. Euen earthly Princes haue dwelt in Cedar and Tuory: but the great Citie, Holy Ierusalem the palace of the highest, hath her wall of Iasper, her building of gold, her foundation of precious stones, her gates of pearle: How glorious things are spoken of thee, O thou Citie of God! We see but the pauement, and yet how goodly it is! The beleeuing Centurion thought himselfe unworthy that Christ should come vnder his rooffe: yet wert thou, O Sauour, in thine humbled estate, in the forme of a seruant: How then shall I thinke my selfe woorthy to come vnder this rooffe of thine, so shining and glorious? O, if this claye of mine may come to this honour above, let it bee trampled vpon and despised on earth.

Cap. 23.

6 Confid. of the
Appendances
and Qualities
of it.



Sixtly, shall followe the Appendances and Qualities, which cleaue vnto the subiect whereof wee meditate: As,
But were the place lesse noble and maiesticall; yet the company which it affordeth, hath enough to make the soule blessed: For, not the place giueth ornament to the guest, so much as the guest to the place. How loath are we to leaue this earth, onely for the societie of some fewe friends in whom we delight? which yet are subiect euery daye to mutuall dislikes: what pleasure shall wee then take in the enioying of the Saints? when there is nothing in them not amiable, nothing in vs that may coole the seruor of our loue. There shalt thou my soule, thy selfe glorified, meete with thy deare Parents and friends alike glorious, neuer to bee seuered: There shalt thou see and conuerse with those ancient Worthies of the former world; the blessed Patriarches and Prophets, with the crowned Martyrs and Confessors; with the holy Apostles, and the Fathers of that Primitiue, and this present Church, shining each one according to the measure of his blessed labours. There shalt thou liue familiarly in the sight of those Angels, whome now thou receiuest good from, but seest not. There (which is the heade of all thy felicitie,) thine eyes shall see him whome now thine heart longeth for, (that Sauour of thine) in the onely hope of whome now thou liuest. Alas how dimmely, and a farre off doest thou now beholde him? How imperfectly doest thou enioye him, while euery temptation bereaues thee, for the time, of his presence? I sought him whome my soule loueth: I sought him, but found him not; his backe is now towards thee many times through thy sinnes, and therefore thou hardlie discernest him. Other-while and often thy backe is turned vnto him through negligence, that when thou mightest

test obscurely see him, thou dost not: Now thou shalt see him, and thine eyes thus fixed shall not be remooued. Yet neither could this glory make vs happye, if beeing thus absolute, it were not perpetuall. To bee happie, is not so sweet a state, as it is miserable to haue beene happie. Least ought therefore should be wanting beholde, this felicitie knoweth no end, feareth no intermission, and is as eternall for the continuance, as hee that had no beginning. O blessednesse truly infinite! Our earthly ioyes doe scarce euer beginne; but when they beginne, their end bordereth vpon their beginning. One houre. seeth vs oft-times ioyfull and miserable: Heere alone is nothing but eternitie. If then the diuine Prophet thought here one day in Gods earthly house, better then a Thousande otherwhere; what shall I compare to thousandes of millions of yeares in Gods heauenly Temple? Yea, millions of yeares are not so much as a minute to eternity, and that other house not a cottage to this.

Cap. 24.

Seauently, our thoughts, leauing a while the consideration of the thing as it is in it self, shal descend vnto it as respectiue-ly with others; and therefore first shall meditate of that which is diuers from it, or contrary vnto it.

7 Of that which is Diuers from it, or Contrary to it.

What dost thou here then, O my soule? What dost thou here groneling vpon earth; where the best thinges are vanitie, the rest no better then vexation. Looke round about thee, and see whether thine eyes can meete with any thing but either finnes or miseries. Those fewe and short pleasures thou see'st, end euer sorrowfully; and in the meane time are intermingled with many grieuances. Here thou hearest one crie out of a sicke body, whereof there is no parte which affords not choice of diseases; This man layeth his hande vpon his consuming lungs, and complaineth of shorte winde; that other, vpon his rising spleene, a thirde shaketh his painefull head; another roares out for the torment of his reines or bladder; another for the racking of his goutie ioyntes; one is distempered with a watery Dropfie, another with a windie Colicke, a third with a fiery Ague, a fourth with an earthen Melancholie; one grouels and somesh with the falling sicknes; another lyeth bed-ridde halfe senselesse with a dead Palsey: There are but fewe bodies that complaine not of some disease; and that thou maiest not looke farre, it is a wonder if thy selfe feeles not atwaies one of these euils within thee. There, thou hearest another lament his losse: either his estate is impaired by suretieship or stealth, or shipwracke, or oppression; or his child is unruly, or miscarried, or his wife dead, or disloyall; Another tormented with passions; Each one is some way miserable: But, that which is yet more irkesome, thy one eare is beaten with cursings & blasphemies; thy other with scornefull, or wanton, or murdering speeches; thine eyes see nothing but pride, filthines, profanenesse, blood, excessse; and whatsoeuer else might vex a righteous soule: and if all the world besides were innocent; thou findest enough within thy selfe, to make thy selfe weary, and thy life loathsome. Thou needest not fetch cause of complaints

plaint from others; thy corruptions yeeld thee too much at home; euer sinning, euer presuming; Sinning euen when thou hast repented: yea, euen while thou repentest, sinning. Goe to nowe, my soule and solace thy selfe heere belowe, and suffer thy selfe besotted with these goodly contents; worthy of no better, while thou fixest thy selfe on these: see if thou canst find any of these aboue; and if thou canst meet with any distemper, any losse, any sinne, any complaint, from thy selfe or any other aboue, despise thine heauen as much as now thou louest the earth. Or if al this cannot enough commend vnto thee the state of heauenly glorye, cast downe thine eyes yet lower, into that deepe and bottomlesse pit, full of horror, full of torment, where there is nothing but flames, and teares, and strikes, and gnashing of teeth, nothing but fiends and tortures: where there is palpable darke-nes, and yet perpetuall fire; where the damned are euer boyling, neuer consumed; euer dying, neuer dead; euer complayning, neuer pittied; where the Glutton, that once would not giue a crust of bread, now begges for one droppe of water; and yet alas, if whole riuers of water should fall into his mouthe, how should they quench those riuers of brimstone that feede this flame? where there is no inter-mission of complaints, no breathing from paine; and after millions of yeares, no possibilitie of Comfort: And if the rodde wherewith thou chastisest thy children, O Lord euen in this life be as smart & galling, that they haue bene brought down to the brimme of despaire; & in the bitternesse of their soule haue intreated death to release them: What shall I thinke of their plagues in whose righteous confusion thou insultest, and sayest; A ha, I will auenge me of mine enemies? Euen that thou shalt not be thus miserable, O my soule, is some kind of happinesse: but that thou shalt bee as happy, as the reprobate are miserable, how worthy is it of more estimation, then thy selfe is capable of?

Cap. 25.

8 Of compari-
sons and simili-
tudes whereby
it may be most
fitly set forth.



After this opposition, the minde shall make comparison of the matter meditated, with what may nearest resemble it; and shall illustrate it with fittest similitudes, which giue no small light to the vnderstanding, nor lesse force to the affection.

Woonder then, O my soule, as much as thou canst, at this glory; and in comparison thereof, contemne this earth, which now thou treadest upon; whose ioyes, if they were perfect, are but short; and if they were long, are imperfect: One day when thou art aboue, looking downe from the height of thy glory, and seeing the sommes of men creeping like so many Ants on this mole-hill of earth, thou shalt thinke: Alas how basely I once liued! Was yonder sillie dungeon the place I so loued, and was so loath to leaue! Thinke so now before hand; and since of heauen thou canst not, yet account of thy earth, it is woorthy: Howe heartlesse and irke some are yee, O yee best earthly pleasures, if yee be matched with the least of those aboue? Howe vile are you, O ye sumptuous buildings of

of Kings, euen if all the entrailles of the earth had agreed to enrich you, in comparison of this frame not made with hands? It is not so hie above the earth in distance of place, as in woorth and maiesty: Wee may see the face of heauen from the heart of the earth; but from the nearest parte of the earth who can see the least glorie of heauen? The three disciples, on Mount Tabor, sawe but a glimpse of this glorie shining vpon the face of their Sauour; and yet being raiued with the sight, cryed out, Master, It is good being heere; and, thinking of building of three Tabernacles (for Christ, Moses, Elias,) could haue beene content themselues to haue lien without shelter, so they might alwayes haue enioyed that sight: Alas, how could earthly Tabernacles haue fitted those heauenly bodies? They knewe what they sawe, what they sayd they knewe not. Lo these 3. disciples were not transfigured; yet how deeply they were affected, euen with the glory of others? How happy shall wee bee, when our selues shall bee changed into glorious? and shall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tabernacles, but eternall mansions. Moses sawe God but a while, and shined; How shall wee shine that shall behold his face for euer? What greater honour is there then in Soueraignie? What greater pleasure then in feasting? This life is both a kingdome and a feast. A kingdome: He that ouercomes, shall rule the nations, & shall sit with me in my Throne: O blessed promotion, Oh large dominion, and royall seate! to which Salomons throne of Tuory was not woorthy to become a foote steele. A feast: Blessed are they that are called to the Marriage-supper of the Lamb: Feastes haue more then necessitie of provision, more then ordinarie diet, but marriage-feastes yet more then common aboundance; But the marriage-feast of the Sonne of God to his blessed spouse the Church, must so farre exceede in all heauenly munificence and varietie, as the persons of the greater state and Maiestie. There is newe wine, pure Manna, and all manner of spirituall dainties; and with the continuall cheare, a sweete and answerable welcome; while the bridegroome louingly cheareth vs up, Eate, O Friendes, drinke, and make you merrie, O welbeloued: yea, There shalt thou bee my soule not a guest, but (how unworthie soeuer) the Bride her selfe; whome hee hath euerlastingly espoused to himselfe in trueth and righteousness; The contract is passed here belowe, the marriage is consummate above, and solemnized with a perpetuall feast: So that now thou mayest safely saye, My welbeloued is mine, and I am his: Wherefore hearken O my soule, and consider and incline thine eare, forgette also thine owne people, and thy fathers house, (thy supposed home of this world,) so shall the King haue pleasure in thy beauty; for bee is the Lord, and worship thou him.



22

Cap. 26.

M^r Hall

Hallia proter

Cap. 26.

9 The Titles
and Names of
the thing con-
sidered.

Heverie Names, and Titles of the matter considered, yeeld no small store to our Meditation: which being commonly to imposed, that they secretly comprehend the nature of the thing which they represent, are not unworthy of our discourse.

What neede I seeke these resemblances, when the very name of life implyeth sweetnesse to men on earth: euen to them which confesse to liue with some discontentment? Surely the light is a pleasant thing, and it is good to the eyes to see the Sonne: yet when Temporall is added to Life, I know not how this addition detracteth some thing, and doth greatly abate the pleasure of life; for those which ioye to thinke of Life, grieue to thinke it but Temporall; So vexing is the ende of that whose continuance was delightfull; But now when there is an addition (aboue Time) of Eternitie, it maketh life so much more sweete as it is more lasting; and lasting infinitelie, what can it giue lesse then an infinite contentment? Oh dying and false life, which wee enioye heere, and scarce a shadowe and counterfeite of that other: What is more esteemed then glory? which is so precious to men of spirit, that it makes them prodigall of their bloude, proude of their woundes, carelesse of themselues: and yet alas how pent and how fading is this glorye, affected with such dangers and death? hardly after all Trophees and monuments, either knowne to the next Sea, or suruining him that dyeth for it: It is true glory to triumph in heauen; where is neither enuie nor forgetfulness.

What is more deare to vs then our Countrey? which the worthy and faithfull Patriots of al times haue respected aboue their parents, their children, their liues, counting it onely happy to liue in it, and to dye for it: The banisht man pines for the want of it; the traveller digesteth all the tediousnesse of his way, all the sorrowes of an ill iourney, in the onely hope of home; forgetting all his forreine miseries, when he feeleth his owne smoake. Where is our Countrey but aboue? Thence thou camest, O my soule; thither thou art going, in a short, but weary pilgrimage: O miserable men, if wee account our selues at home in our pilgrimage: if in our iourney, wee long not for home! Doest thou see men so in loue with their native soyle, that euen when it is all deformed with the desolations of warre, and turned into rude heapes, or while it is euen now flaming with the fire of ciuill broiles, they couet yet still to liue in it; preferring it to all other places of more peace and pleasure; and shalt thou, seeing nothing but peace and blessednes at home, nothing but trouble abroad, content thy selfe with a faint wish of thy dissolution? If heauen were thy Tayle, thou couldest but thinke of it uncomfortably. Oh what affection can bee woorthy of such an home?

Cap. 27.

Cap. 27.

Astly, if wee can recal any pregnant *Testimonies of Scripture* concerning our Theme, those shall fitly conclude this part of our Meditation. Of Scripture; for that in these matters of God, none but diuine authority can command assent, and settle the conscience: Witnesses of holy men may serue for colours; but the ground must bee onely from God.

There it is (saith the spirit of God which cannot deceiue thee) that all teares shall bee wiped from our eyes; there shall bee no more death, nor sorrow, nor crying, neither shall there be any more pain: yea, there shall not onely be an end of sorrowes, but an abundant recompence for the sorrowes of our life; as hee that was rapt up into the thirde heauen, and there sawe what cannot bee spoken, speaketh yet thus of what hee sawe: I count, that the afflictions of this present time are not worthy of the glory which shall bee shewed to vs: It was shewed vnto him what should heereafter bee shewed vnto vs; and hee sawe, that if all the world full of miseries were layd in one balance, and the least glorie of heauen in another, those would bee incomparably light, yea (as that diuine Father) that one dayes felicitie above, were worth a thousand yeares torment belowe; what then can bee matched vwith the eternitie of such ioyes? Oh how great therefore is this thy goodnes, O Lord, which thou hast laide up for them that feare thee, and done to them that trust in thee, before the sonnes of men!

Cap. 28.

THe most difficulte and knotty part of Meditation thus finished, there remayneth that which is both more litelye, and more easie vnto a good heart, to bee wrought altogether by the affections: which if our discourses reach not vnto, they prooue vaine, and to no purpose. That which followeth therfore, is the verie soule of Meditation, whereto all that is past serueth but as an instrument. A man is a man by his vnderstanding part: but he is a Christian by his will & affections. Seeing therfore, that al our former labour of the braine, is onely to affect the heart, after that the mind hath thus trauersed the point proposed through all the heads of reason, it shal indeuour to finde in the first place some feeling touch, and sweete relish in that which it hath thus chewed; which fruite, through the blessing of God will voluntarily follow vpon a serious meditation. *Dauid saith, Oh taste and see how sweete the Lord is:* In Meditation wee doe both see and taste; but wee see before we taste: sight, is of the vnderstanding; taste, of the affection: Neither can wee see, but wee must taste; wee cannot knowe aright, but wee must needes be affected: Let the heart therefore first conceiue and feele in it selfe the *sweetnes* or *bit-*

Q 3

ternes

10 Confid. of
fit testimonies
of Scripture,
concerning our
Theme.

Of our second
part of medita-
tion: which is,
in the affections.

Wherin is requi-
red a *Taste* and
relish of what
wee haue
thought vpon.

ernes of the matter meditated : which is neuer done without some passion ; nor expresse without some hearty exclamation.

Oh blessed estate of the Saints ! O glorie not to be expressed, euen by those which are glorified ! O incomprehensible saluation ! what fauour hath this earth to thee ! Who can regarde the world , that beleeueth thee ? Who can thinke of thee , and not bee rauished with wonder and desire ? Who can hope for thee , and not reioyce ? Who can knowe thee , and not bee swallowed up with admiration at the mercy of him that bestoweth thee ? O blessednesse woorthy of Christs blood to purchase thee ! woorthy of the continuall songs of Saints and Angels to celebrate thee ! How should I magnify thee ! How should I long for thee ! how should I hate all this world for thee !

Cap. 29.

Secondly a
Complaint be-
wailing our
wants and vnto-
wardnes.



After this *Tast* shall followe a *Complaint*, wherein the heart bewayleth to it selfe his owne pouertie, dulnesse, and imperfection ; chiding and abasing it selfe in respect of his wants and indisposition : wherein *Humiliation* truly goeth before glory. For , the more wee are cast downe in our conceit , the higher shall GOD lift vs vp at the ende of this exercise, in spirituall reioycing.

But alas , where is my loue ? where is my longing ? where art thou , O my soule ? what heauinesse hath ouertaken thee ? Howe hath the worlde bewitched & possessed thee , that thou art become so carelesse of thine home , so senseless of spirituall delights , so fond vpon these vanities ? dost thou doubt whether there bee an heauen ? or whether thou haue a God , and a Sauour there ? O farre be from thee this *Atheisme* ; farre bee from thee the least thought of such desperate impietie. Wo were thee , if thou beleuedst not : But O thou of little faith , dost thou beleue there is happinesse , and happinesse for thee , and desirest it not , and delightest not in it ? Alas , how weake and vbeleeuing is thy beleefe ! how cold and fainte are thy desires ? Tell me , what such goodly entertainment hast thou met withall here on earth , that was woorthie to withdraw thee from these heavenly ioyes ? What pleasure in it euer gaue thee contentment ? or what cause of dislike findest thou aboue ? Oh no , my soule , it is onely thy miserable drowzinesse , onely thy securitie : The world , the world hath besotted thee , hath vndone thee with carelesnesse ! Alas , if thy delight bee so colde , what difference is there in thee from an ignorant Heathen , that doubts of another life , yea : from an Epicure that denyes it ? Art thou a Christian , or art thou none ? If thou bee what thou professest , away with this dull and sencelesse worldlinesse ; away with this earthly vnchearefulnessse ; shake off at last this profane and godlesse securitie , that hath thus long weighed thee downe from mounting up to thy ioyes ; Looke vp to thy GOD , and to thy crowne , and say with confidence , O Lord I haue waited for thy saluation.

Cap. 30.

Cap. 30.



After this *Complaint*, must succeed an heartie and passionate *Wish* of the soule, which ariseth clearly from the two former degrees, For, that which a man hath found sweete, and comfortable, and complaines that hee still wanteth; hee cannot but wish to enioy.

O Lord, that I could waite and long for thy saluation! Oh that I could mind the things aboue; that as I am a stranger indeed, so I could bee also in affection! Oh that mine eyes, like the eyes of thy first Martyr, could by the light of faith see but a glimpse of heauen! Oh that my heart could bee rapt vp thither in desire! How should I trample upon these poore vanities of the earth! How willinglie should I endure all sorrowes, all torments! how scornfully should I passe by all pleasures! how should I be in trauell of my dissolution! Oh when shall that blessed daye come, when all this wretched worldinesse remooued, I shall solace my selfe in my God? Behould, as the Hart brayeth for the riuers of waters, so panteth my soule after thee, O God; My soule thirsteth for God, euen for the liuing God; Oh when I shall come and appeare before the presence of God?

Cap. 31.



After this *Wishing*, shall follow humble *Confession*, by iust order of nature: for, hauing bemoaned our want, and wished supplie, not finding this hope in our selues, we must needes acknowledge it to him, of whom onely wee may both seeke and find; wherein it is to be duely obserued, how the mind is by turnes depressed, and lifted vp: Beeing lifted vpp with our Taste of ioy, it is cast downe with *Complaint*: lift vp with *Wishes*, it is cast downe with *Confession*; which order doth best holde it in vre, and in temper; and maketh it more feeling of the comfort which followeth in the Conclusion. This *Confession* must derogate all from our selues, and ascribe all to God.

Thus I desire, O Lord, to be aright affected towards thee and thy glory; I desire to come to thee: but alas, how weakely! how heartlesly! Thou knowest that I can neither com to thee, nor desire to com, but from thee. It is Nature that holds me from thee; this treacherous Nature fauours it selfe, loueth the world, hateth to thinke of a dissolution, and chuseth rather to dwell in this dungeon with continuall sorrow and complaint, then to endure a parting, although to liberty and ioye. Alas, Lord, it is my miserie that I loue my paine. How long shall these vanities thus besot me? It is thou onely that canst turne away mine eyes, from regarding these follies, and my heart from affecting them: Thou onely, who as thou shalt one daie receiue my soule into heauen, so nowe before hand canst fix my soule upon heauen and thee.

Cap. 32.

Thirdly, an hartty *Wish* of the soule for what it complaineth to want.

4 An humble *Confession* of our disability to effect what wee wish.

*Wish
Confession
Hall*



Cap. 32.

5 An earnest
Petition for that
which we con-
fess to want.



After Confession, naturally followes Petition; earnestly requesting that at his handes, which wee acknowledge our selues vnable, and none but God able to performe.

Oh carrie it vp therefore, thou that hast created, and redeemed it, carrie it vp to thy glorie: Oh let me not alwayes bee thus dull and brutish; Let not these scales of earthly affection alwayes dimme and blinde mine eyes: Oh thou that layedst clay vpon the blinde mans eyes, take away this clay from mine eyes, wherewith alas they are so dawbed vp, that they cannot see heauen: Illuminate them from above, and in thy light let me see light. Oh thou that hast prepared a place for my soule, prepare my soule for that place; prepare it with holinesse, prepare it with desire: and euen while it sojourneth on earth, let it dwell in heauen with thee, beholding euer the beantie of thy face, the glory of thy Saints and of it selfe.

Cap. 33.

6 A Vehement
enforcement of
our petition.



After Petition, shall follow the Enforcement of our request, from argument and importunate obsecration; wherein we must take heede of complementing in tearmes with God; as knowing that he wil not be mocked by any fashionable forme of suite, but requireth holy and feeling intreaty.

How graciously hast thou proclaimed to the worlde, that who-euer wants wisdom shall aske it of thee, which neither denyest nor vbraidest: O Lord, I want heavenly wisdom, to conceiue aright of heauen, I want it and aske it of thee; giue mee to aske it instantly, and giue me according to thy promise abundantly. Thou seest it is no strange fauour that I begge of thee: no other then that which thou hast richly bestowed vpon al thy valiant Martyrs, Confessors, seruants from the beginning: who neuer could haue so chearefully embraced death and torment, if through the middest of their flames and paine, they had not secne their crowne of glorie. The poore theefe on the Crosse had no sooner craued thy remembrance when thou camest to thy kingdome, then thou promisedst to take him with thee into heauen: Presence was better to him then remembrance. Beholde, now thou art in thy kingdome, I am on earth; remember thine unworthy seruant, and let my soule in conceit, in affection, in conuersation, bee this day and for euer with thee in Paradise. I see, man walketh in a vaine shadowe, and disquieteth himselfe in vaine: they are pittifull pleasures hee enioyeth, while he forgetteth thee; I am as vaine, make mee more wise: Oh let mee see heauen, and I knowe I shall neuer enuie, nor follow them. My times are in thine hand: I am no better then my fathers, a stranger on earth. As I speake of them, so the next,
yea

yea this generation shall speake of mee as one that was ; My life is a bubble, a smoake, a shadowe, a thought : I know it is no abiding in this thorowfare : Oh suffer me not so madde, as while I passe on the waye, I should forget the ende. It is that other life that I must trust to ; With thee it is that I shall continue ; Oh let mee not bee so foolish as to settle my selfe on what I must leaue, and to neglect eternitie. I haue seene enough of this earth, and yet I loue it too much. O let me see heauen another while, and loue it so much more then the earth, by howe much the things there are more worthy to be loued. Oh God, looke downe on thy wretched Pilgrime ; and teach mee to looke vp to thee, and to see thy goodnes in the land of the liuing. Thou that boughtest heauen for me, guide mee thither, and for the price that it cost thee, for thy mercies sake, in sight of all tentations enlighten thou my soule, direct it, crowne it.

Cap. 34.

After this Enforcement doth followe Confidence ; wherein the soule after many doubtful and vnquiet bickerings, gathereth vp her forces, and chearefully rowzeth vp it selfe ; and, like one of Dauids Worthies, breaketh through a whole armie of doubts, and fetcheth comfort from the Well of life, which, though in some, later, yet in all is a sure reward from G O D of sincere Meditation.

Tea, bee thou bold, O my soule, and doe not meereley craue, but challenge this fauour of God, as that which he oweth thee: He oweth it thee because he hath promised it, and by his mercie hath made his gift, his debt; Faithfull is he that hath promised, which will also doe it : Hath he not giuen thee not onely his hand in the sweete hopes of the Gospel, but his seale also in the Sacraments ? Tea, besides promise, hand, seale ; hath hee not giuen thee a sure earnest of thy saluation, in some weak, but true graces ? Yet more : hath he not giuen thee, besides Earnest, possession ? while hee that is the Truth and Life, saith, Hee that beleueth hath cuerlasting life, and hath passed from death to life. Canst thou not then bee content to cast thy selfe vpon this blessed issue ; If God bee mercifull, I am glorious ; I haue thee already, Oh my life. God is faithfull, and I doe beleue: who shall separate me from the loue of Christ ? from my glorie with Christ ? who shall pull me out of my heauen ? Goe to then, and returne to thy rest, O my soule, make vse of that heauen wherein thou art, and bee happie.

Thus wee haue found, that our meditation, like the wind, gathereth strength in proceeding ; and as naturall bodies, the neerer they come to their places, moue with more celeritie ; so doeth the soule in this course of meditation, to the vnspokeable benefite of it selfe.

Cap. 35.

The Conclusion remaineth: wherein we must aduite (like as Physicians doe in their sweats and exercise) that we cease not suddenly, but leaue off by little and little. The mind may not bee

7 A chearfull Confidence of obtaining what wee haue requested and enforced.

The Conclus. of our Meditation, in what order it must be.

First, with
Thanksgiving.

bee suffered to fall headlong from this height, but must also descend by degrees.

The first whereof after our *Confidence*, shall bee an heartie *Gratulation*, and thanksgiving. For, as man naturally cannot bee miserable, but hee must complaine, and craue remedie; so the good heart cannot finde it selfe happie, and not be thankfull: & this thankfulness which it feelth and expresseth, maketh it yet more good, and affecteth it more.

What shall I then do to thee for this mercie, O thou Saviour of men? what should I render to my Lord, for all his benefites? Alas! what can I giue thee, which is not thine owne before? Oh that I could giue thee but all thine! Thou giuest mee to drinke of this cuppe of saluation: I will therefore take the cuppe of saluation, and call vpon the name of the Lord: Praise thou the Lord, O my soule; and al that is within me, praise his holy name. And since here thou beginnest thine heauen, beginne heere also that ioyfull song of thanksgiving, which there thou shalt sing more sweetly, and neuer end.

Cap. 36.

Secondly, with
Recommendation of our
soules & waies
to God.



After this *Thanksgiving*, shall follow a faithfull recommendation of our selues to God; wherein the soule doth cheerfully giue vp it selfe, and repose it selfe wholly vpon her Maker, and Redeemer; committing herselfe to him in all her wayes, submitting herselfe to him in all his wayes, desiring in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which later shall bee done (as I haue euer found) with much life and comfort, if for the full conclusion, we shall lift vp our heart and voice to God, in singing some *Versicle* of *Dauids* diuine Psalmes, answerable to our disposition, and matter; whereby the heart closes vp it selfe with much sweetnes and contentment.

This course of meditation thus heartily obserued, let him that practises it, tell me whether he find not that his soule, which at the beginning of this exercise did but creepe and grouell vpon earth, doe not now in the conclusion soare aloft in heauen; and being before aloofe off, doe not now finde it selfe neare to God, yea with him and in him.

Cap. 37.

An Epilogue.



Hus haue I endeauiored (right worshipfull Sir) according to my slender facultie, to prescribe a Methode of Meditation: Not vpo so strikt tearmes of Necessity, that whosoever goeth not my way, erreth. Diuers paths leade oftentimes to the same end; and euerie man aboundeth in his owne sense: If experience and custome hath made another forme familiar to any man, I forbid it not; as that learned Father said of his Translation. *Let him*

him use his owne, not contemne mine. If any man be to chuse, & beginne, let him practise mine, till he meete with a better Master: If another course may bee better, I am sure this is good. Neither is it to be suffered, that like as fantasticall men, while they doubt what fashioned sute they should weare, put on nothing; so, that wee Christians should neglect the matter of this worthy businesse, while wee nicely stand vpon the forme thereof. Wherein giue mee leaue to complaine with iust sorrowe and shame, that if there bee any Christian dunctie, whose omission is notoriously shameful, and preiudiciall to the soules of professors, it is this of Meditation. This is the very end, God hath giuen vs our soules for: wee mispend them, if we vse them not thus. How lamentable is it, that we so employe them, as if our facultie of discourse serued for nothing but our earthly prouision: as if our reasonable and Christian mindes were appointed for the slaues and drudges of this body, onely to bee the Caters and Cookes of our Appetite.

The world filleth vs, yea cloyeth vs: wee find our selues woork enough to thinke, *What haue I yet? How may I get more? What must I lay out? What shall I leaue for posteritie? How may I prevent the wrong of mine Adversarie, how may I returne it? What answers shall I make to such allegations? What entertainment shall I giue to such friends? What courses shall I take in such suits? In what pastime shall I spend this day? in what the next? What aduantage shall I reape by this practise; what losse? What was sayd, answered, replyed, done, followed?*

Goodly thoughts, and fitte for Spirituall minds! Say, there were no other world; how could wee spend our cares othorwise? Vnto this onely neglect, let mee ascribe the commonnesse of that *Laodicean* temper of men, or (if that bee worse) of the dead coldnesse which hath stricken the hearts of many, hauing left them nothing but the bodies of men, and visors of Christians; to this onely, *They haue not meditated*. It is not more impossible to liue without an heart, then to bee deuout without Meditation: Would GOD therefore my words could be in this (as the wise-man saith the wordes of the wise are,) like vnto *Goades* in the sides of euery Reader, to quicken him vp out of this dull and lazy security, to a chearefull practise of this *Diuine Meditation*. Let him curse mee vpon his death bed, if looking backe from thence to the bestowing of his former times, hee acknowledge not these houres placed the most happily in his whole life; if hee then wish not he had worne out more dayes, in so profitable and heavenly a worke.

Reproouing
the neglect of
Meditation.

Exhorting to
the vse of Me-
ditation.

A

A MEDITATION OF DEATH ACCORDING TO THE FORMER RVLES.

The Entrance.



And now, my Soule, that thou hast thought of the end, what can fit thee better than so think of the way? And though the forepart of the way to heauen bee a good life, the latter and more immediate, is death; Shall I call it the way, or the gate of life? sure I am, that by it only, wee passe into that blessednes, whereof we haue so thought, that wee haue found it cannot bee thought of, enough:

The Descriptiō.

What then is this Death, but the taking downe of these sticks, wherof this earthly tent is composed: The separation of two great, and old friends, till they meete againe. The gaole-delivery of a long prisoner; our iourney into that other world, for which wee, and this thorowfare were made; our payment of our first debt to Nature, the sleepe of the body, and the awaking of the soule?

The Division.

But least thou shouldst seeme to flatter him, whose name and face hath euer seemed terrible to others, remember that there are two deathes, then one; If the first death bee not so fearefull, as hee is made, (his horror lying more in the conceit of the beholder, then in his owne aspect) surely, the second is not made so fearefull, as he is: No liuing eye can behold the terrors thereof; it is as impossible to see them, as to feele them, and liue: Nothing but a name is common to both; The first hath men, casualties, diseases for his executioners, the second, Diuels: The power of the first is in the graue; the second, in hell; The worst of the first is senslesnesse, the easiest of the second is a perpetuall sense of all the paine, that can make a man exquisitely miserable.

The Causes.

Thou shalt haue no busines, O my soule, with the second death; Thy first resurrection hath secured thee; Thank him that hath redeemed thee, for thy safety. And how can I thank thee enough, O my Sauour, which hast so mercifully bought off my torment, with thy owne; and hast drunk off that bitter potion of thy fathers wrath, whereof the very tast had bene our death; Yea such is thy mercy, O thou redeemer of men, that thou hast not onely subdued the second death, but reconciled the first; so as thy children tast not at all of the second, & find the first so sweetned to them by thee, that they complaine not of bitterness: It was not thou, O God, that madest death; Our hands are they that were guilty of this euil; Thou sawst all thy work that it was good; we brought forth sin, and sinne brought forth death: To the discharge of thy iustice and mercy, we acknow-

acknowledge this miserable conception: and needs must that child be vglie that hath such parents: Certfinely, if Being and Good be (as they are) of an equall extent, then the dissolution of our Being must needs in it selfe be euill: How full of darkenesse and horror then, is the priuation of this vitall light? especially since thy wisdom intended it to the reuenge of sinne, which is no lesse then the violation of an infinite iustice? It was thy iust pleasure to plague vs with this brood of our owne begetting: Behold, that death which was not til then, in the world, is now in euery thing: one great conqueror findes it in a state, another findes it in a flye; one findes it in the kinnell of a grape, another in the pricke of a thorne; one in the taste of an herbe, another in the smell of a flower; one in a bit of meate, another in a mouthfull of ayre; one in the very sight of a daunger, another in the conceit of what might haue beene: Nothing in all our life is too little to hide death vnder it: There neede no cords, nor kniues, nor swords, nor pieces; wee haue made our selues as many waies to death, as there are helps of liuing.

But if wee were the authors of our death, it was thou that didst alter it; our disobedience made it, and thy mercy made it not to be euill; It had beene all one to thee, to haue taken away the very Being of death from thine owne: but thou thoughtest it best, to take away the sting of it onely; as good Physitians when they would apply their Leeches, scourethem with salt and nettles, and when their corrupt blood is voided, imploy them to the health of the patient. It is more glory to thee, that thou hast remoued enmity from this *Esau*, that now hee meets vs with kisses in steede of frownes: and if wee receiue a blowe from this rough hand, yet that very stripe is healing. Oh how much more powerfull is thy death, then our sinne? O my sauour, how hast thou perfumed, and softned this bed of my graue by dying? How can it grieue me to tread in thy steps to glory?

Our sinne made death our last enemy, thy goodnes hath made it the first friend that we meet with, in our passage to another world: For as shee that receiues vs from the knes of our mother in our first entrance to the light, washeth, cleanseth, dresseth vs, and presents vs to the brest of our nurse, or the armes of our mother, challenges some interest in vs; when wee come to our growth; so death which in our passage to that other life, is the first that receiues and presents our naked soules to the handes of those Angels, which carie it vp to her glory, cannot but think this office friendly, and meritorious: What if this guide leade my carcasle through corruption and rottennesse, when my soule in the very instant of her separation knowes it selfe happy? What if my friendes mourne about my bed, and coffin, when my soule sees the smiling face, and louing imbracements of him that was dead, and is aliue? what care I, who shut these earthen eyes, when death opens the eye of my soule, to see as I am seene? what if my name be forgotten of men, when

The Effects.

R

I

The Subject.

I liue aboute with the God of spirits?

If death would be still an enemy, it is the worst part of mee, that he hath any thing to doe withall; the best is aboute his reach, and gaine more then the other can leele: The worst peece of the horror of death is the graue; and set aside infidelitie, what so great miserie is this? That part which is corrupted, feelles it not; that which is free from corruption feelles an abundant recompence, and forceles a ioyfull reparation: What is here but a iust restitution? We carry heauen and earth wrapt vppe in our bosoms; each part returnes homeward; And if the exceeding glory of heauen cannot counteruaile the dolesomenesse of the graue, what doe I beleeuing? but if the beauty of that celestially sanctuarie doe more then equallize the horror of the bottomelesse pit, how can I shrink at earth like my selfe, when I knowe my glory? And if examples can moue thee any whit, looke behinde thee, O my soule, and see which of the Worthies of that ancient, and later worlde, which of the Patriarks, Kings, Prophets, Apostles, haue not trod in these red steps; where are those millions of generations, which haue hitherto peopled the earth? How many pasing-bells hast thou heard for thy known friends? How many sicke beds hast thou visited? How many eyes hast thou seene closed? How many vaine men hast thou seene that haue gone into the field to seeke death, in hope to find an honor as foolish as themselves: How many poore creatures hast thou mulcted with death for thine owne pleasure? And canst thou hope that God will make a by-way and a postern for thee alone, that thou maiest passe to the next world, not by the gates of death, not by the bottome of the graue?

The Adiuunct.

What then doest thou feare, O my soule? There are but two stages of death, the bed, and the graue; This latter, if it haue senselesnesse, yet it hath rest; The former, if it haue paine, yet it hath speedinesse; and when it lights vpon a faithfull heart, meets with many and strong antidotes of comfort: The euill that is euer in motion is not fearfull? That which both time, and eternitie finde standing where it was, is worthie of terror: well may those tremble at death, which finde more distresse within, then without, whose consciences are more sick, and nearer to death, then their bodies: It was thy fathers wrath that did so terrifie thy soule, O my Sauour, that it put thy body into a bloody sweat. The mention and thought of thy death ended in a Psalm, but this began in an agonie: Then didst thou sweat out my feares; The power of that agony doth more comfort all thine, then the Angels could comfort thee; That very voyce deserued an eternall separation of horror from death, where thou saydest, *My God, my God, why hast thou forsaken mee?* Thou hadst not complained of being left, if thou wouldest haue any of thine left destitute of comfort, in their parting. I knowe not whome I can feare, while I knowe whome I haue beleued;

beleued; how can I be discouraged with the sight of my losse, when I see so cleare an aduantage?

What discomfort is this, to leaue a frayle body, to bee ioyned vnto a glorious head? To forsake vaine pleasures, fallie honours, bootlesse hopes, vnatisfying wealth, stormie contentments, sinnefull men, perilous tentations, a sea of troubles, a gallie of seruitude, an euil world, and a consuming life, for freedom, rest, happinesse, eternitie; And if thou wert sentenced, O my soule, to liue a thousand yeares in this bodie, with these infirmities, how wouldest thou bee wearie, not of being onely, but of complaining. Whiles, ere the first hundred, I should bee a childe; ere the second, a beast; a stone, ere the third; and therefore should bee so farre from finding pleasure in my continuance, that I should not haue sense enough left, to feele my selfe miserable; And when I am once gone, what difference is there, betwixt the agedest of the first *Patriarks*, and mee, and the childe, that did but liue to be borne, saue onely in what was; and that which was, is not. And if this body had no weakenesse, to make my life tedious, yet what a torment is it, that while I liue, I must sinne; Alasse, my soule, every one of thy knowne sinnes, is not a disease, but a death: What an enemy art thou to thy selfe, if thou canst not be content, that one bodily death should excuse thee from many spirituall; to cast off thy body, that thou maiest be stripped of the ragges, yea the fetters of thy sinne, and clothed with the robes of glory: Yet these tearmes are too hard; Thou shalt not be cast off, O my body: rather thou shalt be put to making; this change is no lesse happie for thee, then for thy partner. This very skinne of thine, which is now tawny, and wrinkled, shall once shine; this earth shall be heauen, this dust shall be glorious. These eyes, that are now wearie of being witnesses of thy sinnes and miseries, shall then neuer bee wearie of seeing the beauty of thy Sauour, and thine owne in his: These eares, that haue bene now tormented with the impious tongues of men, shall first heare the voyce of the Sonne of God, and then the voyces of Saints, and Angels in their songs of *Alleluiah*. And this tongue that now complaines of miseries, and feares, shall then beare a part in that diuine harmony.

In the meane time, thou shalt but sleepe in this bed of earth; hee that hath tryed the worst of death, hath called it no worse; very heathens haue tearmed them cozens; and it is no vnusuall thing for cozens of blood, to carry both the same names, and features: Hast thou wont, O my body, when the day hath wearied thee, to lye downe vnwillingly to thy rest? behold in this sleepe there is more quietnesse, more pleasure of visions, more certaintie of waking, more cheeresfullnes in rising: why then art thou loath to think of laying off thy rags, and reposing thy selfe; why art thou like a child, vnwilling to go to bed? Hast thou e-

The Contrary.

The Comparisons.

uer seene any bird, which when the cage hath beene opened, would rather sit still, and sing within her grates, then fly forth vnto her freedom in the woods? Hast thou euer seene any prisoner, in loue with his bolts, and fetters? Did the chiefe of the Apostles, when the Angell of God shined in his Iayle, and strooke him on the side, and loosed his two chaynes, and bad him, Arise quickly, and opened both the wooden, and iron gate, say, What, so soone? yet, a little sleepe? What madnesse had it beene, rather to slumber betwixt his two keepers, then to follow the Angell of God into liberty? Hast thou euer seene any mariner that hath saluted the sea with songs, and the haueu with teares? What shall I say to this diffidence, O my soule, that thou art vnwilling to thinke of rest after thy toyle, of freedom after thy durance, of the haueu after an vnquiet and tempestuous passage? How many are there that seeke death, and cannot finde it? meerely out of the irksomnesse of life: Hath it found thee, and offered thee better conditions, not of immunitie from euils, but of possession of more good, then thou canst thinke, and wouldest thou now fly from happinesse, to be ridde of it?

The Names.

What? Is it a name that troubles thee? what if men would call sleep death, wouldest thou bee afraid to close thine eyes? what hurt is it then, if hee that sent the first sleepe vpon man, whilst he made him an helper, send this last and soundest sleep vpon me, whilst he prepares my soule for a glorious spouse to himselfe. It is but a parting, which we call death; as two friends, when they haue led each other on the way, shake handes till they retorne from their iourney: If either could miscarie, there were cause of sorrow; now, they are more sure of a meeting, then of a parture; what folly is it, not to be content to redeeme the vnspeakable gain of so deare a friend, with a little intermission of enioying him? He will retorne laden with the riches of heauen, and will fetch his old partner to the participation of this glorious wealth: Goe then my soule, to this sure and gainfull traffique, and leaue my other halfe in an harbor as safe, tho not so blessed; yet so shalt thou be separated, that my very dust shall be vnited to thee still, and to my Sauour in thee.

The Testimonies.

Wert thou vnwilling at the command of thy creator, to ioyne thy selfe at the first, with this body of mine? why art thou then loath to part with that, which thou hast found, though intire, yet troublesome? Doe st thou not hear *Salomon* say, *The day of death is better then the day of thy birth*, doe st thou not beleeue him, or art thou in loue with the worse, and displeased with the better? If any man could haue found a life worthy to be preferred vnto death, so great a King must needs haue don it; now in his very throne, he comends his coffin: yea, what wilt thou say to those heathens, that haue mourned at the birth, & feasted at the death of their childre? They knew the miseries of living as wel as thou, the happines of dying they could not know; & if they reioiced out of a coceit of ceasing to be

be miserable; how shouldst thou cheer thy selfe in an expectation, yea an assurance of being happie? Hee that is the Lord of life, and tryed what it was to dye, hath proclaimed them blessed that die in the Lord; Those are blessed I know, that live in him, but they rest not from their labours; Toyle and sorrow is between them, and a perfect inioying of that blessednes, which now they possesse only in hope and inchoation; when death hath added rest, their happinesse is finished.

O death, how sweet is that rest wherewith thou refreshest the weary pilgrims of this vale of mortalitie? How pleasant is thy face to those eyes, that have acquainted themselves with the sight of it, which to strangers is grim, and gastly? How worthy art thou to be welcome vnto those that know whence thou art, and whither thou tendest? who that knows thee can fear thee? who that is not all nature, would rather hide himselfe amongst the baggage of this vile life, then follow thee to a crowne? what indifferent iudge that should see life painted ouer, with vaine semblances of pleasures, attended with troupes of sorrowes, on the one side, and on the other with vncertainie of continuance, and certaintie of dissolution; and then should turne his eyes vnto death, and see her blacke, but comely, attended on the one hand with a momentary paine, with eternitie of glory on the other, would not say, out of choice, that which the Prophet said out of passion; *It is better for mee to dye then to liue.*

But, Oh my soule, what ailes thee to bee thus suddenly backward, and fearfull? No heart hath more freely discoursed of death, in speculation; no tongue hath more extolled it in absence. And now, that it is come to thy beds-side, and hath drawne thy curtaines, and takes thee by the hand, and offers thee seruice, thou shrinkest inward, and by the palenesse of thy face, and wildnesse of thine eye bewraiest an amazement at the presence of such a guest. That face, which was so familiar to thy thoughts, is now vnwelcome to thine eyes; I am ashamed of this weak irresolution. Whitherto haue tended all thy serious meditations? what hath Christianitie done to thee, if thy feares be still heathenish? Is this thine imitation of so many worthie saints of God, whome thou hast seene intertaine the violentest deathes with smiles and songs? Is this the fruit of thy long, and frequent instruction? Diddest thou thinke death would haue been content with words? didst thou hope it would suffice thee to talke, while all other suffer? Where is thy faith? Yea, where art thou thy selfe, O my soule? Is heauen worthy of no more thanks, no more ioy? Shall hereticks, shall pagans giue death a better welcome, then thou? Hath thy maker, thy redeemer sent for thee, and art thou loath to go? hath hee sent for thee, to put thee in possession of that glorious inheritance, which thy wardshippe hath cheerfully expected, and art thou loath to go? Hath God with this sergeant of his, sent his Angels to fetch thee, and art thou loath to go? Rouze vp thy selfe

The tast of our Meditation.

The Complaint.

The Wish.

for shame, o my soule: and if euer thou hast truely beleueed, shake off this vnechristian diffidence and addresse thy selfe joyfully for thy glory.

Yea o my Lord, it is thou, that must raise vp this faint and drooping heart of mine; thou onely canst ridde mee of this weake and cowardly distrust; Thou that sendest for my soule, canst prepare it for thy selfe; thou onely canst make thy messenger welcome to me. Oh that I could but see thy face, through death! Oh that I could see death, not as it was, but as thou hast made it; Oh that I could hartily pledge thee, my Sauour, in this cup, that so I might drinke new wine with thee, in thy fathers Kingdome.

The Cōfession

But alas, O my God, nature is strong and weake in mee, at once: I I cannot wish to welcome death, as it is worthie; when I looked for most courage, I finde strongest temptations: I see & confesse, that when I am my selfe, thou hast no such coward as I: Let me alone, and I shall shame that name of thine, which I haue professed: Every secure worldling shall laugh at my feeblenes. O God were thy Martyrs thus haled to their stakes: might not they haue beene loosed from their racks, and chose to die in those tortures? Let it be no shame for thy seruant, to take vp that complaint, which thou mad'st of thy better attendants; *The spirit is willing, but the flesh is weak.*

The Petition
and enforcement.

Oh thou God of spirits, that hast coupled these two together, vnite them in a desire of their dissolution; weaken this flesh to receiue, and encourage this spirit either to desire, or to contemne death; and now as I grow neerer to my home, let mee increase in the sense of my ioyes: I am thine, saue me, O Lord; It was thou that didst put such courage into thine ancient, and late witnesses, that they either inuited, or challenged death; and held their persecutors their best friends, for letting them loose from these gyues of flesh. I knowe thine hand is not shortned; Neither any of them hath receiued more proofes of thy former mercies; Oh let thy goodnesse inable me to reach them in the comfortable steddiness of my passage: Doe but draw this vaile a little, that I may see my glory, and I cannot but be inflamed with the desire of it: It was not I, that either made this body for the earth, or this soule for my body, or this heauen for my soule, or this glory of heauen, or this entrance into glory: All is thine owne worke; Oh perfect what thou hast begun, that thy praise, and my happinesse may be consummate at once.

The assurance
or Cōfidence.

Yea, O my soule, what need'st thou with the God of mercies to be tender of his owne honour? Art thou not a member of that body, whereof thy Sauour is the head? canst thou drowne, when thy head is aboue? was it not for thee, that hee triumpht ouer death? Is there any feare in a foiled aduersarie? Oh my redeemer, I haue already ouercome in thee: how can I miscarie in my selfe? O my soule, thou hast marched valiantly! Behold, the damosels of that heauenly Ierusalem come

come forth with timbrels and harpes to meet thee, and to applaud thy
successe : And now, there remains nothing for thee, but a crowne of
righteousnesse, which that righteous iudge shall giue thee, at that day :
Oh death where is thy sting ! Oh graue where is thy victory ?

Returne now vnto thy rest, O my soule ; for the Lord hath been be-
neficiall vnto thee. O Lord God the strength of my saluation, thou
hast couered my head in the day of battell : O my God, and King, I
will extoll thee, and will blesse thy name for euer, and euer. I will
blesse thee dayly, and praise thy name for euer and euer. Great is
the Lord, and most worthy to bee praised, and his greatnes
is incomprehensible : I will meditate of the beautie of
thy glorious maiesty, and thy wonderfull
workes : *Hosanna*, thou that dwellest
in the highest heauens
Amen.

The Thank-
giuing.

FINIS.





HOLY OBSERVATIONS.

LIB. I.

By Ios. Hall.



AT LONDON,
Printed by *Humphrey Lowndes*, for *Samuel
Macham*. 1614.





TO. THE RIGHT HO
NORABLE, EDWARD LORD
DENNIE, BARON OF
WALTHAM, MY MOST
bountifull Patron ; Grace,
and Peace.

Right Honourable :



His aduantage a scholar hath aboue others, that he cannot be idle, and that he can worke without instruments. For, the mind inured to contemplation will set it selfe on worke, when other occasions faile : and hath no more power not to studie, then the eye which is open, hath not to see something ; n which busines it carries about his owne Library, neither can complaine to want books while it inioyeth it selfe.

I could not then neglect the commoditie of this plentifull leasure in my so easie attendance here ; but (though besides my course, and without the help of others writings) must needs busie my selfe in such thoughts as I haue here giuen account of, to your Lordship : such as I hope shall not be vnprofitable, nor vnwel come to their Patron, to their Readers. I send them forth from hence, vnder your honorable name ; to shew you that no absence, no imployment can make me forget my due respect to your Lordship : to whome (next vnder my gracious Master) I haue deservedly bequeathed my selfe and my indeanours. Your goodnesse hath not vnto magnifie it selfe more in giuing then in receiuing such like holy presents : the knowledge whereof hath intitled you to more labours of this nature (if I haue numbred aright) then any of your Peeres. I misdoubt not either your acceptation, or their vse. That GOD, who hath aboue all his other fauours giuen your Lordshippe, euen in these carelesse times, an heart truly religious, giue you an happy increase of all his heauenly

The Epistle Dedicatory.

*ly graces by my unworthie service. To his gracious care I dayly commend
your Lordshippe with my honourable Lady; wishing you both, all that little
ioy earth can affoord you, and fulnesse of glory aboue.*

Non-fuch. *Iuly. 3.*

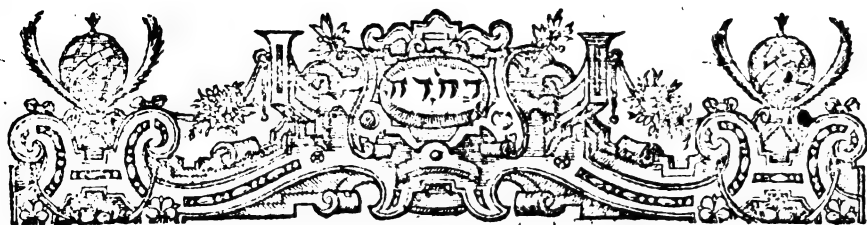
Your Lo:

Most humbly deuoted,
for euer,

In all duty and
obseruance,

Ios. HALL.





HOLY OBSERVATIONS.



As there is nothing sooner dry then a tear; so there is nothing sooner out of season then worldly sorrow: which if it be fresh and still bleeding, findes some to comfort and pittie it; if stale and skinned ouer with time, is rather intertaind with smiles, then commiseration; But the sorrow of repentance comes neuer out of time. All times are alike vnto that eternitie, whereto wee make our spirituall mones: That which is past, that

which is future, are both present with him. It is neither weake nor vncomely, for an old man to weepe for the sinnes of his youth. Those teares can neuer be shed either too soone, or too late.

2.

Some men liue to bee their owne executors for their good name; which they see (not honestly) buried, before themselves die: Some other of great place, and ill desert, part with their good name and breath, at once. There is scarce a vicious man whose name is not rotten before his carcasle. Contrarily, the good mans name is oft times the heire to his life; either born after the death of the parent, for that entle would not suffer it to come forth before: or perhaps so well growen vp in his life time, that the hope thereof is the staffe of his age, and ioy of his death. A wicked mans name may be feared a while; soone after, it is either forgotten or cursed: The goods mans either sleepe with his body in peace, or waketh (as his soale) in glory.

S

Oft

3

Oft times those which show much valour while there is equall possibility of life, when they see a present necessity of death, are found most shamefully timorous. Their courage was before grounded vpon hope: that cut off, leaues them at once desperate and cowardly: whereas men of feeble spirits meete more cheerefully with death; because though their courage be lesse, yet their expectation was more.

4

I haue seldome seen the sonne of an excellent and famous man, excellent: But, that an ill bird hath an ill egge, is not rare; children possessing as the bodily diseases, so the vices of their Parents. Vertue is not propagated: Vice is; euen in them which haue it not raiging in themselves: The grain is sown pure, but comes vp with chaffe and husk. Hast thou a good sonne? He is Gods, not thine. Is he euill? Nothing but his sin is thine: Help by thy prayers and indeauours to take away that which thou hast given him, and to obtain from God that which thou hast, & canst not giue: Els thou maist name him a possession; but thou shalt find him a loss.

5

These things be comely and pleasant to see; and worthy of honour from the beholder: A yong Saint, an old Martyr, a religious Souldier, a conscionable Statesman, a great man curteous, a learned man humble, a silent woman, a child vnderstanding the eie of his parent, a mery companion without vanitie, a friend not changed with honour, a sicke man cheerfull, a soule departing with comfort and assurance.

6

I haue oft obserued in merry meetings solemnly made, that somewhat hath fallen out crosse, either in the time, or immediatly vpon it; to season (as I thinke) our immoderation in desiring or inioying our friendes: and againe, euents suspected, haue proued euer best; God herein blessing our awfull submission with good success. In all these humane things, indifferencie is safe. Let thy doubts be euer equall to thy desires: so thy disappointment shall not be grievous, because thy expectation was not peremptory.

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7

You shall rarely finde a man eminent in sundry faculties of minde, or sundry manuarie trades. If his memory be excellent, his fantasie is but dull: if his fancie be busie and quicke, his iudgement is but shallow: If his iudgement be deepe, his vtterance is harsh: which also holds no lesse in the actiuities of the hand. And, if it happen that one man be qualified with skill of diuers trades, and practise this varietie, you shall seldome finde such one thriving in his estate: with spirituall giftes it is otherwise; which are so chained together, that who excels in one hath some eminencie in more, yea in all. Looke vpon faith: shee is attended with a Beuie of Graces: Hee that beleeueth, cannot but haue hope: if hope, patience. Hee that beleeueth and hopes, must needs finde ioy in God: if ioy, loue of God; he that loues God, cannot but loue his brother: his loue to God breedes pietie and care to please, sorrow for offending, fear to offend. His loue to men, fidelitie and Christian beneficence: vices are seldome single; but vertues go euer in troupes: they goe so thicke, that sometimes some are hid in the croud; which yet are, but appeare not: They may be shut out from sight; they cannot be seuered.

8

The Heauen euer mooues, and yet is the place of our rest: Earth euer rests, and yet is the place of our trouble: Outwarde motion can be no enemy to inward rest; as outward rest may well stand with inward vnquietnesse.

9

None liue so ill, but they content themselves in somewhat: Euen the begger likes the smell of his dish. It is a rare cull that hath not something to sweeten it, either in sense, or in hope; Otherwise men would grow desperate, mutinous, enuious of others, wearie of themselves. The beter that thing is wherein we place our comfort, the happier wee liue: and the more wee loue good things, the better they are to vs. The worldlings comfort, though it bee good to him because hee loues it; yet because it is not absolutely and eternally good, it failes him: wherein the Christian hath iust aduantage of him, while hee hath all the same causes of ioy refined and exalted; Besides more and higher, which the other knowes not of: The worldling laughs more, but the Christian is more delighted. These two are easily seuered: Thou seest a
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goodly picture, or an heape of thy gould: thou laughest not, yet thy delight is more then a iest that shaketh thy spleene: As grieffe, so ioy is not lesse when it is least expressed.

10

I haue seen the worst natures, and most depraued minds not affecting all sinnes: but still some they haue condemned in others, and abhorred in themselves: One exclaimes on couetousnes, yet he can too well abide riotous good fellowship: Another inueighes against drunkennesse and excesse, not caring how cruell hee be in vsurie and oppression. One cannot endure a rough and quarrelous disposition, yet giues himselfe ouer to vncleane and lasciuious courses: Another hates all wrongs, saue wrong to God. One is a ciuill Atheist, another a religious Vsurer, a third an honest Drunkarde, a fourth an vchaste Iusticer, a fift a chaste Quarreller. I know not whether euery diuell excell in all sins: I am sure some of them haue denomination from some sinnes more speciall. Let no man applaude himselfe for those sinnes hee wanteth, but condemne himselfe rather for that sinne hee hath. Thou censurest another mans sinne, hee thine; God curseth both.

11

Gould is the heauiest of all metals: It is no wonder that the rich man is vsually carried downeward to his place. It is hard for the soule, clogged with many weighes, to ascend to heauen: It must bee a strong and nimble soule that can carry vp it selfe, and such a lode; yet *Adam* and *Noah* flew vp thither with the double Monarchie of the world; the Patriarkes with much wealth, many holy Kings with massie Crownes and Scepters. The burden of couetous desires is more heauy to an empty soule then much treasure to the full. Our affections giue poise or lightnes to earthly things. Either abate of thy lode if thou find it too pressing, whether by hauing lesse, or louing lesse: or adde to thy strength and actiuity, that thou maiest yet ascend. It is more commendable, by how much more harde, to climbe into heauen with a burden.

12

A Christian in all his waies must haue three guides: Truth, Charity, Wisdome: Truth to goe before him; Charity and Wisdome on either hand. If any of the three be absent, he walks amisse. I haue seen some

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doe hurt by following a truth vncharitably. And others while they would salve vp an errour with loue; haue failed in their wisdome, and offended against iustice. A charitable vntruth, and an vncharitable truth, and an vnwise menaging of truth or loue, are all to be carefully auoyded of him that would goe with a right foot in the narrow way.

13

God brought man forth at first, not into a wildernesse, but a Garden; yet then hee expected the best seruice of him. I neuer finde that he delights in the miserie, but in the prosperitie of his seruants. Chcerfulness pleases him better then a dejected and dull heauinesse of heart. If wee can be good with pleasure hee grudgeth not our ioy: If not, it is best to stint our selues; not for that these comforts are not good, but because our hearts are euill: faulting not their nature, but our vse and corruption.

14

The homeliest seruice that wee doe in an honest calling, tho it be but but to plow, or digge, if done in obedience, and conscience of Gods commandement, is crowned with an ample reward; whereas the best works for their kinde (preaching, praying, offering euangelicall sacrifices) if without respect of Gods iniunction and glory, are loded with curses: God loueth aduerbs; and cares not how good, but how well.

15

The goulden infancie of some hath proceeded to a brazen youth, and ended in a leaden age: All humane maturities haue their period: Onely grace hath none. I durst neuer lay too much hope on the forward beginnings of wit and memory, which haue beene applauded in children. I knewe they could but attaine their vigor; and that if sooner, no whit the better: for the earlier is their perfection of wisdome, the longer shall bee their witlesse age. Seasonableness is best in all these things which haue their ripenesse and decay. Wee can neuer hope too much of the timely blossomes of grace, whose spring is perpetuall, and whose haruest begins without end.

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A man must give thanks for somewhat which hee may not pray for. It hath beene sayde of Courtiers, that they must receive iniuries and give thanks. God cannot wrong his, but he will crosse them; those crosses are beneficiall; all benefits challenge thanks; Yet I have read that Gods children haue with condition prayed against them, neuer for them. In good things wee pray both for them, and their good vse; in euill, for their good vse, not themselves; Yet we must give thanks for both. For there is no euill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thanks.

17

One halfe of the world knowes not how the other liues: and therefore the better sort pitie not the distressed; and the miserable enuie not those which fare better, because they know it not. Each man iudges of others condition, by his owne. The worst sort would be too much discontented, if they saw how far more pleasant the life of others is: And if the better sort (such wee call those which are greater) could looke downe to the infinite miseries of inferiours, it would make them either miserable in compassion, or proud in conceit. It is good, sometimes, for the delicate rich man to looke into the poore mans cupboard: and seeing God in mercie giues him not to knowe their sorrowe by experience, to knowe it yet in speculation: This shall teach him more thanks to God, more mercie to men, more contentement in himselfe.

18

Such as a mans prayer is for another, it shall be in time of his extremitie for himselfe: For though hee loue himselfe more then others, yet his apprehension of God is alike for both. Such as his prayer is in a former extremitie, it shall be also in death: this way, wee may haue experience euen of a thing future: If God haue beene farre off from thee in a fit of thine ordinarie sicknesse, feare lest hee will not be neerer thee in thy last: what differs that from this, but in time? Correct thy dulnes vpon former proofes; or else at last thy deuotion shall want life before thy body.

19 Those

19

Those that come to their meate as to a medicine (as *Augustine* reports of himselfe) liue in an austere and Christian temper, and shall be sure not to ioy too much in the creature, nor to abuse themselves: Those that come to their medicine as to meate, shall be sure to liue miserably and die soone: To come to meate as meate, if without a gluttonous appetite and palate, is allowed to Christians: To come to meate as to a sacrifice vnto the belly, is a most base and brutish idolatrie.

20

The worst that euer were, euen *Cain* and *Indas*, haue had some fauors that haue honoured them for Saints: And the Serpent that beguiled our first Parents, bath in that name had diuine honour and thanks. Neuer any man trod so perilous and deepe steppes, but some haue followed, and admired him. Each master of heresie hath found some clients; euen hee, that taught all mens opinions were true: Againe, no man hath bene so exquisite, but some haue detracted from him, euen in those qualities which haue seemed most worthie of wonder to others. A man shall bee sure to bee backed by some, either in good or euill, and by some shouldred in both. It is good for a man not to stand vpon his Abbetters, but his quarell; and not to depende vpon others, but himselfe.

21

We see thousands of Creatures die for our vse, and neuer do so much as pittie them: why doe we thinke much to die once for God? They are not ours so much as wee are his; nor our pleasure so much to vs as his glory to him: their lines are lost to vs, ours but changed to him.

22

Much ornament is no good signe: Painting of the face argues an ill complexion of bodie, a worse minde. Truth hath a face both honest and comely, and lookes best in her owne colours: but, aboue all, diuine truth is most faire, and most scorneth to borrow beautie of mans wit or tongue: she loueth to come forth in her native grace like a princely

ly Matrone; and counts it the greatest indignity, to bee dallied with as a wanton Strumpet: Shee lookes to command reuerence, not pleasure: she would be kneeled to, not laughed at; To pranke her vppe in vaine dresse and fashions, or to sport with her in a light and youthfull manner, is most abhorring from her nature: they knowe her not, that giue her such entertainment; and shall first knowe her angry, when they doe knowe her. Againe; she would be plaine, but not base, nor fluttish: Shee would be clad, not garishly, yet not in ragges: She likes as little to be set out by a base foile, as to seeme credited with gay colours. It is no small wisdome to know her iust guise, but more to follow it; and so to keepe the mean, that while we please her, we discontent not the beholders.

23

In wordly carriage so much is a man made of, as he takes vpon himselfe: but such is Gods blessing vpon true humilitie, that it still procureth reuerence. I neuer saw Christian lesse honoured for a wise neglect of himselfe; If our deiection proceede from the conscience of our want, it is possible we should be as little esteemed of others, as of our selues: But if wee haue true graces, and prize them not at the highest; others shall value both them in vs, and vs for them, and with vsurie giue vs that honour we withheld modestly from our selues.

24

Hee, that takes his full liberty in what he may, shall repent him: how much more in what he should not? I neuer read of Christian that repented him of too little worldly delight. The surest course I haue still found in all earthly pleasures, To rise with an appetite, and to be satisfied with a little.

25

There is a time when Kings goe not forth to warfare: our spirituall warre admits no intermission: it knowes no night, no winter, abides no peace, no truce. This calls vs not into a garrison, where we may haue ease and respite, but into pitched fieldes continually: wee see our enemies in the face alwaies, and are alwaies seen and assailed: euer resisting, euer defending, receiuing and returning blowes. If either we be negligent or weary, we die: what other hope is there while one fights, and the other standes still? Wee can neuer haue safetie and peace, but in victory.

There

There must our resistance be courageous and constant, where both yeelding is death, and all treaties of peace mortall.

26

Neutrality in things good or euill is both odious, and preiudicial; but in matters of an indifferent nature is safe and commendable: Herein taking of parts, maketh sides, and breaketh vnitie. In an vniust cause of separation, hee that fauoureth both parts, may perhaps haue least loue of either side: but hath most charitie in himselfe.

27

Nothing is more absurd then that Epicurean resolution, Let vs eate and drinke, to morrow wee shall die: As if wee were made onely for the paunch, and liued that wee might liue: yet there was neuer any naturall man found sauiour in that meate which he knew should be his last: whereas they should say; Let vs fast and pray, to morrow wee shall die: For, to what purpose is the body strengthened, that it may perish? whose greater strength makes our death more violent. No man bestowes a costly roof on a ruinous tenement: That mans end is easie and happy, whom death findes with a weake body, and a strong soule.

28

Sometime, euen things in themselves naturally good, are to be refused for those, which (being euill) may be an occasion to a greater good. Life is in it selfe good, and death euill: Elie *Dauid*, *Elias*, and many excellent Martyrs would not haue fled, to hold life and auoid death; Nor *Ezechiah* haue prayed for it, nor our Sauiour haue bidden vs to flee for it, nor God promised it to his for a reward; yet if in some cases we hate not life, we loue not God, nor our soules. Herein, as much as in any thing, the perversenesse of our nature appears, that we wish death, or loue life ypon wrong causes: wee would liue for pleasure, or we would die for paine; *Iob* for his sorres, *Elias* for his persecution, *Iudas* for his gourd would presently die, and will needs out-face God that it is better for him to die then to liue: wherein we are like to garrison-souldiers, that while they liue within safe walles, and show themselves once a day rather for ceremony and pompe, then need or danger, like warfare well enough; but if once called forth to the field, they wish themselves at home.

29 Not

29

Not onely the least but the worst is ever in the bottome: what should God doe with the dregges of our age? when sinne will admitte thee his Clyent no longer, then God shall bee beholden to thee for thy service: Thus is God dealt-with in all other offerings; The worst and least sheafe must bee Gods Tenth: The deformedst or simplest of our Children, must bee Gods Ministers: The vncleanlyest and most careless house, must be Gods Temple; the idlest and sleepest houres of the day, must be reserved for our prayers; The worst part of our age, for Devotion. Wee would haue God giue vs still of the best, and are ready to murmur at every little euill he sends vs: Yet nothing is bad enough for him, of whom we receiue all. Nature condemns this inequality: and tells vs, that he which is the author of good, should haue the best; and hee which giues all should haue his choice.

30

When wee goe about an euill businesse, it is strange how ready the diuell is to set vs forward; how carefull, that we should want no furtherances: So that if a man would be lowly wittie, he shal be sure to be furnished with store of profane iests, wherein a loose heart hath double aduantage of the conscionable. If hee would bee voluptuous, hee shall want neither objects nor opportunities. The currant passage of ill enterprises is so far from giuing cause of incouragement, that it should iustly fright a man to looke back to the author; and to consider that he therefore goes fast, because the Diuell drives him.

31

In the choice of companions for our conuersation, it is good dealing with men of good natures: for tho grace exerciseth her power in bridling nature, yet (sith we are still men, at the best) some swinge shee will haue in the most mortified. Austeritie, fullennesse, or strangenesse of disposition, and whatsoever qualities may make a man vsociable, cleaue faster to our nature, then those which are morally euil. True Christian loue may be separated from acquaintance, and acquaintance from intirenesse: These are not qualities to hinder our loue, but our familiaritie.

32 Igno-

32

Ignorance as it makes bold, intruding men carelessly into vnknown dangers; so also it makes men oft-times causelessly fearfull. *Herod* feared *Christs* comming, because hee mistooke it: If that Tyrant had knowne the manner of his spirituall regiment, hee had spared both his owne fright and the blood of others. And hence it is that wee feare Death, because wee are not acquainted with the vertue of it. Nothing but innocencie and knowledge can giue sound confidence to the heart.

33

Where are diuers opinions, they may bee all false; there can bee but one true: and that one Truth oft-times must be fetcht by piece-meale out of diuers branches of contrarie opinions. For, it falles out not sel-dome, that Truth is through ignorance or rash vehemency, scattered into sundry parts; and, like to a little siluer melted amongst the ruines of a burnt house, must be tried out from heapes of much superfluous ashes. There is much paines in the search of it; much skill in finding it: the value of it once found, requites the cost of both.

34

Affectation of superfluitie, is in all things a signe of weakenesse: As, in wordes hee that vseth circumlocutions to expresse himselfe, shoves want of memory, and want of proper speech: And much talke argues a brain feeble and distempered: what good can any earthly thing yeeld vs beside his vse? and what is it but vanitie, to affect that which doth vs no good? and what vse is in that which is superfluous? It is a great skill to know what is enough, and great wilddome to care for no more.

35

Good things, which in absence were desired, now offering themselves to our presence, are scarce entertained; or at least not with our purposed cheerefulness. *Christs* comming to vs and our going to him, are in our profession well esteemed, much wished: But when hee singlet vs out by a direct message of death, or by some fearfull signe, giueth likelihood of a present returne, wee are as much affected with feare, as before

before with desire. All changes, although to the better, are troublesome for the time, vntill our settling: There is no remedie hercof but inward preuention: Our mind must change, before our estate be changed.

36

Those are greatest enemies to religion, that are not most irreligious. Atheistes, tho in themselves they bee the worst, yet are seldome found hottie Persecuters of others: whereas those which in some one fundamentall poynt be hereticall, are commonly most violent in oppositions. One hurts by secret infection, the other by open resistance: One is carelesse of all truth, the other vehement for some vntueth. An Atheist is worthie of more hatred, an Heretique of more feare; both, of auoidance.

37

Vvaies if neuer vsed, cannot but bee faire; if much vsed, are made commodiously passable; if before oft vsed, and now seldome, they become deep and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it selfe; not for that it is innocent, but secure; If often, it findeth comfortable passage for his thoughts; If rarely, and with intermission, tedious and troublesome. In things of this nature, we onely escape complaint, if wee vse them either alwaies or neuer.

38

Our sensuall hand holds fast whatsoeuer delight it apprehendeth: our spiritual hand easily remitteth; because appetite is stronger in vs then grace: whence it is, that we so hardly deliuer our selues of earthly pleasures, which we haue once intertaind; and with such difficulty draw our selues to a constant course of faith, hope, and spirituall ioy, or to the renewed acts of them once intermitted. Age is naturally weake, and youth vigorous; but in vs the old man is strong, the new faint and feeble: the fault is not in grace, but in vs: Faith doth not want strength, but we want faith.

39

It is not good in worldly estates for a man to make himselfe necessary. For hereupon he is both more toyled, and more suspected: but in the

the sacred Common-wealth of the Church, a man cannot be engaged too deeply by his service: The ambition of spirituall well-doing, breeds no danger. He that doth best, and may worst be spared, is happiest.

40

It was a fit comparison of worldly cares, to thornes: For, as they choak the word: so they pricke our soules: Neither the word can grow up amongst them, nor the heart can rest vpon them: Neither body nor soule can finde ease while they are within, or close to vs: Spirituall cares are as sharpe; but more profitable: they paine vs, but leaue the soule better. They breake our sleepe, but for a sweeter rest: wee are not well but either while wee haue them, or after wee haue had them. It is as impossible to haue spirituall health without these, as to haue bodily strength without the other.

41

In temporall good things, it is best to liue in doubt; not making full account of that, which wee hold in so weake a tenure. In spirituall, with confidence; not fearing that which is warranted to vs by an infallible promise and sure earnest. Hee liues more contentedly, that is most secure for this world, most resolute for the other.

42

God hath in nature given euery man inclinations to some one particular calling; which if hee follow, hee excels; if hee crosse, hee proues a *non-proficient*, and changeable: But all menes natures are equally indispoused to grace, and to the common vocation of Christianity: wee are all borne heathens. To doe well, nature must in the first be obserued and followed, in the other crossed and overcome.

43

Good-man is a title given to the lowest; whereas all Titles of Greatnesse, Worship, Honor, are obserued and attributed with choice. The speech of the World bewrayes their minde, and shewes the common estimation of goodnesse compared with other qualities. The World therefore is an ill Herald, and vnskillfull in the true stiles: It were hapie

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that goodnesse were so common; and pitié that it either should not stand with greatnesse, or not bee preferred to it.

44

Amongst all actions Satan is ever busiest in the best, and most in the best part of the best; as in the ende of Prayer when the hart should close vp it selfe with most comfort. He neuer feares vs, but when wee are well employed: and the more likely hood he sees of our profite, the more is his enuie and labour to distract vs. We should loue our selues, as much as hee hates vs: and therefore strue so much the more towards our good, as his malice strueth to interrupt it. VVee doe nothing, if wee contend not, when wee are resisted. The good soule is ever in contradiction; denying what is graunted, and contending for that which is denyed; suspecting when it is gayne-saide, and fearing libertie.

45

God forewarnes ere hee try, because hee would hee preuented: Satan steales vpon vs suddenly by temptations, because he would foile vs. If we relent not vpon Gods premonition, and meet not the lingring paine of his punishments to forestall them, hee punisheth more by how much his warning was more euident & more large; Gods tryals must be met when they come: Satans must bee seene before they come; and if wee be not armed ere we be assaulted, wee shall be foyled ere we can be armed.

46

It is not good to bee continuall in denunciation of iudgement: The noyse, to which wee are accustomed (tho loud) wakes vs not; whereas a lesse if vnusall stirreth vs: The next waye to make threatnings contemned, is to make them common. It is a profitable rod that strikes sparingly, and frights somewhat oftner then it smiteth.

47

Want of vse causeth disabilitie, and custome perfection. Those that haue not vsed to praie in their closet, cannot praie in publique, but coldely and in forme. Hee that discontinues meditation shall bee long in recouering; whereas the man inured to these exercises (who is not dressed till hee haue praied, nor hath supped till hee haue meditated) dooth

dooth both theſe well, and with eaſe. Hee, that intermittes good duties, incurres a double loſſe: of the bleſſing that followeth good; of the facultie of dooing it.

48

Chriſtianitie is both an eaſie yoke, and an hard; hard to take vp, eaſie to beare when once taken. The heart requires much labour, ere it can be induc'd to ſtoope vnder it; and finds as much contentment when it hath ſtooped. The worldling thinks Religion ſeruility: but, the Chriſtian knowes whoſe ſlaue hee was, till hee entred into this ſeruiſe; and that no bondage can bee ſo euill, as freedome from theſe bondes.

49

It is a woonder how full of ſhiftes Nature is; Ready to turne ouer all good purpoſes. If we thinke of death ſhee ſuggeſts ſecretly, Tuſh it ſhall not come yet: If of iudgement for ſinne, This concernes not thee; it ſhall not come at all: If of heauen and our labour to reach it; Trouble not thy ſelfe, it will come ſoone enough alone: Addreſſe thy ſelfe to praye; it is yet vnſeaſonable, ſtay for a better opportunitie: to giue almes; thou knoweſt not thy owne future wants: To reprove, what needeſt thou thruſt thy ſelfe into wilful hatred? Every good action hath his lett: Hee can neuer bee good, that is not reſolute.

50

All Arts are Maides to Diuinitie; therefore they both vayne to her, and doe her ſeruiſe, and ſhe like a graue miſtreſſe controlls them at pleaſure: Naturall philoſophie teacheth, that of nothing can be nothing made; & that from the priuation to the habite is no returne: Diuinitie takes her vp for theſe; and vpon ſupernaturall principles, teaches her, a Creation, a Reſurrection. Philoſophy teaches vs to follow ſenſe, as an infallible guide: Diuinitie telſ her, that faith is of things not ſcene. Logick teaches vs firſt to diſcoure, then to reſolve: Diuinitie, to aſſent without arguing. Ciuill law teacheth that long cuſtome preſcribeth; Diuinitie that old thinges are paſſed; Morall Philoſophie, that tallying of iniuries is iuſtice; Diuinitie, that good muſt be returned for ill; Policie, that better is a miſchief then an inconuenience: Diuinitie, that we maye not doe euill that good may enſue. The Schoole is well ordered, while Diuinitie keeps the chaire: but, if any other ſkill vſurpe it, & checke their miſtreſſe, there can followe nothing but conuſion and Atheiſme.

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51 Much

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Much difference is to bee made betwixt a reuolter and a man trained vp in error. A lew and an Arryan both denie Christs deity; yet this opinion is not in both punished with bodily death. Yea, a reuolt to a lesse error, is more punishable then education in a capitall heresie. Errors of iudgement, tho lesse regarded then errors of practice, yet are more pernicious: but none so deadly as theirs, that once were in the truth. If truth bee not sued to, it is dangerous; but if forsaken, desperate.

52

It is an ill argument of a good action not well done, when wee are glad that it is done. To bee affected with the comfort of the conscience of well performing it, is good: but meerly to reioice that the acte is ouer, is carnall. He neuer can begin cheerfully, that is glad he hath ended.

53

Hee that dooth not secrete service to GOD with some delight, doth but countefaire in publique. The trueth of any acte or passion is then best tryed, when it is without witnesse. Openly, many sinister respects may draw from vs a forme of religious duties: secretly, nothing but the power of a good conscience. It is to bee feared, God hath more true and deuout service, in closets, then in churches.

54

Words and diseases grow vpon vs with years. In age, wee talke much, because wee haue scene much, and soone after shall cease talking for euer: Wee are most diseased, because nature is weakest, and death which is neere, must haue harbingers: such is the olde age of the World. No maruell, if this last time bee full of writing, and weake discourse; full of sects and heresies, which are the sicknesses of this great and decayed body.

55

The best ground vtilld soonest runs out into ranke weeds. Such are

are Gods Children; Ouer-growne with securitie ere they are aware, vnlesse they bee well exercised both with Gods plow of affliction, and their owne industry in meditation. A man of knowledge that is either negligent, or vncorrected, cannot but grow wilde and godlesse.

56

With vs, vilest things are most common ; But with GOD the best things are most frequently giuen. Grace which is the noblest of all Gods fauours, is vnpartially bestowed vpon all willing receiuers ; whereas Nobility of blood and height of place, blessings of an inferiour nature, are reserved for fewe. Herein the Christian followes his Father ; his prayers which are his richest portion he communicates to all ; his substance according to his ability, to fewe.

57

God therefore giues, because hee hath giuen ; making his former fauours, arguments for more ; Man therefore shuts his hand, because hee hath opened it. There is no such waye to procure more from God, as to vrge him with what hee hath done. All Gods blessings are profitable and excellens ; not so much in themselves, as that they are inducements to greater.

58

GODs immediate actions are best, at first. The frame of this creation how exquisite was it vnder his hand ! afterwarde, blemished by our sinne : mans indeuours are weake in their beginnings, and persister by degrees. No science, no deuise hath ever bin persite in his cradle ; or at once hath scene his birth and maturitie : of the same nature are those actions which GOD worketh mediately by vs according to our measure of receipt, The cause of both is, on the one side the infiniteness of his wisdom and power which cannot bee corrected by any second assayes : On the other, our weakenes, helping it selfe by former grounds and tryals. Hee is an happie man that detractes nothing from Gods workes, and addes most to his owne.

59

The oldelaying is more common then true ; that those which are in
hell

T 3

hell know no other heauen : for this makes the damued perfectly miserable, that out of their own torment, they see the felicitie of the Saints ; together with their impossibilitie of attayning it. Sight without hope of fruition, is a torment alone : Those that heere might see God and will not, or doe see him obscurely and loue him not, shall once see him with anguish of soule and not enioy him.

60

Sometimes euill speeches come from good men, in their vnadvisednesse : and sometimes euen the good speeches of men, may proceede from an ill spirit. No confession coulde bee better then Satan gaue of Christ: It is not enough to consider what is spoken, or by whome ; but whence, and for what. The spirit is oft-times tryed by the speech ; but other-times the speech must bee examined by the spirit ; and the spirit, by the rule of an higher word.

61

Greatnesse puts hie thoughts, and big wordes, into a man ; whereas the deiected minde takes, carelesly, what offers it selfe. Euerie worldling is base-minded ; and therefore his thoughts creep still lowe vpon the earth. The Christian both is and knowes himselfe truly great ; and thereupon mindeth and speaketh of spirituall, immortall, glorious, heauenly things. So much as the soule stoopeth vnto earthly thoughts ; so much is it vnregenerate.

62

Long acquaintance as it maketh those things which are euill, to seeme lesse euill ; so it makes good things, which at first were vnpleasant, delightfull. There is no euill of payne, nor no morall good action, which is not harsh at the first. Continuance of euill, which might seeme to weary vs, is the remedie and abatement of wearinesse : and the practice of good, as it profiteth, so it pleaseth. He that is a stranger to good and euill, findes both of them troublesome. GOD therefore dooth well for vs, while he exerciseth vs with long afflictions ; and we doe well to our selues, while we continually busie our selues in good exercises.

63 Some

63

Sometimes it is well taken by men, that wee humble our selues lower then there is cause. *Thy seruant* I A C O B, saith that good Patriarch; to his brother, to his inferiour. And no lesse well doth God take these submisse extenuations of our selues; I am a worme and no man: Surely I am more foolish then a man, and haue not the vnderstanding of a man in me. But I neuer finde that any man bragged to GOD although in a matter of Truth, and within the compasse of his desert, and was accepted. A man may bee too lowly in his dealing with men, euen vnto contempt: with God he cannot; but the lower hee falleth, the higher is his exaltation.

64

The soule is fed as the bodie, starued with hunger as the body, requires proportionable diet and necessary varietie, as the bodie. All ages and statures of the soule beare not the same nourishment. There is milk for spirituall infants, strong meate for the growne Christian. The spoone is fit for one, the knife for the other. The best Christian is not so growne that he neede to scorne the spoone: but the weake Christian may find a strong feede dangerous. How manie haue bene cast away with spirituall surfeits; because being but newe-borne, they haue swallowed down bigge morsels of the highest mysteries of godlinesse, which they neuer could digest; but together with them haue cast vp their proper nourishment. A man must first know the power of his stomacke, ere hee know how with safety and profit to frequent Gods Ordinary.

65

It is very hard for the best man in a suddaine extremitie of death, to satisfie himselfe in apprehending his staye, and reposing his heart vpon it: for the soule is so oppressed with suddaine terror, that it cannot well commaund it selfe, till it haue digested an euill. It were miserable for the best Christian, if all his former prayers and Meditations did not serue to ayde him in his last straites, and meete together in the center of his extremitie: yielding though not sensible reliefe, yet secret benefit to the soule; whereas the worldly man in this case, hauing not laid vp for this houre, hath no comfort from God, or from others, or from himselfe.

66 AH

66

All externall good or euill is measured by sense : neither can wee account that eyther good or ill, which doth neither actually auaille, nor hurt vs : spiritually this rule holds not. All our best good is insensible. For all our future (which is the greatest) good, wee hold onelie in hope; and the present fauour of God wee haue manie times, and seeke not. The stomach findes the best digestion euen in sleepe when wee least perceiue it : and whiles wee are most awake, this power worketh in vs either to further strength or disease, without our knowledge of what is done within : And on the other side, that man is most dangerously sicke, in whome nature decayes without his feeling, without complaint. To knowe our selues happie, is good : but wo were to vs Christians, if we could not bee happie, and knowe it not.

67

There are none that euer did so much mischief to the Church, as those that haue beene excellent in wit and learning. Others may bee spightfull enough, but want power to accomplish their malice. An enimie that hath both strength and craft is worthy bee feared. None can sinne against the Holy Ghost, but those which haue had former illumination. Tell not me what partes a man hath, but what grace: honest fortifnes is better then profane eminence.

68.

The intertainment of all spirituall euents must be with feare or hopes but, of all earthly extremities, must bee with contempt or derision. For what is terrible, is worthy of a Christians contempt; what is pleasant, to be turned ouer with a scorne. The meane requires a meane affection betwixt loue and hatred. We may not loue them, because of their vanitie: wee may not hate them, because of their necessarye vse. It is an hard thing to bee a wise host; and to fit our enter-tainment to all comers: which if it bee not done, the soule is soone wasted, eyther for want of customers, or for their rule of ill guests.

69.

God & man build in a contrary order. Man layes the foundation first, then addes the walls, the rooffe last. God began the rooffe first, spreading out

out this vault of heauen, ere hee layd the bafe of the earth. Our thoughts muft follow the order of his worke-manfhip. Heauen muft bee minded firft; earth afterwarde: and fo much more, as it is feen more. Our meditation muft hereein follow our fenfe: A few miles giue bounds to our view of earth; whereas wee may neere fee halfe the heauen at once. Hee that thinks moft both of that which is moft feene, and of that which is not feene at all, is happieft.

70

I haue euer noted it a true figne of a false heart, To be fcrupulous and nice in fmall matters, negligent in the mayne: whereas the good foule is ftill curious in fubftantiall points, and not carelefle in things of an inferior nature; accounting no dutie fo fmall as to bee neglected, and no care great enough for principall duties: not fo tything minte and cummin, that hee fhould forget iuftice and iudgement; nor yet fo regarding iudgement and iuftice, that hee fhould contemne mint and cummin. Hee that thus mifplaces his confcience, will bee found either hypocriticall or fuperftitious.

71

It argues the world full of Atheiftes, that thofe offences which may impeach humane focietie are entertained with an anfwerable hatred and rigour: Thofe which doe immediately wrong the fupreme maieftie of God, are turned ouer with fcarce fo much as diflike. If wee conuerfed with God as wee doe with men, his right would be at leaft as precious to vs as our owne. All that conuerfe not with God are without God: not onely thofe that are againft God, but thofe that are without God, are Atheifts. Wee may bee too charitable: I feare not to fay, that thefe our laft times abound with honeft Atheifts.

72

The beft thing corrupted, is worft: An ill man is the worft of all creatures, an ill Chriftian the worft of all men, an ill profeffor the worft of all Chriftians, an ill minifter the worft of all profeffors.

73 Na-

73

Naturally life is before death; and death is only a priuation of life: Spiritually it is contrarie: As *Pav* faith of the grayne, so may we of man in the busines of his Regeneration. Hee must dye before hee can liue; yet this death presuppoles a life that was once, and should bee. God chooseth to haue the difficultest, first: we must be content with the paine of dying, ere wee feele the comfort of life. As wee dye to nature, ere wee liue in glory: So wee must dye to sinne, ere we can liue to Grace.

74

Death did not first strike *Adam* the first sinfull man: nor *Cain* the first hypocrite; but *Abel* the innocent and righteous. The first soule that met with death, overcame death: the first soule that parted from earth, went to Heauen. Death argues not displeasure: because he whom God loued best, dies first; and the murderer is punished with liuing.

75

The liues of most are mis-spent, onely for want of a certaine ende of their actions. Wherein, they doe as vnwise Archers, shoot away their arrowes they know not at what mark. They liue onely out of the present, not directing themselves and their proceedings to one vniuersall scope: whence they alter vpon all change of occasions, and neuer reachanie perfection; neither can doe other but continue in vncertainty, and end in discomfort. Others ayme at one certaine mark, but a wrong one. Some (tho fewer) iudell at the right end, but amisse. To liue without one maine and common ende, is idlenesse and folly. To liue to a false end, is deceit and losse: True Christian wisdom both shewes the end and findes the way. And as cunning Politickes haue many plots to compass one and the same designe by a determined succession: so the wise Christian failing in the meanes, yet still fetcheth about to his steadie ende with a constant change of indeuours: Such one onclie liues to purpose, and at last repents not that hee hath liued.

76

The ship-wracke of a good conscience is the casting away of all other excellencies. It is no rare thing to note the soule of a wilfull sinner

ner stripped of all her graces, and by degrees exposed to shame: so thole, whome wee haue knowne admired, haue fall'n to bee leuell with their fellowes; and from thence beneath them, to a mediocrity; and afterwards to sottishnes and contempt, belowe the vulgar. Since they haue cast away the best, it is iust with God to take away the worst; and to cast off them in lesser regardes, which haue selected him in greater.

77

It hath euer bin counted more noble and succesfull to set vpon an open enemy in his owne home, then to expect till hee set vpon vs, whiles wee make onely a defensiu warre. This rule serues vs for our last enemy Death: whence that olde demaund of Epicure is easily answered; whether it bee better Death should come to vs, or that we should meete him in the waie: meete him in our mindes, ere hee seize vpon our bodies. Our cowardlines, our vpreparation is his aduantage: whereas true boldenes in confronting him, dismayes and weakens his forces. Happie is that soule, that can sende out the forces of his thoughts before-hand, to discover the power of Death afar off; and then can resolutely incounter him at wwarres vpon aduantage: such our times with securitie, dies with comfort.

78

Manie a man leads others to heauen, and yet goes to hell himselfe: and not fewe hauing drawen others to hell, yet themselves returne by a late repentance, to life. In a good action it is not good to searche too deeply into the intention of the agent, but in silence to make our best benefit of the work: In an euil, it is not safe to regard the qualitie of the person, or his successe, but to consider the action abstracted from all circumstances, in his owne kinde. So we shall neither neglect good deedes because they speede not well in some hands, nor affect a prosperous euil.

79

God doth some singular actions, wherein we cannot imitate him; some wherein we may not; most wherein he may & would faine be followed. He fetcheth good out of euill; so may we turne our owne & others sinnes to priuate or publique good: wee may not doe euill for a good vse; but wee must vse our euill once done, to good. I hope I shall not offend, to say, that the good vse which is made of sinnes is as gainfull to God, as that which arises from good actions. Happie is that man, that can vse either his good well, or his euill.

79 There

79

There is no difference betwixt anger and madnesse, but continuance for, raging anger is a short madnesse. What else argues the shaking of the hands and lippes, palenesse or rednesse or swelling of the face, glaring of the eyes, stammering of the tongue, stamping with the feet, vnsteadie motions of the whole bodie, rash actions which wee remember not to haue done, distracted and wilde speeches? and madnesse againe is nothing but a continued rage; yea some madnesse rageth not: such a milde madnesse is more tolerable, then frequent and furious anger.

80

Those that would keepe state, must keepe aloofe off; especially if their qualities bee not answerable in height to their place. For, many great persons are like a well-wrought picture vpon a coarse cloath; which a farre off shewes faire, but neere hand the roundnesse of the thred marres the good workmanship. Concealement of gifts, after some one commended acte, is the best way to admiration, and secret honor: but hee that would profit, must vent himselfe oft and liberally, and shewe what hee is, without all private regarde. As therefore, manye times, honour followes modesty vnlookt for; so, contrarily, a man may shewe no lesse pride in silence and obscurity, then others which speake and write for glorie. And that other pride is so much more the worse, as it is more vnprofitable: for, whereas those which put forth their gifts, benefit others while they seeke themselves; these are so wholly deuoted to themselves, that their secrecy dooth no good to others.

81

Such as a mans delights and cares are in health, such are both his thoughts and speeches commonly on his death-bed: The proud man talkes of his faire futes, the glutton of his dishes, the wanton of his beaustlynesse, the religious man of heauenly things. The tongue will hardly leaue that to which the heart is inured. If wee would haue good motions to visit vs while wee are sicke, wee must send for them familiarly in our health.

82 Hee

82

Hee is a rare man that hath not some kinde of madnesse raining in him: One a dull madnes of melancholy, another a conceited madnesse of pride; another a superstitious madnesse of false deuotion; a fourth of ambition, or couetousnesse; a fift the furious madnesse of anger; a sixt the laughing madnesse of extreame mirth; a seauenth a drunken madnesse; an eight of outrageous lust; a ninth the learned madnesse of curiositie; a tenth the worst madnesse of profanenesse and Atheisme. It is as hard to recon vp all kindes of madneses, as of dispositions. Some are more noted and punished then others; for that, the madde man in one kinde as much condemnes another, as the sober man condemnes him. Onely that man is both good, and wise, and happie, that is free from all kindes of phrensic.

83

There bee some honest errors, wherewith I neuer found that God was offended. That an husband should think his owne wife comely, although it fauoured in the eyes of others; that a man should think more meanely of his owne good parts, then of weaker in others; to giue charitable (though mistaken) constructions of doubtfull actions and persons (which are the effects of naturall affection, humilitie, lone) were neuer censured by God: Herein alone we erre, if we erre not.

84

No maruell if the worlding escape earthly afflictions. God corrects him not; because he loues him not. Hee is base-borne and begor: God will not doe him the fauour to whip him. The world afflicts him not; because it loues him. For each one is indulgent to his owne. God vses not the rod where he meanes to vse the sword; The pillory or scourge is for those malefactors which shall escape execution.

85

Weake stomackes which cannot digest large meales, feed oft and little: For our soules, that which we want in measure, we must supply in frequence. Wee can neuer fully enough comprehend in our thoughts

V

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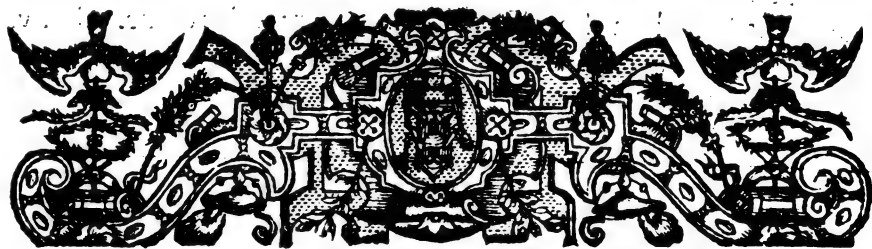
the ioyes of heauen, the meritorious sufferings of Christ, the terrors of the second death: therefore we must meditate of them often.

86

The same thoughts doe commonly meet vs in the same places; as if wee had left them there till our returne. For that the minde doth secretly frame to it selfe memoratiue heads, whereby it recalls easily the same conceits: It is best to employ our minde there, where it is most fixed. Our deuotion is so dull, it cannot haue too many aduantages.

7

I finde but one example, in all scripture, of any bodily cure which our Sauour wrought by degrees: onely the blinde man whose weak faith craued helpe by others, not by himselfe, sawe men first like trees, then in their true shape. All other miraculous cures of Christ were done at once, and perfect at first. Contrariy, I finde but one example of a soule fully healed (that is) sanctified and glorified, both in a day; all other by degrees and leisure. The steps of grace are soft and short. Those external miracles he wrought immediately by himselfe; and therefore no maruell if they were absolute like their Author. The miraculous work of our regeneration he workes together with vs; Hee giueth it efficacy: wee giue it imperfection.

FINIS.

CHARACTERS
OF
VERTUES
AND
VICES:

IN TWO BOOKES:

By Ios. HALL.



AT LONDON,
Printed by *Humphrey Lownes*, for *Samuel*
Macham. 1614.





TO THE RIGHT HO-
NORABLE, MY SINGVLAR
GOOD LORDS,

EDWARD LORD
DENNY

BARON OF WALTHAM,

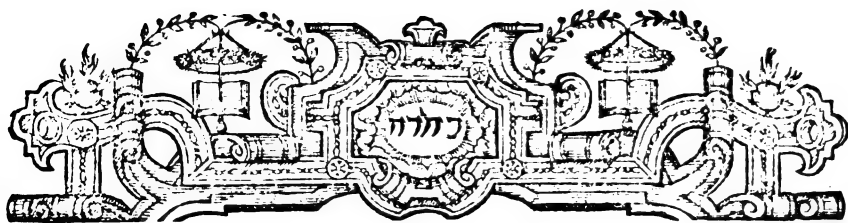
AND

JAMES LORD
HAIE

HIS RIGHT NOBLE AND WOR-
THY SONNE IN LAW,

I. H.
HVMBLY DEDICATES
HIS LABOVR,
DEVOTETH HIM-
SELFE,
WISHETH ALL HAP-
PINESSE.





A PREMONITION, OF THE TITLE AND VSE Of Characters.

READER,



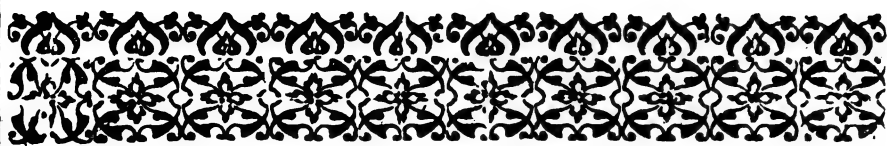
He Diuines of the olde Heathens were their Morall Philosophers: These receiued the Acts of an inbred lawe, in the Sinai of Nature, and deliuered them with many expositions to the multitude: These were the Ouerseers of manners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the body of their naturall Diuinitie, not after one manner: while some spent themselves in deepe discourses of humane felicitie and the way to it in common; others thought best to apply the generall precepts of goodnesse or decencie, to particular conditions and persons: A third sort in a mean course betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of euery vertue and vice, so liuely, that who saw the medals, might knowe the face: which Art they significantly tearmed Characterie. Their papers were so many tables, their writings so many speaking pictures, or liuing images, whereby the ruder multitude might euen by their sense learne to knowe vertue, and discerne what to deiest. I am deceiued if any course could bee more likely to preuaile; for heerein the grosse conceit is led on with pleasure, and informed while it feels nothing but delight: And if pictures haue been accounted the books of idiots, behold here the benefit of an image without the offence. It is no shame for vs to learn wit of Heathens; neither is it materiall, in whose Schoole wee take out a good lesson: yea, it is more shame not to follow their good, then not to leade them better. As one therefore that in worthie examples holde imitation better then inuention, I haue trod in their paths, but with an higher and

A Premonition to the Reader.

and vvider steppe; and out of their Tablets h^{ere} drawne these larger
portraitures of both sorts. More might bee sayde, I deny not, of euery ver-
tue, of euery vice : I desired not to say all, but enough. If thou doe but
reade or like these, I haue spent good houresill; but if thou shalt hence ab-
iure those vices, which before thou thoughtest not ill fauoured, or fall
in loue vwith any of these goodly faces of vertue; or shalt hence
finde vwhere thou hast any little touch of these euils, to
cleere thy selfe, or vwhere any defect in these
graces to supply it, neither of vs shall
neede to repent of our
labour.

THE





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THE FIRST
BOOKE.
CHARACTERISMES
OF
VERTUES.

By Ios. HALL.



AT LONDON,
Printed by *Humphrey Lownes*, for *Samuel*
Macham. 1614.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS ORIGIN TO THE PRESENT TIME

BY JOHN H. PARR

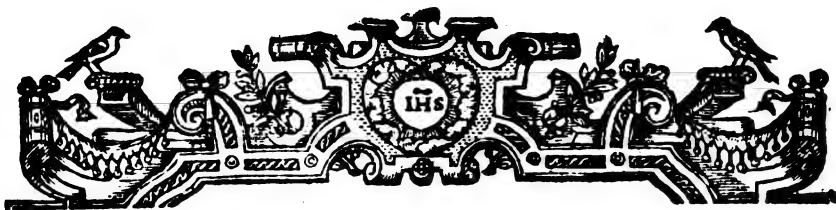
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AT LONDON:

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1814.



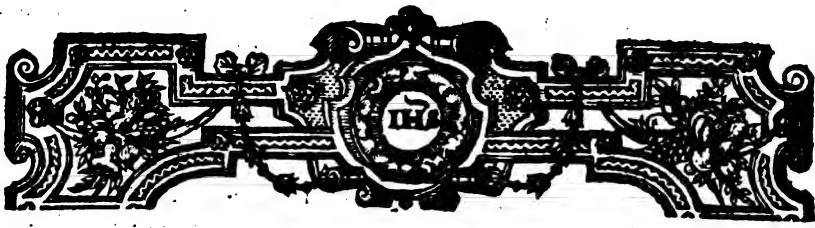
The Proæme.

Vertue is not loued enough, because shee is not seene; and Vice loseth much derestation, because her vgliness is secrete. Certainly my lords, there are so many beauties, and so many graces in the face of Goodnesse, that no eye can possibly see it without affection, without rauishment; and the visage of Euill is so monstrous through loathsome deformities, that if her louers were not ignorant, they would bee mad with disdain and astonishment. What need wee more than to discover these two to the world? this worke shall saue the labour of exhorting, and dissuasion. I haue heere done it as I could, following that ancient Master of Moraltie, who thought this the fittest taske for the ninetie and ninth yeere of his age, and the profitablest monument that hee could leaue for a fare-well to his Grecians. Loe heere then Vertue and Vice stript naked to the open view, and despoiled, one of her rags, the other of her ornaments, and nothing left them but bare presence to plead for affection: see now whether shall finde more suiters. And if still the vaine mindes of leud men shall dote vpon their olde mistresse, it will appeare to bee, not because she is not foule, but for that they are blind, and bewitched. And first behold the goodly features of **WISDOME**, an amiable vertue and worthy to leade this stage: which as she extends her selfe to all the following *Graces*; so amongst the rest is for her largenesse most conspicuous.

Theophrastus.

X

CHAR-



CHARACTER

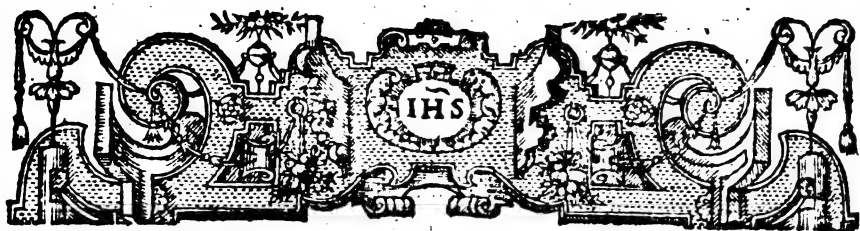
of the WISE MAN.

Here is nothing that hee desires not to know, but most and first himselfe; and not so much his owne strength, as his weaknesse; neither is his knowledge reduced to discourse, but practise. Hee is a skillfull Logician, not by nature, so much as vse; his working minde doth nothing all his time but make syllogismes, and drawe out conclusions; euery thing that hee sees and heares serues for one of the premisses: with these he cares first to informe himselfe, then to direct others. Both his eyes are neuer at once from home, but one keeps house while the other roues abroad for intelligence. In material and weighty points he abides not his minde suspended in vncertainties; but hates doubting where he may, where he should be resolute; and first he makes sure work for his soule; accounting it no safetie to be vnsettled in the foreknowledge of his finall estate. The best is first regarded; & vaine is that regard which endeth not in securitie. Euery care hath his iust order; neither is there any one either neglected or mis-placed. Hee is seldome ouerseene with credulity; for knowing the falsenesse of the world, hee hath learn'd to trust himselfe alwaies; others so farre, as hee may not bee dammaged by their disappointment. Hee seeks his quietnesse in secrecy, and is wont both to hide himselfe in retirednesse, and his tongue in himselfe. Hee loues to bee ghesse'd at, not known; and to see the world vnseen; and when hee is forced into the light, shewes by his actions that his obscuritie was neither from affectation nor weaknesse. His purposes are neither so variable as may argue inconstancy; nor obstinately vnchangeable, but framed according to his after-wits, or the strength of new occasions. He is both an apt scholar & an excellent master; for both euery thing he sees informes him, & his mind inriched with plentiful obseruatiō can giue the best precepts. His free discourse runs backe to the ages past, and recouers euents out of memory, and then preuenteth Tyme in flying forward to future things; and comparing one with the other can giue a verdict well-neere propheticall:

pheticall : wherein his coniectures are better than anothers iudgements. His passions are so many good seruants, which stand in a diligent attendance ready to bee commanded by reason, by religion ; and if at any time forgetting their duty they be miscarried to rebell, hee can first conceale their mutiny ; then suppress it. In all his iust and worthy designes hee is neuer at a losse, but hath so proiected all his courses, that a second begins where the first failed ; and fetcheth strength from that which succeeded not. There bee wrongs which hee will not see ; neither doth hee alwayes looke that way which hee meanneth ; nor take notice of his secret smart, when they come from great ones. In good turnes he loues not to owe more than he must ; in euill to owe and not pay. Iust censures hee deserues not, for hee liues without the compasse of an aduersarie ; vniust he contemneth, and had rather suffer false infamie to die alone, than lay hands vpon it in an open violence. Hee confineth himselfe in the circle of his own affairs, and listeth not to thrust his finger into a needlesse fire. He stands like a Centervnmoued, while the circumference of his estate is drawn aboue, beneath, about him. Finally, his wit hath cost him much ; and hee can both keep, and value, and imploy it.

Hee is his own Lawyer ; the treasure of knowledge,
the oracle of counsell ; blinde
in no mans cause, best-
sighted in his
owne.

THE

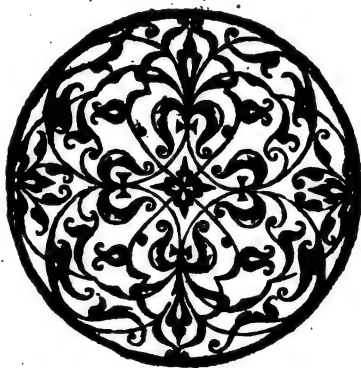


THE CHARACTERISME of an *Honest man*,

HE looks not to what he might do, but what he should. Justice is his first guide, the second law of his actions is expedience. Hee had rather complaine than offend, and hates sinne more for the indignitie of it, than the danger: his simple vprightnesse workes in him that confidence, which oft times wrongs him, and giues aduantage to the subtle, when hee rather pitties their faithlesnes, than repents of his credulitie: hee hath but one heart, and that lies open to sight; and were it not for discretion, he neuer thinks ought wherof he would auoid a witnesse: his word is his parchment, and his yea his oath, which hee will not violate for feare, or for losse. The mishaps of following euents may cause him to blame his prouidence, can neuer cause him to eate his promise: neither sayth hee, *This I saw not*; but *This I sayd*. When hee is made his friends Executour, hee defrayes debts, payes legacies, and scorneth to gaine by orphans, or to ranlack graues; and therefore will bee true to a dead friend, because hee sees him not. All his dealings are square, and about the boord: hee bewrayes the fault of what hee selles, and restores the ouerscene gaine of a false reckoning. Hee esteemes a bribe venomous, tho it come gilded ouer with the colour of gratuitie. His cheeks are neuer stained with the blushes of recantation; neither doth his tongue falter to make good a lie with the secret glosses of double or referued senses; and when his name is traduced, his innocencie beares him out with courage: then, lo, he goes on the plaine way of truth, and will either triumph in his integritie, or suffer with it. His conscience ouer-rules his prouidence: so as in al things good or ill, he respects the nature of the actions, not the sequell. If he see what he must doe, let God see what shal follow. He neuer loadeth himself with burdens about his strength, beyond his wil; and once bound, what he can he will do; neither doth he will but what he can do. His care is the Sanctuary of his absent friends name, of his present friends secret; neither of the can mis-carry in his trust. He remembers the wrongs of his youth,

and repayes them with that vltury which he himſelfe would not take. He would rather want than borrow, and begge than not pay : his faire conditions are without diſſembling; and he loues actions about words. Finally he hates falſhood worſe than death: hee is a faithfull client of truth ; no mans enemy; and, it is a queſtion, Whether more another mans friend, or his owne; and if there were no heauen, yet hee would bee vertuous.

THE





THE CHARACTERISM of the *Faithfull man.*

His eyes have no other objects, but absent and invisible; which they see so cleerly as that to them sense is blind: that which is present they see not: if I may not rather say, that what is past or future is present to them. Heerein hee exceeds all others, that to him nothing is impossible, nothing difficult, whether to beare, or vndertake. Hee walkes every day with his Maker, and talkes with him familiarly, and liues ever in heauen, & sees all earthly things beneath him: when he goes in, to conuerse with God, he weares not his owne clothes but takes them still out of the rich Wardrobe of his Redeemer, and then dare boldly prease in and challenge a blessing. The celestiaall spirits do not scorne his company, yea his seruice. He deales in these worldly affaires as a stranger, and hath his heart ever at home: without a written warrant he dare doe nothing, & with it any thing. His war is perpetuall, without truce, without intermission; & his victorie certaine: hee meets with the infernall powers, and tramples them vnder feet. The shield that he euer beares before him, can neither bee missed, nor pierced; if his hand be wounded, yet his heart is safe: he is often tripped, seldome foiled; and if sometimes foiled, neuer vanquished. Hee hath white hands, and a cleane soule, fit to lodge God in, all the roomes whereof are set apart for his Holinesse: Iniquitie hath oft called at the doore, and craued entertainment, but with a repulse: or if sin of force will bee his tenant; his lord hee can not. His faults are few, and those hee hath, God will not see. Hee is allied so high, that hee dare call God Father, his Sauiour Brother, heauen his Patrimonic, and thinks it no presumption to trust to the attendance of Angels. His vnderstanding is inlightned with the beames of diuine truth; God hath acquainted him with his will; and what hee knowes hee dare confesse: there is not more loue in his heart, than libertie in his tongue. If torments stand betwixt him and Christ, if death, hee contemnes them; and if his owne parents lie in his way to God, his holy carelesnesse makes them his footsteps. His experiments haue drawn forth rules of confidence, which he dares op-
pose

pose against all the feares of distrust: wherein hee thinkes it safe to charge God with what hee hath done; with what hee hath promised: Examples are his proofes; and Instances his demonstrations. What hath God giuen which hee can not giue? What haue others suffered which hee may not bee enabled to indure? Is hee threatned banishment? There hee sees the deare Euangelist in Pathmos cutting in pieces: hee sees Esay vnder the saw. Drowning? hee sees Ionas diuing into the liuing gulfe. Burning? hee sees the three children in the hote walke of the furnace. Deuouring? hee sees Daniell in the sealed den amidst his terrible companions. Stoning? hee sees the first Martyr vnder his heape of many graue-stones. Heading? hee sees there the Baptists necke bleeding in Herodias platter. He emulates their paine, their strength, their glorie. Hee wearies not himselfe which cares; for hee knowes he liues not of his owne cost: not idly omitting means, but not vsing them with diffidence. In the midst of ill rumors and amazements his countenance changeth not; for he knowes both whom he hath trusted, and whither death can lead him. Hee is not so sure hee shall die, as that hee shall be restored; and out-faceth his death with his resurrection. Finally, hee is rich in workes, busie in obedience, cheerefull and vnmoued in expectation, better with euils, in common opinion miserable, but in true judgement more than a man.



Of the Humble man.

HE is a friendly enemy to himselfe : for tho hee bee not out of his owne fauor, no man lets so low a value of his worth as himselfe; not out of ignorance, or carelesnes, but of a voluntary and meek deiectionesse. He admires euery thing in another, whiles the same or better in himselfe he thinks not vnworthily contemned: his eies are full of his owne wants, and others perfections. He loues rather to giue, than take honour, not in a fashion of complementall courtesie, but in simplicitie of his iudgement; neither doth hee fret at those, on whom hee forceth precedencie, as one that hoped their modestie would haue refused; but holdes his minde vnfaignedly below his place, and is readie to goe lower (if need bee) without discontentment: When hee hath but his due, hee magnifieth courtesie, and disclaimes his deserts. He can be more ashamed of honor, than grieued with contempt; because hee thinkes that causelesse, this deserued. His face, his carriage, his habit, fauour of lowlinesse without affectation, and yet hee is much vnder that hee seemeth. His words are few and soft, neuer either peremptory or censorious; because he thinks both ech man more wise, and none more faulty than himselfe: and when hee approacheth to the throne of God, hee is foraken vp with the diuine greatnesse, that in his owne eyes hee is either vile or nothing. Places of publique charge are faine to sue to him, and hale him out of his cholen obscuritie; which he holds off, not cunningly to cause importunitie, but sincerely in the conscience of his defects. Hee frequenteth not the stages of common resorts, and then alone thinks himselfe in his naturall element, whē he is throwded within his owne walles. He is euer ieaious ouer himselfe, and still suspecteth that which others applaud. There is no better obiect of beneficence, for what he receiues he ascribes meerly to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodnesse, and that with more desire, than hope to ouertake. No man is so contented with his little, and so patient vnder miseries, because hee

he knowes the greatest evils are below his sins, & the least fauours about
his deseruings. He walks euer in awe, & dare not but subiect euery word
& action to an hie and iust censure. Hee is a lowly valley sweetly planted,
and well watered; the proud mans earth, whereon hee trampleth; but
secretly full of wealthie mines, more worth than hee that
walks ouer them; a rich stone set in lead; and
lastly, a true Temple of God built
with a low rooffe.

THE



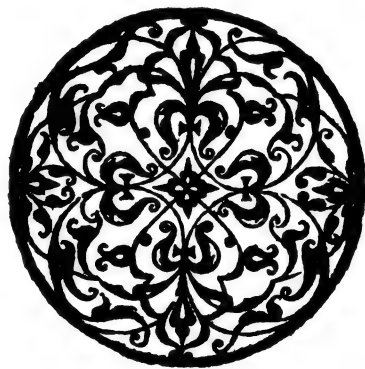


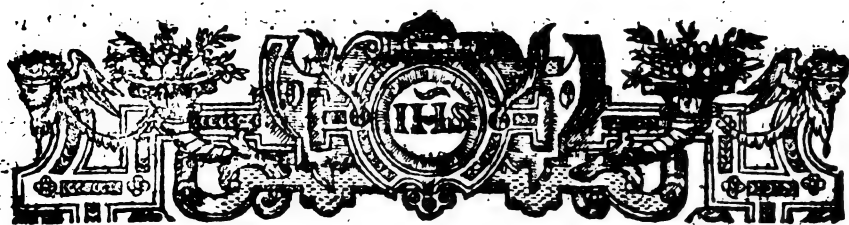
THE CHARACTER OF A *Valiant man.*

Hee vndertakes without rashnesse, and performes without feare: hee seeks not for dangers; but when they find him, hee beares them ouer with courage, with successe. Hee hath oft times lookt death in the face, & passed by it with a smile, and when he sees he must yeeld, doth at once welcome and contemne it. Hee forecasts the worst of all euent, and incounters them before they come in a secret and mentall warre; and if the suddenesse of an unexpected euill haue surprized his thoughts, and infected his cheekes with palenesse; hee hath no sooner digested it in his conceit, than he gathers vp himselfe, and insults ouer mischiefe. He is the maister of himselfe, and subdues his passions to reason; and by this inward victorie workes his owne peace. Hee is afrayd of nothing but the displeasure of the highest, and runnes away from nothing but sinne: hee looks not on his hands, but his cause; not how strong hee is, but how innocent: and where goodnesse is his warrant, hee may bee ouermaistered, hee can not bee foiled. The sword is to him the last of all trials, which hee drawes forth still as Defendant, not as Challenger, with a willing kinde of vnwillingnesse: no man can better manage it, with more safety, with more fauor: he had rather haue his blood seene than his backe; and disdaines life vpon base conditions. No man is more milde to a relenting or vanquisht aduersarie, or more hates to set his foot on a carcase. Hee had rather smother an iniurie, than reuenge himselfe of the impotent: & I know not whether more detests cowardlinesse or crueltie. He talks little, & brags lesse; and loues rather the silent language of the hand; to be seen than heard. Hee lies euer close within himselfe, armed with wise resolution, and will not bee discovered but by death or danger. Hee is neither prodigal of blood to mispend it idly, nor niggardly to grudge it when either God calles for it, or his Countrey; neither is hee more liberall of his owne life, than of others. His power is limited by his will, and hee holds it the noblest reuenge, that hee might hurt and doth not. Hee commands without tyrannie & imperiousnes, obcies without seruilitie, and changes

changes not his minde with his estate. The height of his spirits overlooks all casualties, and his boldnesse proceeds neither from ignorance nor senselesnesse: but first hee values euils, and then despises them: hee is so ballaced with wisdom, that hee floats steddie in the midst of all tempests. Deliberate in his purposes, firme in resolution, bolde in enterprising, vnwearied in archieuing, and how-
soeuer happy in successe: and if
euer hee bee overcome,
his heart yeelds
last.

THE





The Patient man.



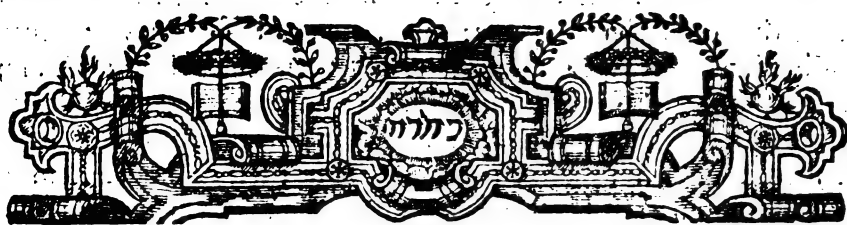
He Patient man is made of a metall, not so hard as flexible: his shoulders are large, fit for a load of injuries; which hee beares not out of basenesse and cowardlinesse, because he dare not reuenge, but out of Christian fortitude, because hee may not: hee hath so conquered himselfe, that wrongs can not conquer him; and heerein alone findes, that victory consists in yeelding. He is aboue nature, while hee seemes below himselfe. The vilest creature knowes how to turne againe; but to command himselfe not to resist being vrged is more then heroicall. His constructions are euer full of charitie and fauour; either this wrong was not done, or not with intent of wrong; or if that, vpon mis-information; or if none of these, rashnesse (tho a fault) shall serue for an excuse. Himselfe craues the offenders pardon, before his confession; and a slight answer contents where the offended desires to forgiue. Hee is Gods best witnesse, and when he stands before the barre for truth, his tongue is calmly free, his forehead firme, and hee with erect and settled countenance heares his vniust sentence, and reioyces in it. The Iayers that attend him are to him his pages of honour; his dungeon the lower part of the vault of heaven; his racke or wheele the staires of his ascent to glory: he challengeth his executioners, & incounters the fiercest paines with strength of resolution; and while he suffers, the beholders pitie him, the tormentours complaine of wearinesse, and both of them wonder. No anguish can master him, whether by violence or by lingring. Hee accountes expectation no punishment, and can abide to haue his hopes adiourned till a new day. Good lawes serue for his protection, not for his reuenge; & his owne power, to auoid indignities, not to return them. His hopes are so strong, that they can insult ouer the greatest discouragements; and his apprehensions so deepe, that when hee hath once fastened, hee sooner leaueth his life then his hould. Neither time nor peruersnesse can make him cast off his charitable endeauors, and despair of preuailing; but in spite of all crosses, and all denials, hee redoubleth his beneficiall offers of loue. Hee trieth the sea after many ship-wracks, and bears

Y

Still

still at that doore which hee neuer saw opened. Contrariety of euent
doth but exercise, not dismay him; and when crosses afflict him, hee
sees a diuine hand inuisibly striking with these sensible scourges: against
which hee dares not rebell, nor murmure. Hence all things befall him
alike; and hee goes with the same minde to the shambles and to the
solde. His recreations are calme and gentle; and not more full of re-
laxation than voide of fury. This man onely can turne necessitie into
vertue, and put euill to good vse. Hee is the surest friend,
the latest and easiest enemy, the greatest conqueror,
and so much more happy then others, by
how much hee could abide to be
more miserable.

The



The True Friend.



Is affections are both vnited and diuided; vnited to him hee loueth; diuided betwixt another and himselfe; and his one heart is so parted, that whiles he hath some, his friend hath all. His choice is led by vertue, or by the best of vertues, religion; not by gaine, nor by pleasure; yet not without respect of equall condition, of disposition not vnlike; which once made admits of no change, except hee whome he loueth be changed quite from himselfe; nor that suddenly, but after long expectation. Extremities dorth but fasten him, whiles hee like a well wrought vault, lies the stronger by how much more weight he beares. When necessity calls him to it, he can be a seruant to his equall, with the same will wherewith he can command his inferiour; and tho hee rise to honour, forgets not his familiaritie, nor suffers inequality of estate to work strangeness of countenance; on the other side, hee lifts vp his friend to advancement, with a willing hand, without enuy, without dissimulation. When his mate is deade, he accounts himselfe but halfe aliue; then his loue not dissolved by death deriues it selfe to those orphans which neuer knew the price of their father; they become the heires of his affection, and the burden of his cares. He embraces a free communitie of all things, saue those which either honestie reserves proper, or nature; and hates to enioy that which would doe his friend more good: his charitie serues to cloake noted infirmities, not by vntruth, nor by flattery, but by discreet secrecy; neither is hee more fauourable in concealment, then round in his private reprehensions; and when anothers simple fidelitie shewes it selfe in his reproofe, he loues his monitour so much the more by how much more he smarteith. His bosome is his friends closet, where hee may safely lay vp his complaints, his doubts, his cares; and looke how he leaues, so he finds them; saue for some addition of seasonable counsell for redress. If some vnhappy suggestion shal either disioint his affection, or break it, it soone knits againe, and growes the stronger by that stresse. Hee is so sensible of anothers iniuries, that when his friend is stricken hee cries out,

out, & equally smarteth vntouched, as one affected not with sympathy, but with a reall feeling of paine: and in what mischief may be preuented hee interposeth his aid, and offers to redeeme his friend with himselfe; no houre can be vnseasonable, no businesse difficult, nor paine grieuous in condition of his case: and what either he doth or suffereth, he neither cares nor desires to haue knowne; lest he should seeme to looke for thanks. If hee can therefore steale the performance of a good office vncene, the conscience of his faithfulness herein is so much sweeter as it is more secret. In fauours done his memory is fraile, in benefits receiued eternall: he scorneth either to regard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the ioy of life, the treasure of earth; and no other then a good Angell clothed in flesh.

of





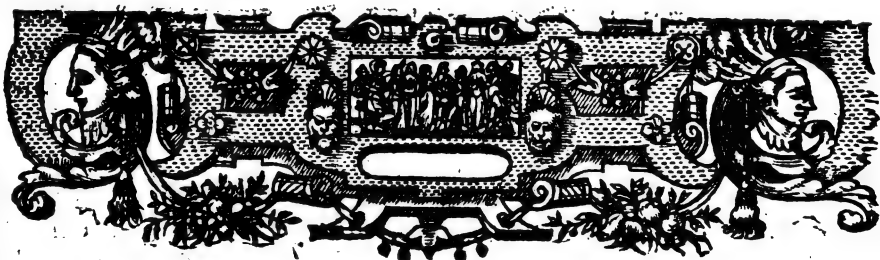
Of the Truly-Noble.

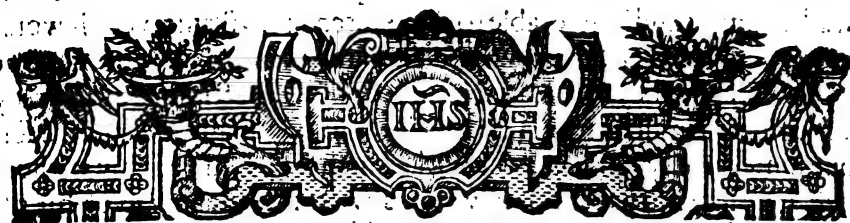


HE stands not vpon what hee borrowed of his Ancestours, but thinks hee must worke out his owne honour; and if hee can not reach the vertue of them that gaue him outward glory by inheritance, hee is more abashed of his impotencie, then transported with a great name. Greatnesse doth not make him scornfull and imperious, but rather like the fixed starres; the higher he is, the lesse hee desires to seeme. Neither cares he so much for pompe and frothie ostentation, as for the solid truth of Nobelenesse. Curtisie and sweete affabilitie can bee no more seuered from him, then life from his soule; not out of a base and seruile popularitie, and desire of ambitious insinuation; but of a natie gentlenesse of disposition, and true value of himselfe. His hand is open and bountious, yet nor so, as that he should rather respect his glory, then his estate; wherein his wisdom can distinguish betwixt parasites & friends, betwixt changing of fauours and expending them. He scorneth to make his height a priuiledge of loosenesse, but accounts his titles vaine, if hee be inferiour to others in goodnesse: and thinks he should be more strict, the more eminent he is; because hee is more obserued, and now his offences are become exemplar. There is no vertue that he holds vnfit for ornament, for vse; nor any vice which hee condemnes not as sordid, and a fit companion of basenesse; and whereof hee doth not more hate the blemish, then affect the pleasure. Hee so studies, as one that knowes ignorance can neither purchase honour, nor wield it; and that knowledge must both guide and grace him. His exercises are from his childhood ingenuious, manly, decent, and such as tend still to wit, valour, actiuitie: and if (as seldome) hee descend to disports of chance, his games shall neuer make him either pale with fear, or hote with desire of gain. He doth not so vse his followers, as if he thought they were made for nothing but his seruitude; whose felicitie were only to be commanded and please: wearing them to the backe, and then either finding or framing excuses to discard them emptie; but vpon all opportunities lets them feeble the sweetenesse of their owne seruiceablenesse and his bountie.

bountie. Silence in officious seruice is the best Oratory to plead for his respect: all diligence is but lent to him; none lost. His wealth standes in receiuing, his honour in giuing: hee cares not either how many hold of his goodnesse, or to how few he is beholden: and if he haue cast away fauours, he hates either to vpbraide them to his enemy, or to challenge restitution. None can be more pitifull to the distressed, or more prone to succour; and then most, where is least meanes to solicit, least possibilitie of requitall. He is equally addrest to warre and peace; and knows not more how to command others, then how to be his countries seruant in both. He is more careful to giue true honor to his Maker, then to receiue ciuill honor from men. He knows that this seruice is free and noble, and euer loaded with sincere glory; & how vain it is to himre after applause from the worlde, till he be sure of him that moldeth all hearts, and powreth contempt on Princes; and shortly, so demeans himselfe, as one that accounts the body of Nobility to consist in Blood, the soule in the eminence of Vertue.

of





Of the good Magistrate.

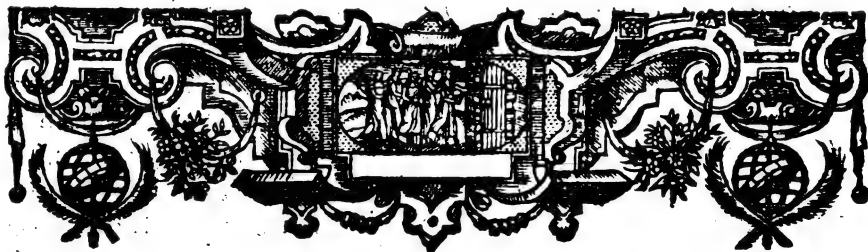


He is the faithfull Deputie of his Maker, whose obedience is the rule whereby he ruleth: his brest is the Ocean wherein all the cares of private men empty themselves; which as he receiues without complaint and overflowing, so he sends them forth againe by a wise conueiance in the streams of iustice: his doors, his eares are euer open to sufferers; & not who comes first speeds wel, but whose cause is best. His nights, his meales are short and interrupted; all which hee beares well, because he knowes himselfe made for a publique seruanto of peace and iustice. He sits quietly at the sterne, and commands one to the top-saile, another to the maine, a third to the plummer, a fourth to the anchor, as he sees the neede of their course and weather requires; and doth no lesse by his tongue, then all the Mariners with their handes. On the bench hee is another from himselfe at home; now all private respects of blood, alliance, amitie are forgotten; and if his owne sonne come vnder triall, hee knowes him not: Pitie, which in all others is wont to be the best praise of humanitie, and the fruit of Christian loue, is by him throwne ouer the barre for corruption: as for Fauour the false Aduocate of the gracious, he allows him not to appeare in the Court; there onely causes are heard speak, not persons: Eloquence is then onely not discouraged, when shee serues for a client of truth: meere narrations are allowed in this Oratorie, not Proemes, not excursions, not Glosses: Truth must strip herselfe, and come in naked to his barre, without false bodies, or colours, without disguises: A bribe in his closet, or a letter on the bench, or the whispering and winks of a great neighbour are answered with an angry and courageous repulse. Displeasure, Reuenge, Recompense stand on both sides the bench, but hee scornes to turne his eye towardes them; looking onely right forward at Equitie, which stands full before him. His sentence is euer deliberate and guided with ripe wisdom, yet his hand is slower then his tongue; but when he is vrged by occasion either to doome or execution, hee shoves how much he hateth mercifull iniustice: neither

can

can his resolution or act be reuerſed with partiall importunity. His forehead is rugged and ſeuere, able to diſcountenance villanie; yet his words are more awfull then his brow, and his hand then his wordes. ~~Flaw~~ We knowe not whether hee be more feared or loued, both affections are ſo ſweetly contempered in all hearts. The good fear him louingly, the middle ſort loue him fearfully, and only the wicked man fears him ſlauiſhly without loue. Hee hates to pay priuate wrongs with the aduantage of his office, and if euer hee bee partiall it is to his enemy. Hee is not more ſage in his gowne, then valorous in armes, and increaſeth in the rigor of his diſcipline as the times in danger. His ſword hath neither ruſted for want of uſe, nor ſurſeteth of blood, but after many threates is vnſheathed, as the dreadfull inſtrument of diuine reuenge. Hee is the guard of good lawes, the refuge of innocencie, the Comet of the guilty, the pay-maſter of good deſerts, the champion of iuſtice, the patron of peace, the tutor of the Church, the father of his Countrey, and as is were another God vpon earth.

THE





THE CHARACTER OF *The Penitent.*



He hath a wounded heart and a sad face; yet not so much for fear, as for unkindness: The wrong of his sin troubles him more than the danger: None but hee is the better for his sorrow; neither is any passion more hurtfull to others, then this is gainfull to him; The more he seekes to hide his griefe, the less it will be hid; Every man may reade it not onely in his eyes, but in his bones. While hee is in charity with all others, hee is so fallen out with himselfe, that none but God can reconcile him: Hee hath sued himselfe in all Courts, accuseth, arraigneth, sentenceth, punisheth himselfe vnpartially, and sooner may finde mercy at any hand, then at his owne: He onely hath pulled off the faire visor of sinne; so as that which appears not but masked, vnto others, is seene of him barefaced; and bewraies that fearefull ugliness, which none can conceiue but hee that hath viewed it. He hath lookt into the depth of the bottomlesse pit, and hath seene his owne offence tormented in others, and the same brands shaken at him: Hee hath seene the change of faces in that euill one, as a tempter, as a tormenter; and hath heard the noise of a conscience, and is so frighted with all these, that hee can neuer haue rest, till he haue runne out of himselfe, to God; in whose face at first, he findes rigour, but afterwarde, sweetness in his bosome: He bleeds first from the hand that heales him; The law of God hath made work for mercy; which he hath no sooner apprehended, then he forgets his wounds, and lookes carelesly vpon all these terrours of guiltinesse. When hee casts his eye backe vpon himselfe, hee wonders where hee was, and how hee came there; and grants, that if there were not some witch-craft in sinne he could not haue been so fortithly gracelesse; And now, in the issue, Satan findes (not without indignation and repentance) that hee hath done him a good turne in tempting him: For hee had neuer beene so good, if he had not sinned; he had neuer fought with such courage, if he

hee had not seene his blood, and bene ashamed of his soile; Now, he is seene, and felt in the front of the spirituall battell; and can teach others how to fight, and encourage them in fighting: His heart was neuer more taken vp with the pleasure of sinne, then now with care of auoiding it: The very sight of that cup, wherein such a fullsome potion was brought him, turnes his stomacke: the first offers of sinne make him tremble more now, then hee did before at the iudgements of his sinne; neither dares he so much as looke towards *Sodom*; All the powers and craft of hell cannot fetch him in for a customer to euill; His infirmitie may yeeld once, his resolution neuer; There is none of his senses or parts, which hee hath not within covenants for their good behauiour; which they cannot euer breake with impunitie: The wrongs of his sinne hee repaies to men with recompence, as hating it should be said, hee owes any thing to his offence; to God (what in him lies) with sighes, tears, vows and indeauours of amendement; No heart is more waxen to the impressions of forgienes; neither are his hands more open to receiue, then to giue pardon: Al the iniuries which are offered to him are swallowed vp in his wrongs to his maker, and redeemer; neither can he call for the arerages of his farthings, when hee lookes vpon the millions forgiven him; he feesles not what he suffers from men, when hee thinks of what hee hath done, and should haue suffered. He is a thankfull herald of the mercies of his God; which if all the world heare not from his mouth, it is no fault of his: Neuer did he so burne with the euill fires of concupiscence, as now with the holy flames of zeale to that glory which hee hath blemished: and his eyes are as full of moisture, as his heart of heat; The gates of heauen are not so knockt at by any suter, whether for frequence, or importunity; You shall finde his cheekes furrowed, his knees hard, his lips sealed vppe, saue when hee must accuse himselfe, or glorifie God, his eyes humbly deiccted, and sometimes you shall take him breaking off a sigh in the midst; as one that would steale an humiliation vnkowne, and would bee offended with any part that should not keepe his counsell: When hee findes his soule oppressed with the heauie guilt of a sinne, he giues it vent through his mouth; into the eare of his spirituall Physitian, from whom he receiues eordials answerable to his complaint: Hee is a seuerer exactor of discipline first vpon himselfe, on whome he imposes more then one Lent; then, vpon others: as one that vowed to be reuenged on sinne wheresoeuer hee findes it; and though but one hath offended him, yet his detestation is vniuersall. He is his owne taske-master for deuotion; and if Christianitie haue any work more difficult, or perillous then other, that he enioynes himselfe, and resolues contentment euen in miscarriage. It is no maruell if the acquaintance of his wilder times knowe him not; For he is quite another from him selfe, and if his mind could haue had any intermission of dwelling within his brest, it could not haue known

knowne this was the lodging; Nothing but an outside is the same it was;
 and that altered more with regeneration then with age: None but hee
 can relish the promises of the Gospell; which he findes so sweet, that
 he complaines not his thirst after them is insatiable; and now that he
 hath found his Saviour, he hugges him so fast, and holds him so deare,
 that he feesles not when his life is fetcht away from him, for his mar-
 tyrdome. The latter part of his life is so led, as if he desired to vntue
 his youth; and his last Testament is full of restitutions, and
 legacies of pietie; In Sum, he hath so lived and dy-
 ed, as that Satan hath no such match, sin
 hath no such enemy, God hath
 no such seruant as he.

 HE





Hee is an Happy man,

THat hath lea^rn'd to reade himse^lfe more then all books; and hath hath so taken out this les^son, that hee can neuer forget it; That knowes the world, and cares not for it; That after many trauerses of thoughts, is growne to knowe what hee may trust to; and stands now equally armed for all euent^s; That hath got the maisterie at home; so as hee can crosse his will without a mutiny, and so please it, that he makes it not a wanton: That in earthly things wishes no more then nature; In spirituall. is eter graciously ambitious; That for his condition, stands on his owne feet, not needing to leane vpon the great; and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluitie. That hath seasonably broken the head-strong restinesse of prosperitie; and can now menage it at pleasure; Vpon whom, all smaller crosses light as hail-stones vppon a rooffe; and for the greater calamities, he can take them as tributes of life, and tokens of loue; And if his ship bee tossed, yet hee is sure, his anchor is fast. If all the world were his, he could be noother then hee, it is no whit gladder of himse^lfe, no whit higher in his carriage, because hee knowes, contentment lies not in the things he hath, but in the minde that values them: The powers of his resolution can either muki^ply, or subtract at pleasure: Hee can make his cottage a mannour, or a palace when hee lists; and his home-close a large dominion; his staid-cloth, Arras; his earth, plate; and can see state in the attendance of one seruant; as one that hath learned a mans greatnesse or balenesse is in himse^lfe; and in this, hee may euen contest with the proud, that hee thinks his owne, the best: Or, if he must be outwardly great, hee can bur turne the other end of the glasse, and make his stately mannor a lowe and strait Cottage; and in all his costly furniture hee can see not richnesse, but vse; he can see drosse in the best metall, and earth through the best clothes; and in all his troupe, hee can see himse^lfe his owne seruant. Hee liues quietly at home, out of the noise of the world, and loues to enioy himse^lfe alwaies, and some-

Sometimes his friend, and hath as full scope to his thoughts, as to his eyes. He walks euer euen, in the mid-way betwixt hopes & feares, resolved to feare nothing but God, to hope for nothing but that which he must haue. He hath a wife and vertuous minde in a seruicable body; which that better part affects as a present seruant, and a future companion; so cherishing his flesh, as one that would scorne to be all flesh. He hath no enemyes, not for that al loue him, but because he knowes to make a gaine of malice. He is not so ingaged to any earthly thing, that they two cannot part on euen termes; there is neither laughter in their meeting, nor in their shaking of hands, teares. He keeps euer the best company, the God of spirits, and the spirits of that God; whom he intertaynes continually in an awfull familiarity, not being hindred, either with too much light, or with none at all. His conscience & his hand are friends, & (what Diuel soeuer tempt him) will not fall out; That diuine part goes euer vprightly and freely, not stooping vnder the burden of a willing sin, nor fettered with the gieues of vniust scruples: He would not, if he could, run away frō himself, or frō God; not caring from whom he lyes hid, so hee may look these two in the face. Censures and applauses are passengers to him, not guests; his eare is their thorough-fare, not their harbour; he hath learned to fetch both his counsell, & his sentence from his owne brest. He doth not lay weight vpon his owne shoulders, as one that loues to torment himself with the honor of much imployment; but as hee makes work his game, so doth he not list to make himself work: His strife is euer to redeeme, & not to spend tyme; It is his trade to do good; and to think of it, his recreation. Hee hath hands enow for himself & others, which are euer stretched forth for beneficence, not for need: He walks cheerfully in the way that God hath chalked, & neuer wishes it more wide, or more smooth. Those very tentations wherby he is foyled, strengthen him; he comes forth crowned, and triumphing out of the spirituall battels, and those scarres that hee hath, make him beautyfull. His soule is euery day dilated to receiue that God, in whome he is; & hath attayned to loue himselfe for God, and God for his owne sake. His eyes stick so fast in heauen, that no earthly object can remoue them; Yea his whole selfe is there before his tyme, and sees with Steuen, and heares with Paul, and inioyes with Lazarus, the glory that he shal haue; and takes possession before-hand of his room amongst the saints: & these heauely contentments haue so taken him vp, that now he lookes downe displeasedly vpon the earth, as the region of his sorrow and banishment; Yet ioying more in hope, then troubled with the sense of euills, hee holds it no great matter to liue, and his greatest busines to dy; and is so well acquainted with his last guest, that he feares no vnkindnes from him; neither makes he any other of dying, then of walking home when hee is abroad, or of going to bed, when he is weary of the day. He is well provided for both worlds, and is sure of peace here, of glory hereafter; & therefore hath a light hart & a cheerful face. Al his fellow-creatures reioyce to serue him; his betters the Angels loue to obserue him; God himself takes pleasure to cōuerse with him, & hath sainted him afore his death, & in his death crowned him.



THE
SECOND
BOOKE.
CHARACTERISMES
OF
VICES.

By Ios. HALL.



AT LONDON,
Printed by *Humphrey Lownes*, for *Samuel*
Macham. 1614.

U. S. DEPARTMENT OF COMMERCE

OFFICE OF THE SECRETARY

WASHINGTON, D. C.

1917

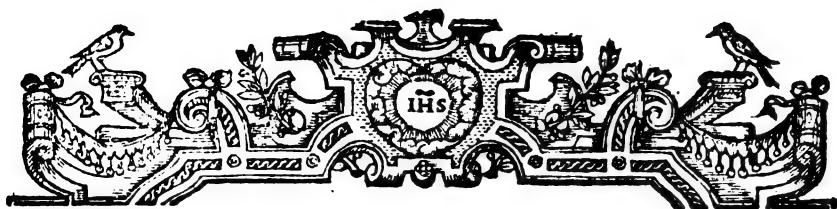
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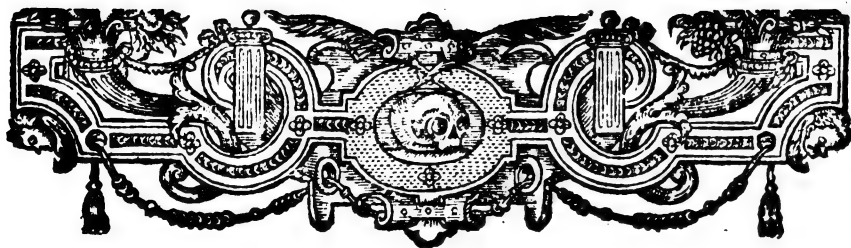


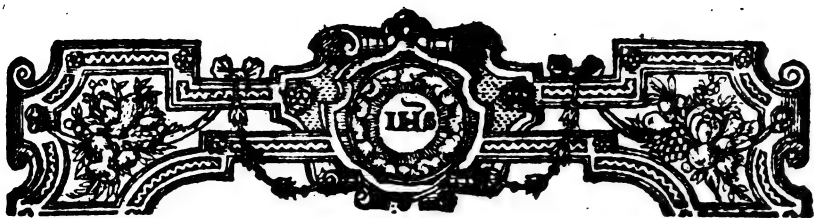
The Proæme.

Hauc shewed you many faire Vertues : I speak not for them ; if their sight can not command affection, let them lose it. They shall please yet better , after you haue troubled your eyes a little with the view of deformities ; and by how much more they please, so much more odious , and like themselves , shall these deformities appeare. This light contraries giue to ech other, in the midst of their enmitie, that one makes the other seeme more good , or ill. Perdaps in some of these (which thing I do at once feare, and hate) my stile shall seeme to some lesse graue, more Satyricall ; if you finde me not without cause iealous, let it please you to impute it to the nature of those vices , which will not bee otherwise handled. The fashions of some euils are besides the odiousnesse, ridiculous ; which to repeat, is to seeme bitterlie merrie. I abhorre to make sport with wickednesse, and forbid any laughter heere, but of disdain. Hypocrisie shall lead this ring ; woorthily, I thinke, because both she cometh neere to Vertue, and is the worst of Vices.

Z 3

THE





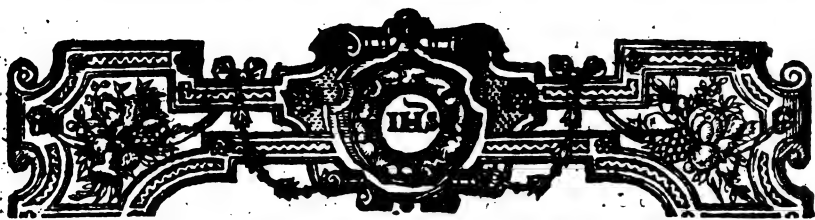
The Hypocrite.



AN Hypocrite is the worst kinde of plaier, by so much as he acts the better part; which hath alwayes two faces, oft times two hearts: That can compose his forehead to sadnesse and gravitie, while hee bids his heart bee wanton and carelesse within, and (in the meane time) laughs within himselfe, to think how (smoothly hee hath couzened the beholder. In whose silent face are written the characters of Religion, which his tongue and gestures pronounce, but his hands recant. That hath a cleane face and garment, with a foule soule; whose mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Citie, hee turnes into the great Church, and salutes one of the pillars on one knee, worshipping that God which at home hee cares not for; while his eye is fixed on some window, on some passenger, and his heart knowes not whither his lips go. Hee rises, and looking about with admiration, complaines of our frozen charitie, commends the ancient. At Church hee will euer sit where he may be seene best, and in the midst of the Sermon pulles out his Tables in haste, as if he feared to leese that note; when hee writes either his forgotten errand, or nothing: then hee turnes his bible with a noise, to seeke an omitted quotation; and folds the leafe, as if hee had found it; and askes aloud the name of the Preacher, and repeates it, whom hee publikelie salutes, thanks, praises, invites, entertaines with tedious good counsell, with good discourse, if it had come from an honest mouth. Hee can commaund teares, when hee speaks of his youth; indeed because it is past, not because it was sinfull: himselfe is now better, but the times are worse. All other sinnes hee reckons vp with derestation, while hee loues and hides his darling in his bosome. All his speech returns to himselfe, and every occurrent drawes in a storie to his owne praise. When hee should giue, hee looks about him, and sayes **W H O S E E S M E?** No almes, no prayers fall from him without a witness; be-like lest God should denie, that hee hath receiued them: and when hee hath done (lest the world should not know it) his owne mouth is his trumpet to proclame it. With the superfluitie of his vsurie, hee builds an Hospitall, and harbors them whom his extortion hath spoiled; so while

while hee makes many beggers, he keeps some. He turneth all Gnats into Camels, and cares not to vndoe the world for a circumstance. Flesh on a Friday is more abomination to him than his neighbours bed : Hee abhors more not to vncouer at the name of Iesus, thā to sweare by the name of God. When a Rimer reads his Poem to him, he begges a Copie, and perswades the Presse; there is nothing that hee dislikes in presence, that in absence hee censures not. Hee comes to the sicke bed of his stepmother, and weeps, when hee secretly feares her recouerie. Hee greets his friend in the street with so cleere a countenance, so fast a closure, that the other thinks hee reades his heart in his face; and shakes hands with an indefinite inuitation of *When will you come?* and when his backe is turned, ioyes that he is so well rid of a guest: yet if that guest visit him vnfeared, he counterfeits a smiling welcome, and excuses his cheere, when closely hee frownes on his wife for too much. He shewes well, and layes well; and himselfe is the worst thing hee hath. In briebe, hee is the strangers saint, the neighbors disease, the blotte of goodnesse; a rotten sticke in a darke night, a poppie in a corne field, an ill tempered candle with a great snuffe, that in going out smelles ill; an Angell abroad, a Diuell at home; and worse when
an Angell, than when a
Diuell.

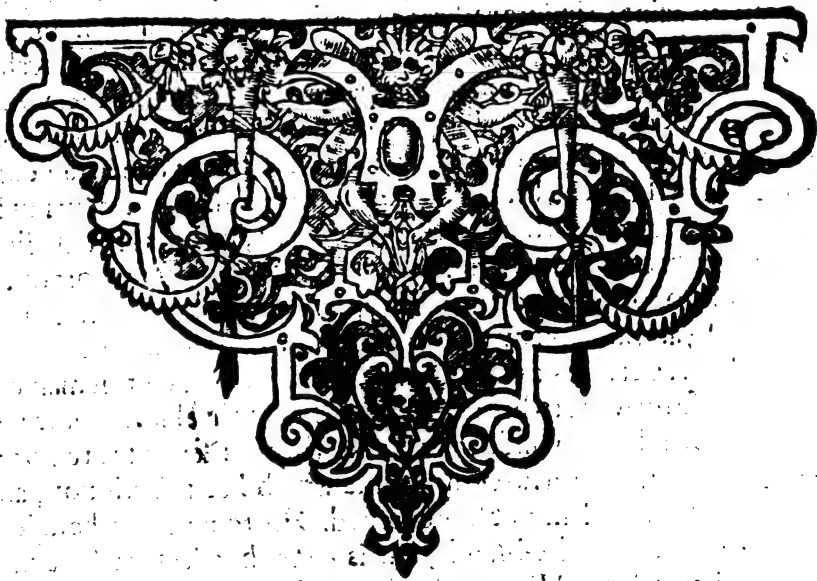
THE



THE CHARACTERISM OF the *Busie-Bodie*.

His estate is too narrow for his minde, and therefore he is faine to make himself roome in others affaires, yet euer in pretence of loue. No newes can stir but by his doore; neither can hee know that, which he must not tell: What euery man ventures in *Guiana* voyage, and what they gained he knowes to a haire. Whether *Holland* will haue peace hee knowes, and on what conditions; and with what successe is familiar to him ere it bee concluded. No Post can passe him without a question, and rather than hee will leese the newes, hee rides backe with him to appoie him of tidings; and then to the next man hee meets, hee supplies the wants of his hasty intelligence, and makes vp a perfect tale; wherewith he so haunteth the patient auditor, that after many excuses, hee is faine to indure rather the censure of his manners in running away, than the tediousnesse of an impertinent discourse. His speech is oft broken off with a succession of long parentheses, which he euer vowes to fill vp ere the conclusion, and perhaps would effect it, if the others care were as vnweariable as his tongue. If hee see but two men talke and reade a letter in the street, hee runnes to them, and asks if hee may not be partner of that secret relation; and if they denie it, hee offers to tell, since hee may not heare, woonders: and then fallies vpon the report of the Scottish Mine, or of the great fish taken vp at Linne, or of the freezing of the Thames; and after many thanks and dismissions is hardly intreated silence. Hee vndertakes as much as hee performes little; this man will thrust himselfe forward to bee the guide of the way hee knowes not; and calles at his neighbors window, and asks why his seruants are not at worke. The Market hath no commodity which hee prizeth not, and which the next table shall not heare rected. His tongue like the taile of Sampsons foxes carries fire-brands, and is enough to set the whole field of the world on a flame. Himselfe beginnes table-talk of his neighbour at anothers boord; to whom hee beares the first newes, and adiures him to conceale the reporter: whose cholericke answer hee returnes to his first

first host, enlarged with a second edition: so, as it vles to bee done in the sight of vnwilling mastiues, hee claps each on the side apart, and prouokes them to an eager conflict. There can no Act passe without his Comment, which is euer far-fetcht, rash, suspicious, delatoric. His eares are long, and his eyes quicke, but most of all to imperfections: which as he easily sees, so he increaseth with intermeddling. Hee harbours another mans seruant, and amidst his entertainment asks what fare is vsuall at home, what houres are kept, what talke passeth their meales, what his masters disposition is, what his gouernment, what his guests? and when hee hath by curious inquiries extracted all the iuice and spirit of hoped intelligence, turnes him off whence hee came, and works on a new. Hee hates constancie as an earthen dulnesse, vnfit for men of spirit: and loues to change his worke and his place; neither yet can hee be so soone wearie of any place, as euerie place is wearie of him; for as hee sets himselfe on worke, so others pay him with hatred, and look how manie maisters hee hath, so manie enemies: neither is it possible that any should not hate him, but who know him not. So then hee labours without thanks, talks without credit, liues without loue, dies without teares, without pitie; saue that some say it was pitie he died no sooner.



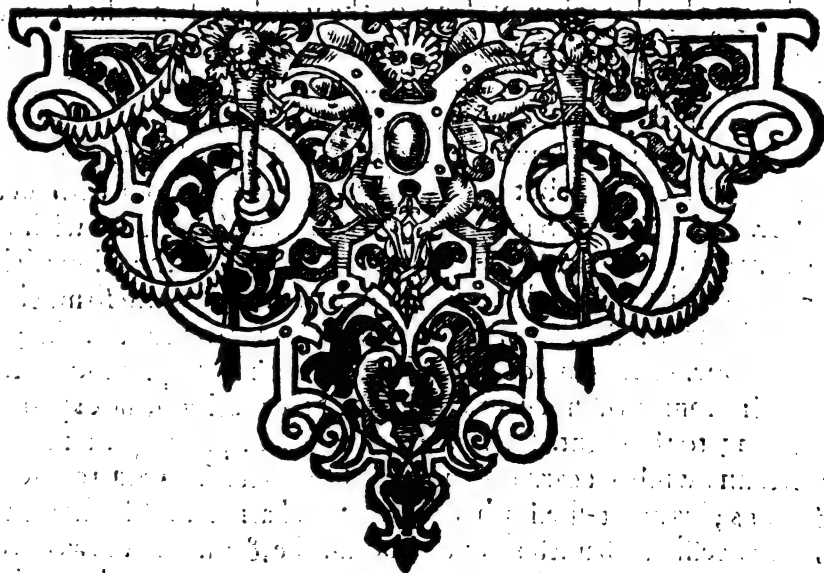


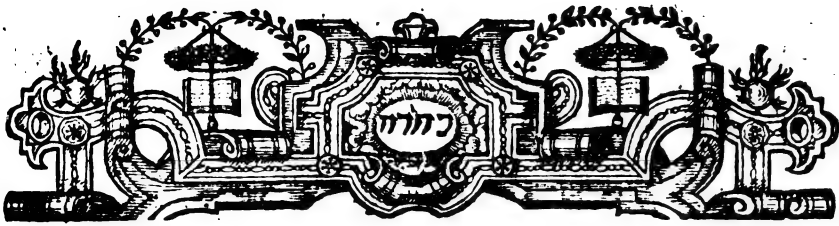
The Superstitious.

Superstition is Godlesse religion, deuout impietie. The superstitious is fond in obseruation, seruile in feare, he worships God but as he lists: he giues God what he asks not, more than hee asks; and all but what he should giue; and makes more sinnes than the Ten Commandements. This man dares not stirre foorth till his brest be crossed, and his face sprinkled: if but an hare crosse him the way, hee returnes; or if his iourney began vnawares on the dismal day; or if he stumbled at the threshold. If he see a snake vnkilled, hee feares a mischief; if the salt fall towards him, he lookes pale & red, and is not quiet till one of the waiters haue powred wine on his lappe; and when he needeth, thinks them not his friends that vncouer not. In the morning hee listens whether the Crow crieth euen or odde, and by that token presages of the weather. If hee heare but a Rauens croke from the next rooffe, hee makes his will, or if a Bittour flie ouer his head by night: but if his troubled fancie shall second his thoughts with the dreame of a faire Garden, or greene rushes, or the salutation of a dead friend, hee takes leaue of the world, and sayes hee can not liue. Hee will neuer set to Sea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint Pauls day and Saint Swithunes with the Twelue are his Oracles; which he dares beleue against the Almanacke. When hee lies sicke on his death-bed, no sinne troubles him so much as that he did once eat flesh on a Friday, no repentance can expiate that; the rest need none. There is no dream of his without an interpretation, without a prediction; and if the euent answer not his exposition, he expounds it according to the euent. Every darke grove and pictured wall strikes him with an awfull but carnall deuotion. Olde wiues and Starres are his counsellors; his night-spell is his guard, and charmes his Physicians. He wears Paracelsian Characters for the tooth-ache, & a little hallowed wax is his Antidote for all euils. This man is strangely credulous, and calles impossible things, miraculous: If hee heare that some sacred blocke speakes, moues, weepes, smiles, his bare feet carrie him thither with an offering: and if a danger misse him in the way, his saint hath the thanks. Som wayes he will not go, and some he dares not; either there are bugs, or he fainteth them;

them; euery lanterne is a ghost, and euery noise is of chaynes. He knowes not why, but his custome is to goe a little about, and to leaue the cross stil on the right hand. One euent is enough to make a rule; out of these he concludes fashions proper to himselfe; and nothing can turne him out of his owne course. If he haue done his taske hee is safe, it matters not with what affection. Finally, if God would let him bee the carter of his owne obedience, hee could not haue a better subiect, as he is he can not haue a worse.

CHARACTE.





THE CHARACTERISM OF *The Profane.*



He Superstitious hath too many Gods, the Profane man hath none at all, vnlesse perhaps himselfe be his owne deitie, and the world his heauen. To matter of religion his heart is a peece of dead flesh, without feeling of loue, of feare, of care, or of paine from the deafe stroakes of a reuenging conscience. Custom

or sinne hath wrought this senselesse, which now hath been so long entertained that it pleades prescription, and knowes not to be altered. This is no sudden euill: wee are borne sinfull, but haue made our selues profane; through many degrees we climb to this height of impietie. At first he sinned, & cared not; now he sinneth & knoweth not. Appetite is his Lord, and reason his seruant, and religion his drudge. Sense is the rule of his beleefe; and if pietie may be an aduantage, hee can at once counterfeit and deride it. When ought succeedeth to him, he sacrifices to his nets, and thanks either his fortune or his wit; and will rather make a false God, than acknowledge the true: if contrary, he cries out of destinie, & blames him to whom he wil not be beholden. His conscience would faine speake with him, but he will not heare it; sets the day, but he disappoints it; and when it cries loud for audience, he drownes the noise with good fellowship. He neuer names God but in his oathes; neuer thinks of him but in extremitie; & then he knowes not how to thinke of him, because he beginnes but then. He quarrels for the hard conditions of his pleasure, for his future damnation; and from himselfe layes all the fault vpon his maker; and from his decree fetcheth excuses of his wickednesse. The ineuitable necessity of Gods counsell makes him desperately carelesse: so with godd foote hee poisons himselfe. Goodnesse is his Minstrell; neither is any mirth so cordiall to him as his sport with Gods fooles. Euery vertue hath his slander, and his iest to laugh it out of fashion: euery vice his colour. His vsuallest theam is the boast of his young sinnes, which he can still ioy in, tho hee cannot commit; & (if it may be) his spech makes him worse than he is. He cannot think

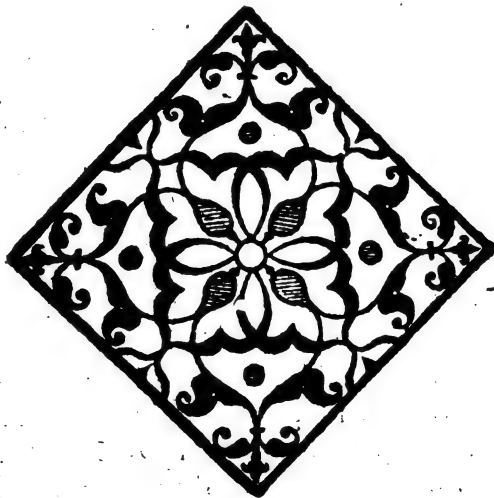
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of death with patience, without terrour, which hee therefore feares worse than hell, because this hee is sure of, the other hee but doubts of. He comes to Church as to the Theater, sauing that not so willingly, for cōpany, for custome, for recreation, perhaps for sleep; or to feed his cies or his ears: as for his soule he cares no more than if he had none. He loues none but himself, & that not enough to seek his true good; neither cares he on whom he treads, that he may rise.

His life is full of licence, and his practise of outrage. Hee is hated of God as much as he hateth goodnesse, and differs little from a diuell, but that hee hath a body.

THE





THE CHARACTERISM OF *The Male-content.*

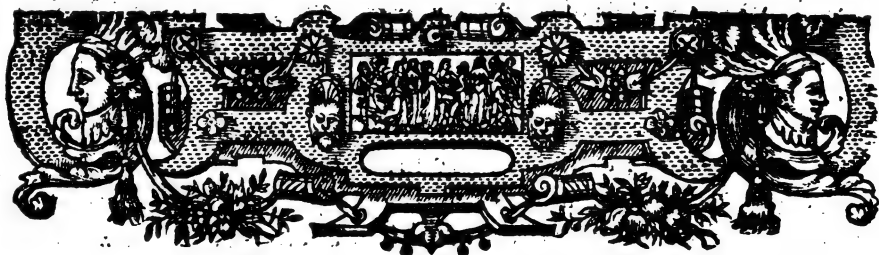


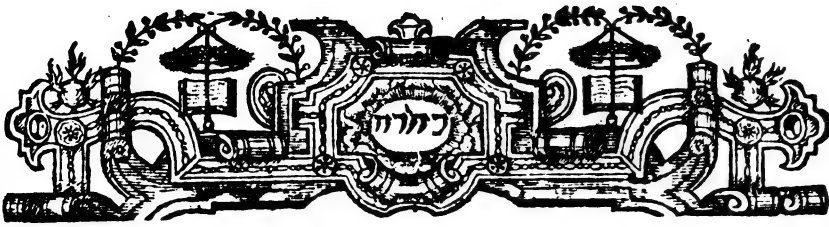
He is neither well full nor fasting; and tho hee abound with complaints, yet nothing dislikes him but the present: for what hee condemned while it was, once past hee magnifies, and strives to recall it out of the iawes of Time. What hee hath hee seeth not, his eyes are so taken vp with what he wants; and what hee sees he cares not for, because hee cares so much for that which is not.

When his friend carues him the best morcell, he murmures that it is an happy feast wherein each one may cut for himselfe. When a present is lent him, he asks *Is this all?* and *What no better?* and so accepts it as if hee would haue his friend know how much hee is bound to him for vouchsafing to receiue it. It is hard to entertaine him with a proportionable gift. If nothing, hee cries out of vnthankfulnesse; if little, that he is basely regarded; if much, he exclaimes of flatterie, and expectation of a large requitall. Every blessing hath somewhat to disparage and distaste it: Children bring cares, single life is wilde and solitarie; Eminency is enuious, retirednesse obscure; Fasting painfull, fatierie vnwioldie; Religion nicely seuer, liberty is lawlesse; Wealth burdensome, mediocritie contemptible: Every thing faulteth either in too much or too little. This man is euer head-strong, and selfe-willed, neither is hee alwaies tied to esteeme or pronounce according to reason; some things hee must dislike hee knowes not wherefore, but hee likes them not: and other where rather than not censure, hee will accuse a man of vertue. Every thing he meddleth with, he either findeth impetfect, or maketh so: neither is there any thing that foundeth so harth in his care as the commendation of another; whereso yet perhaps he fashionably & coldly assenteth, but with such an after-clause of exception, as doth more than marre his former allowance: and if he list not to giue a verball disgrace, yet hee shakes his head and smiles, as if his silence should say, *I could and will not.* And when himselfe is praised with-

without excelle, he complains that such imperfect kindenesse hath not done him right. If but an vnseasonable shower crosse his recreation, he is ready to fall out with heauen, and thinke he is wronged if God will not take his times when to raine, when to shine. Hee is a slaue to enuy, and loseth flesh with fretting, not so much at his owne infelicity, as at others good; neither hath hee leasure to ioy in his owne blessings whilst another prospereth. Faine would hee see some mutinies, but dare not raise them; and suffers his lawlesse tongue to walk thorow the dangerous paths of conceited alterations; but so, as in good manners he had rather thrust every man before him when it comes to acting. Nothing but feare keeps him from conspiracies, and no man is more cruell when he is not maniced with danger. Hee speakes nothing but *Satyres*, and libels, and lodgeth no guests in his heart but rebels. The inconstant & he agree well in their felicitie, which both place in change; but herein they differ; the inconstant man affects that which will bee the male-content commonly that which was. Finally, he is a querulous curre, whom no horse can passe by without barking at; yea, in the deep silence of night the very moone-shine openeth his clamorous mouth: hee is the wheele of a well-couched fireworke that flies out on all sides, not without scorching it selfe. Every care was long agoe wearie of him, and hee is now almost wearie of himselfe.

Giue him but a little respite, and he will
dialone; of no other death, than
others welfare.



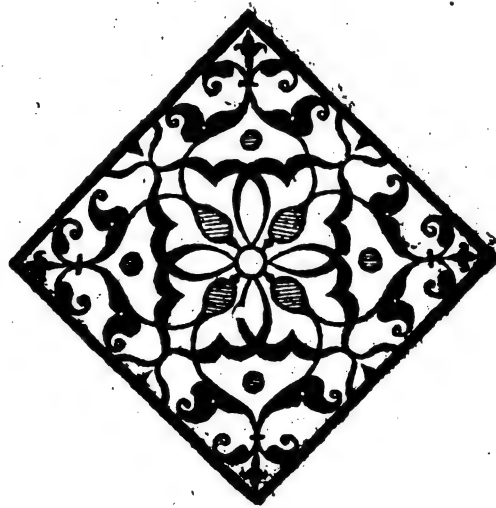


THE CHARACTERISM OF *The Unconstant.*

HHe inconstant man treades vpon a mouingearth, and keepes no pafe. His proceedings are cuer headdy and peremptorie; for hee hath not the patience to consult with reason, but determines meerely vpon fancie. No man is so horre in the pursute of what hee liketh; no man sooner wearie. He is fiery in his pafsions, which yet are not more violent than momentanic: it is a wonder if his loue or hatred last so many dayes as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night it is well; by morning they are gone and take no leaue: and if they come that way again they are intertained as guests, not as friends. At first like another *Ecebolius* hee loued simple truth, thence diuerting his eyes hee fell in loue with idolatrie; those heathenish shrines had neuer any more doting and besotted client, and now of late hee is leapt from *Rome* to *Munster*, and is growne to giddie Anabaptisme: what hee will be next, as yet hee knoweth not; but ere hee haue Wintred his opinion, it will be manifest. Hee is good to make an enemy of; ill for a friend; because as there is no trust in his affection, so no rancour in his displeasure. The multitude of his changed purposes brings with it forgetfulnesse; and not of others more then of himselfe. Hee sayes, swears, renounces, because what he promised he meant not long enough to make an impresi- on. Heerein alone hee is good for a Common-wealth, that he sets many on worke, with building, ruining, altering; and makes more busi- nesse than Time it selfe; neither is hee a greater enemy to thrift, then to idlensse. Proprietie is to him enough cause of dislike; each thing pleases him better that is not his own. Euen in the best things, long continuance is a iust quarrell; Manna it selfe growes tedious with age, and Noueltie is the highest stile of commendation to the meaneft of- fers: Neither doth hee in bookes and fashions aske *How good*, but *How new*. Variety carries him away with delight, and no vniforme

pleasure can bee without an irkesome fulnesse. Hee is so transformable into all opinions, manners, qualities, that hee seemes rather made immediatly of the first matter, than of well tempered elements; and therefore is in possibility any thing, or every thing; nothing in present substance. Finally, hee is scruple in imitation, waxey to persuasions, wittie to wrong himselfe, a guest in his owne house, an ape of others, and in a word, any thing rather than himselfe.

The

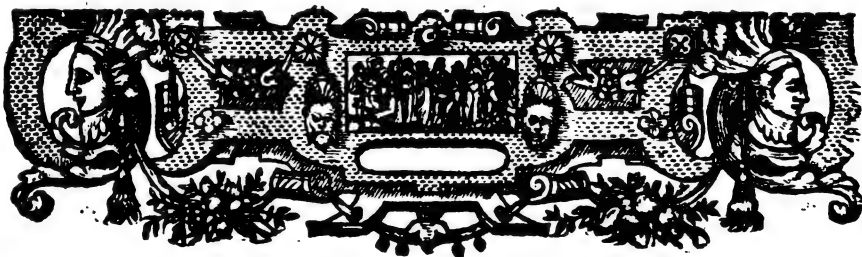




The Flatterer.

The Flatterer is nothing but false friendship, fawning hypocrisie, dishonest civility, base merchandize of words, a plausible discord of the heart and lips. The Flatterer is blear-eyed to ill, and cannot see vices; and his tongue walkes euer in one track of vnjust praises, and can no more tell how to discommend, than to speake true. His speeches are full of wondring Interiections; and all his titles are superlative, and both of them seldome euer but in presence. His base minde is well matched with a mercenarie tongue, which is a willing slaue to another mans eare; neither regardeth hee how true, but how pleasing. His Art is nothing but delightfull cozenage, whose rules are smoothing and garded with perurie; whose scope is to make men foolès, in teaching them to ouer-value themselves; and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames best friends, and his owne; that helps to furnish her with those rumors, that may aduantage himselfe. Conscience hath no greater aduersarie; for when shee is about to play her iust part, of accusation; hee stops her mouth with good tearmes, and wel-neere stranglenth her with shifts. Like that subtil fish hee turnes himselfe into the colour of euery stone, for a boory. In himselfe he is nothing, but what pleaseth his GREAT-ONE, whose vertues hee cannot more extoll, then imitate his imperfections, that hee may thinke his worst gracefull. Let him say it is hot, hee wipes his forehead, and vnbraceth himselfe; if cold, he shivers, and calles for a warmer garment. When he walkes with his friend hee sweares to him, that no man else is looked at; no man talked of; and that whome soeuer he vouchsafes to look on and nodde to, is graced enough: That hee knowes not his owne worth, lest hee should be too happie; and when he tells what others say in his praile, he interrupts himselfe modestly, and dares not speake the rest: so his concealment is more insinuating than his speech. Hee hangs vpon the lips which hee admireth, as if they could let fall nothing but oracles, and findes occasion to cite some approoued sentence vnder the name hee honoureth

honoureth; and when ought is nobly spoken, both his hands are little enough to blesse him. Sometimes even in absence hee extolleth his patron, where hee may presume of safe conueiance to his eares; and in presence so whispereth his commendation, to a common friend, that it may not be vnheard where hee meant it. Hee hath salues for every sore, to hide them, not to heal them; complexion for every face: Sin hath not any more artificial broker, or more impudent band. There is no vice, that hath not from him his colour, his allurements; & his best seruice is either to further guiltinesse, or smother it. If he grant euill things inexpedient, or crimes errors, he hath yeilded much; either thy estate giues priuilege of liberty, or thy youth; or if neither, What if it be ill? yet it is pleasant. Honesty to him is nice singularitie, repentance superstitious melancholy, grauity dulnesse, and all vertue an innocent conceit of the bane-minded. In short, he is the moth of liberall mens coats, the eare-wig of the mighty, the bane of Courts, a friend and a slave to the trencher, and good for nothing but to bee a factor for the Diuell.

The



The Slothfull.

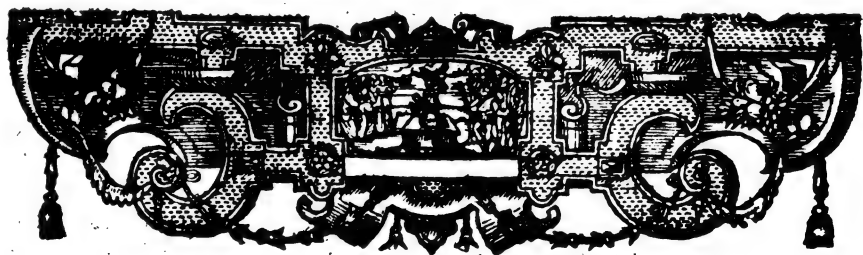


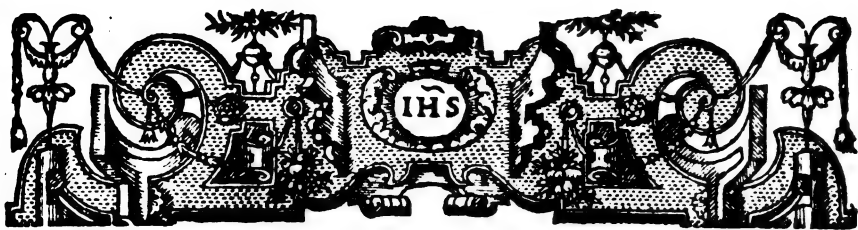
He is a religious man, and weares the time in his cloister; and as the cloake of his doing nothing, pleades contemplation; yet is hee no whit the learner for his thoughts, no whit learned. He takes no lesse care how to spend time, then others how to gaine by the expence; and when businesse importunes him, is more troubled to forethink what hee must doe, than another to effect it. Summer is

out of his fauour for nothing but long dayes, that make no haste to their euē. Hee loues still to haue the Sunne witnesse of his rising; and lies long more for lothnesse to dresse him, than will to sleepe: and after some streaking and yawning calles for dinner, vnwalked; which hauing digested with a sleep in his chaire, he walkes forth to the bench in the Market-place, and lookes for companions: whom-soeuer hee meetes, he stayes with idle questions, and lingring discourse; how the daies are lengthened, how kindly the weather is, how false the clocke, how forward the Spring, and endseuer with *What shall we doe?* It pleases him no lesse to hinder others, than not to worke himselfe. When all the people are gone from Church, hee is left sleeping in his seate alone. Hee enters bonds, and forfeits them by forgetting the day; and asks his neighbour when his owne field was fallowed, whether the next peece of ground belong not to himselfe. His care is either none, or too late: when winter is comē, after some sharp visitations, he looks on his pile of wood, and asks how much was cropped the last Spring. Necessitie driues him to euery action, and what hee cannot auoid, hee will yet deferre. Every change troubles him, although to the better; and his dulnesse counterfeits a kinde of contentment. When hee is warned on a Iury, hee had rather pay the mulct, then appeare. All but that which Nature will not permit, he doth by a deputy, and counts it troublesome to doe nothing; but to do any thing, yet more. He is wittie in nothing but framing excuses to sit still, which if the occasion yeeld not, hee coineth with ease. There is no worke that is not either dangerous, or thanklesse, and whereof hee foresees not the inconuenience and gain-

gainlesnesse before hee enters; which if it be verified in euent, his next idlenesse hath found a reason to patronize it. Hee had rather freeze than fetch wood, and chuse rather to steale than worke; to begge than take paines to steale, and in many things to want than begge. Hee is so loath to leaue his neighbours fire, that he is faine to walke home in the darke; and if he be not lookt to, weares out the night in the chimney-corner; or if not that, lies downe in his cloathes to saue two labours. Hee eates, and prayes himselfe asleepe; and dreames of no other torment but worke. This man is a standing poole, and cannot chuse but gather corruption: he is descrid amongst a thousand neighbours by a dry and nastie hand, that still sauiours of the sheet; a beard vncut, vnkembd; an eye and eare yellow with their excretions; a coate shaken on, ragged, vnbrusht; by linnen and face struing whether shall excell in vncleanlinesse. For bodie hee hath a swolne legge, a duskie and swiniſhe eye, a blowen cheeke, a drawling tongue, an heauy foote, and is nothing but a colder earth molded with standing water. To conclude, is a man in nothing but in speech and shape.

The





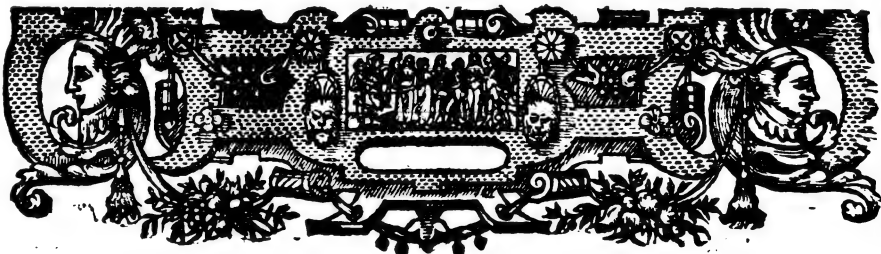
The Covetous.

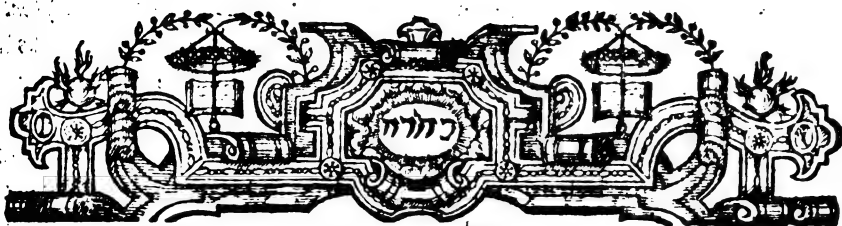


He is a servant to himselfe, yea to his servant; and doth base homage to that which should bee the worst drudge. A liewesse peece of earth is his master, yea his God, which hee shrines in his coffer, and to which he sacrifices his heart. Every face of his coine is a new image, which he adores with the highest veneration; yet takes vpon him to be protector of that hee worshipping: which hee feares to keepe, and abhors to lose: not daring to trust either any other God, or his owne. Like a true Chymist hee turnes euery thing into siluer, both what hee should eate, and what he should weare; and that hee keepes to looke on, not to vie. When hee returnes from his field, hee askes, not without much rage, what became of the loose crust in his cup-boord, and who hath rioted amongst his leekes; Hee neuer eates good meale, but on his neighbours trencher; and there hee makes amends to his complaining stomacke for his former and future fasts. Hee bids his neighbours to dinner, and when they haue done, sends in a trencher for the shot. Once in a yeare perhaps, hee gives himselfe leaue to feast; and for the time thinkes no man more lauish; Wherein hee lists not to fetch his dishes from farre; nor will be beholden to the shambles; his owne prouision shall furnish his boord with an insensible cost; and when his guests are parted, talkes how much euery man deuoured, and how many cups were emptied, and feedes his familie with the mouldy remnants a moneth after. If his servant breake but an earthen dish for want of light, hee abates it out of his quarters wages. He chips his bread, and sends it back to exchange for staler. He lets money, and selles Time for a price; and will not be importuned either to preuent or deferre his day; and in the meane time lookes for secret gratuities, besides the maine interest which hee selles and returns into the stocke. Hee breeds of Money to the third generation; neither hath it sooner any being, than he sets it to beget more. In all things he affects secrecie and proprietie: hee grudgeth his neighbour the water of his well: and next to stealing hee hates borrowing. In his short and vn-

quiet

quiet sleepes hee dreames of theeuës, and runnes to the doore, and names more men than hee hath. The least sheafe hee cuer culs out for Tithe; and to robbe God holdes it the best pastime, the cleereſt gaine. This man cries out aboue other, of the prodigalitie of our times, and tels of the thrift of our forefathers: How that great Prince thought himſelfe royally attired, when he beſtowed thirteene ſhillings and foure pence on halfe a ſute; How one wedding gowne ſerued our Grandmothers, till they exchanged it for a winding ſheet; and praiſes plainneſſe, not for leſſe ſinne, but for leſſe coſt. For himſelfe hee is ſtill knowne by his forefathers coat, which he meanes with his bleſſing to bequeath to the many deſcents of his heires. Hee neither would be poore, nor be accounted rich. No man complaines ſo much of want, to auoid a Subſidie; no man is ſo importunate in begging, ſo cruell in exaction; & when hee moſt complaines of want, hee feares that which he complaines to haue. No way is indirecť to wealth; whether of fraud or violence: Gaine is his godlineſſe; which if conſcience goe about to preiudice, and grow troubleſome by exclaiming againſt, hee is condemned for a common barretor. Like another Ahab he is ſicke of the next field, & thinks he is ill ſeated, while he dwelles by neighbours. Shortly, his neighbors do not much more hate him, than he himſelfe. He cares not (for no great aduantage) to loſe his friend, pine his body, damne his ſoule; and would diſpatch himſelfe when come falles, but that he is loth to caſt away money on a cord.

The



The Vaine-glorious.

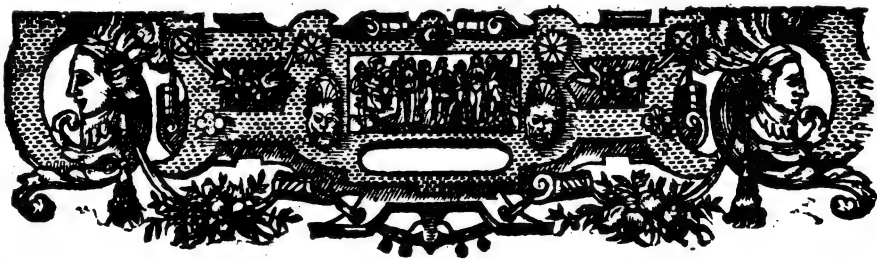
ALl his humour rises vp into the froth of ostentation; which if it once lettles, falles downe into a narrow roome. If the excesse bee in the vnderstanding part, al his wit is in print; the Presse hath left his head empty; yea not only what hee had, but what hee could borrow without leaue. If his glorie bee in his deuotion, hee giues not an almes but on record; and if he haue once done wel, God heares of it often; for vpon euery vnkindnesse hee is ready to vpbraide him with his merits.ouer and aboue his owne discharge, he hath some satisfactions to spare for the common treasure. He can fulfil the law with ease, & earne God with superfluitie. If he haue bestowed but a little sum in the glazing, pauing, parieting of Gods house, you shal finde it in the Church-window. Or if a more gallant humour possesse him, hee weares all his land on his backe; and walking hie, looks ouer his left shoulder, to see if the point of his rapier follow him with a Grace. Hee is proud of another mans horse; and well mounted thinks euery man wrongs him, that looks not at him. A bare head in the street, doth him more good than a meales meat. Hee sweares bigge at an Ordinarie, and talkes of the Court with a sharpe accent; neither vouchsafes to name any not honorable, nor those without some tearme of familiaritie; and likes well to see the hearer looke vpon him amazedly, as if he said, How happy is this man that is so great with great ones! Vnder pretence of seeking for a scroll of newes, hee drawes out an handfull of letters endorserd with his owne stile, to the height: and halfe reading euery title, passes ouer the latter part, with a murmur; not without signifying, what Lord sent this, what great Ladie the other; and for what lutes; the last paper (as it happens) is his newes from his honourable friend in the French Court. In the midst of dinner, his Lacquay comes sweating in, with a sealed note from his creditour, who now threatens a speedie arrest, and whispers the ll newes in his Masters eare, when hee aloud names a Counsellor of State, and professes to know the employment. The same messenger hee calles with an imperious nod; and after expostulation, where hee hath left his fellows, in his eare sends him for some new spur-leathers or stockings by this time footed; and when he is gone halfe the roome, recalls him,

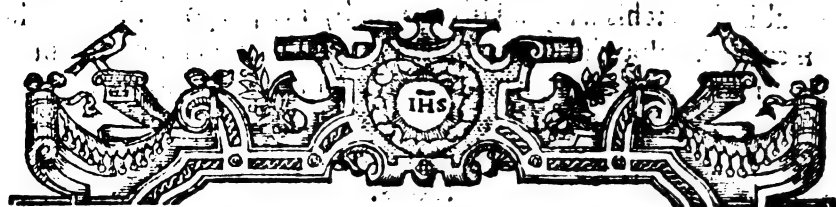
Bb

and

and layth aloud, *It is no matter, Let the greater bagge alone till I come;* and yet againe calling him closer, whilpers (so that all the table may heare) *that if his crimson sute be readie against the day, the rest need no hast.* Hee picks his teeth when his stomacke is emptie, and calles for pheasants at a common Inne. You shall finde him prizing the richest iewels, and fairest horses, when his purse yeelds not money enough for earnest. Hee thrusts himselfe into the prease, before some great Ladies; and loues to be seene neere the head of a great traine. His talke is how many Mourners hee furnisht with gownes at his fathers funerals, how manie messes; how rich his coat is, and how ancient, how great his alliance: what challenges hee hath made and answered; what exploits hee did at *Cales* or *Nieuport*; and when hee hath commended others buildings, furnitures, sutes, compares them with his owne. VVhen hee hath vndertaken to bee the broker for some rich Diamond, hee weares it; and pulling off his gloue to stroke vp his haire, thinks no eye should haue any other obiekt. Entertaining his friend, hee chides his cooke for no better cheere, and names the dishes he meant, and wants. To conclude, hee is euer on the stage, and acts still a glorious part abroad, when no man carries a baser heart, no man is more sordid and carelesse at home. Hee is a Spanish souldier on an Italian Theater; a bladder full of winde, a skin full of words, a fooles wonder, and a wife-mans foole.

The



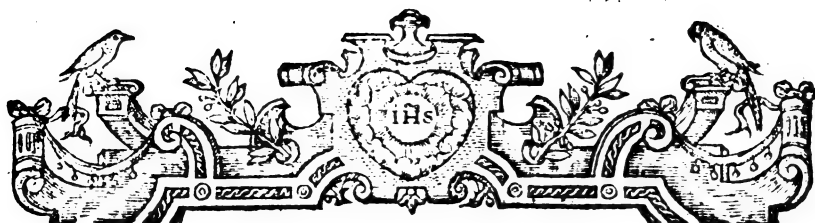


The Presumptuous.

Resumption is nothing but hope out of his wits, an high house vpon weake pillars. The presumptuous man loues to attempt great things, only because they are hard & rare: his actions are bolde and venturous, and more full of hazard than vse. He hoisteth saile in a tempest, and sayth neuer any of his Ancestours were drowned: he goes into an infected house, & sayes the plague dares not seize on noble blood: he runnes on high battlements, gallops downe steepe hilles, rides ouer narrow bridges, walks on weake ice, and neuer thinks, What if I fall? but, What if I runne ouer & fall not? He is a confident Alchymist, & braggeth, that the woombe of his furnace hath conceived a burden that will do all the world good: which yet hee desires secretly borne, for feare of his owne bondage: in the mean time, his glasse breaks, yet he vpon better luting layes wagers of the successe, & promiseth wedges before-hand to his friend. He saith, I wil sin, & be fory, and escape; either God will not see, or not bee angrie, or nor punish it; or remit the measure. If I doe well, hee is iust to reward; if ill, hee is mercifull to forgive. Thus his praises wrong God no lesse than his offence, and hurt himselfe no lesse than they wrong God. Any patterne is enough to encourage him: shew him the way where my foot hath trod, he dare follow, altho he see no steps returning; what if a thousand haue attempted, and miscarried; if but one haue preuailed, is sufficient. He suggesteth to himselfe false hopes of neuer too late; as if he could command either Time or repentance: and dare deferre the expectation of mercy, till hee wixt the bridge and the water. Giue him but where to set his foot, and hee will remoue the earth. He foreknowes the mutations of States, the euents of warre, the temper of the seasons; either his olde prophesies telles it him, or his starres. Yea, hee is no stranger to the Records of Gods secret counsell, but he turnes them ouer, and copies them out at pleasure. I know not whether in all his enterprises hee shew lesse feare, or wisdom: no man promises himselfe more, no man more beleeueth himself. *I wil go & sel, & return & purchase, &*

spend and leane my sonnes such estates ; all which if it succeed , hee thanks himselfe ; if not, he blames not himselfe. His purposes are measured, not by his abilitie, but his will, and his actions by his purposes. Lastly, hee is euer credulous in assent, rash in vndertaking, peremporie in resolving, witleffe in proceeding, and in his ending miserable ; which is neuer other, than either the laughter of the wise, or the pitie of fooles.





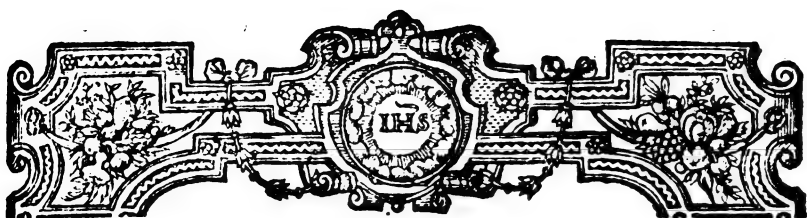
The Distrustfull.

HHe distrustfull man hath his heart in his eyes, or in his hand; nothing is sure to him but what hee sees, what hee handles: He is either very simple, or very false; and therefore belecues not others, because hee knowes how little himselfe is worthy of beleefe. In spirituall things, either God must leaue a pawne with him, or seeke some other Creditor. All absent things and vnusuall, haue no other, but a conditionall entertainment: they are strange, if true. If he see two neighbours whisper in his presence, he bids them speake out, and charges them to say no more than they can iustify. When he hath committed a message to his seruant, hee sends a second after him, to listen how it is deliuered. Hee is his owne Secretarie, & of his own counsell, for what hee hath, for what he purposeth: and when he telles ouer his bagges, looks thorow the key-hole, to see if hee haue any hidden witnesse, and asks aloud, *Who is there?* when no man hears him. Hee borrowes money when hee needs not, for feare lest others should borrow of him. Hee is euer timorous, and cowardly; and asks euery mans errand at the doore, ere hee opens. After his first sleepe, hee starts vp, and asks if the furthest gate were baitred, and out of a fearefull sweat calles vp his seruant, and bolts the dore after him; and then studies whether it were better to lie still and belecue, or rise and see. Neither is his heart fuller of feares, than his head of strange proiects, and farre-fetcht constructions; What meanes the State, thinke you, in such an action, and whether tends this course: Learne of me (if you know no!) The waies of deepe policies are secret, and full of vnknown windings; That is their act, this will bee their issue: so casting beyond the Moon, he makes wise and iust proceedings suspected. In all his predictions, and imaginations, he euer lights vpon the worst; not what is most likely wil fall out, but what is most ill. There is nothing that he takes not with the left hand: no text which his glosse corrupts nor. Wordes, oaths, parchments, seales, are but broken reeds; these shall neuer

deceiue him ; hee loues no paiments but reall. If but one in an age haue miscarried, by a rare casualtie, hee mildoubts the same euent. If but a tile fallen from an hie rooffe haue brained a passenger, or the breaking of a coach-wheele haue indangered the burden; hee sweares hee will keepe home ; or take him to his horse. Hee dares not come to Church, for feare of the croud ; nor spare the Sabbaths labour for feare of ~~the~~ want; nor come neere the Parliament house, because it should haue beene blowen vp ; What might haue beene, affects him as much as what will bee; Argue, vow, protest, sweare; hee heares thee, and beleeueth himselfe. Hee is a Scepticke, and dare hardly giue credit to his senses which hee hath often arraigned of false intelligence. He so liues, as if he thought all the world were theeues, and were not sure whether himselfe were one : Hee is vncharitable in his censures, vnquiet in his feares ; bad enough alwayes, but in his owne opinion much woorse than hee is.

THE





THE CHARACTERISM OF the *Ambitious.*



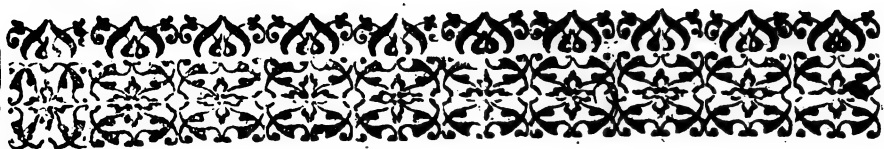
Ambition is a proud couetousnes, a dry thirst of honor, the longing diseate of reason, an aspiring, and gallant madnesse. The ambitious climes vp high and perillous staires, and neuer cares how to come downe; the desire of rising hath swallowed vp his feare of a fall. Having once cleaued (like a burre)

to some great mans coat, hee resolues not to bee shaken off with any smal indignities, and finding his holde thorowly fast, casts how to insinuate yet neerer; and therefore, hee is busie and seruile in his indeuours to please, and all his officious respects turn home to himselfe. Hee can be at once a slaue to command, an intelligencer to informe, a parasite to sooth and flatter, a champion to defend, an executioner to reuenge any thing for an aduantage of fauour. Hee hath proiccted a plot to rise, and woe be to the friend that stands in his way: Hee still haunteth the Court, and his vnquiet spirit haunteth him; which hauing fetcht him from the secure peace of his countrey-rest, sets him new and impossible tasks; and after many disappointments encourages him to trie the same sea in spight of his shipwracks; and promises better successe. A small hope giues him heart against great difficulties, and drawes on new expence, new seruilitie; perswading him (like foolish boyes) to shoot away a second shaft, that hee may finde the first. Hee yeeldeth, and now secure of the issue, applauds himselfe in that honour, which hee still affecteth, still misseth; and for the last of all trials, will rather bribe for a troublesome preferment, than returne void of a title. But now when he finds himselfe desperately crossed, and at once spoiled both of aduancement and hope, both of fruition and possibilitie, all his desire is turned into rage, his thirst is now onely of reuenge; his tongue sounds of nothing but detraction and slander: Now the place hee sought for is base, his riual vnworthie, his aduersarie iniurious, officers corrupt, Court infectious; and how well is hee that may bee his owne man, his owne master; that may liue safely in a meane distance, at pleasure, free from staruing, free from burning. But if his designs speed well; ere hee be

warme

warmed in that fear, his minde is possessed of an higher. What hee hath is but a degree to what he would haue: now he scorneth what he formerly aspired to; his successe doth not giue him so much contentment, as prouocation; neither can he be at rest, so long as hee hath one, either to ouerlooke, or to match, or to emulate him. When his Countrey-friend comes to visit him, hee carries him vp to the awfull Presence; and now in his sight crouding neerer to the Chaire of State, desires to bee looked on, desires to bee spoken to, by the greatest, and studies how to offer an occasion, lest hee should seeme vnknownen, vnregarded; and if any gesture of the least grace fall happilie vpon him, hee looks backe vpon his friend, lest he should carelessly let it passe, without a note: and what he wanteth in sense, he supplies in historie. His disposition is neuer but shamefully vnthankful: for vnles he haue al, he hath nothing. It must be a large draught, wherof he will not say, that those few droppes do not slake, but inflame him: so still hee thinks himselfe the worse for small fauours. His wit so contriues the likely plots of his promotion, as if he would steale it away without Gods knowledge, besides his will: neither doth hee euer looke vp, and consult in his forecasts, with the supreme moderator of all things, as one that thinks honor is ruled by Fortune, and that heauen meddleth not with the disposing of these earthly lours: and therefore it is iust with that wise God to defeat his fairest hopes, and to bring him to a losse in the hottest of his chace; and to caule honour to flie away so much the faster, by how much it is more egerly pursued. Finally, hee is an importunate suer, a corrupt client, a violent vndertaker, a smooth faster, but vntrusty, a restless master of his owne; a bladder puffed vp with the winde of hope, and selfe-loue. Hee is in the common body as a Mole in the earth, euer vnquietly casting; and in one word is nothing but a confused heape of enuie, pride, couetousnesse.

The



The Unthrif.

HE ranges beyond his pale, and liues without compasse. His expence is measured not by abilitie, but will. His pleasures are immoderate, and not honest. A wanton eye, a lickerous tounge, a game some hand haue impouerisht him. The vulgar sort call him bounrifull, and applaud him while hee spends, & recompence him with wishes when he giues, with pitie when he wants: Neither can it bee denied that hee raught true liberalitie, but ouer-went it. No man could haue liued more laudably, if when hee was at the best, hee had stayed there. While he is present none of the wealthier guests may pay ought to the host, without much vehemencie, without danger of vnkindnesse. Vile hath made it vnpleasant to him, not to spend. Hee is in all things more ambitious of the title of good fellowship than of wisdom. When hee looks into the wealthie chest of his father, his conceit suggests that it cannot be emptied; and while hee takes out some deale every day, hee perceiues not any diminution; and when the heape is sensibly abated, yet still flatters himself with enough: One hand couezes the other, and the bellie deceiues both: Hee doth not so much bestow benefits as scatter them. True merit doth not cary them, but smoothnes of adulation: His senses are too much his guides, and his purueyors; and a appetite is his steward. He is an impotent seruant to his lusts; and knowes not to gouerne either his minde or his purse. Improvidence is euer the companion of vnthriftinesse. This man can not look beyond the present, and neither thinks, nor cares what shall bee; much lesse suspects what may bee: and while hee laushes out his substance in superfluities, thinks hee onely knowes what the world is woorth, and that others ouerprize it. Hee feels pouertie before he sees it, neuer complains till hee be pinched with wants; heuer spares till the bottome, when it is too late either to spend or recouer. Hee is euerie mans friend saue his owne, and then wrongs himselfe most, when he courteth himselfe with most kindnesse. Hee vies Time with the slothfull, and it is an hard match, whether chases away good houres to worse purpose; the one by doing nothing, the other by idle pastime. Hee hath so dilated himselfe with the beames of prosperitie, that hee lies open to all dangers, and cannot gather vp himselfe, on iust warning, to auoid a mischiese. Hee were good for an Almer, ill for a Steward. Finally, he is the hining tombe of his fore-fathers, of his posteritie; and when hee hath swallowed both, is more emptie than before hee deuoured them.

The



The Enuious.

Hee feeds on others evils, and hath no disease but his neighbors welfare: whatsoever God do for him, hee can not bee happie with companie; and if hee were put to chuse, whether hee would rather haue equals in a common felicitie, or superiors in milerie, hee would demurre vpon the election. His eye casts out too much, and neuer returnes home, but to make comparisons with anothers good. He is an ill prizer of forraine commoditie; worse of his owne; for, that, hee rates too hie, this vnder value. You shall haue him euer inquiring into the estates of his equals and betters; wherein hee is not more desirous to heare all, than loath to heare any thing ouer-good: and if iust report relate ought better than he would, he redoubles the question, as being hard to beleue what hee likes not; and hopes yet, if that bee auerred against his grieffe, that there is somewhat concealed in the relation, which if it were knowne, would argue the commended partie miserable, & blemish him with secret shame. Hee is readie to quarrell with God, because the next field is fairer grown; and angerly calculates his cost, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct censure, he strikes smoothly with an ouer-cold praise; and when he sees that he must either maliciously oppugne the iust praise of another (which were vnwise) or approoue it by assent, hee yeeldeth; but shoves with all that his meanes were such, both by nature, and education, that hee could not without much neglect, be lesse commendable: So his happinesse shall be made the colour of detraction. When an wholesome law is propounded, hee crosseth it, either by open, or close opposition; not for any incommoditie or inexpedience, but because it proceeded from any mouth, besides his owne; And it must bee a cause rarely plausible, that will not admit some probable contradiction. When his equall should rise to Honor, he strues against it vnseene; and rather with much cost suborneth great aduersaries; and when hee sees his resistance vaine, hee can giue an hollow gratulation in presence; but in secret, disparages that aduancement; either the man is vnfit for the place, or the place for the man: or if fit, yet lesse gainfull; or more common than opinion; Whereto he adds, that

that himself might hight haue had the same dignitie vpon better tearms, and refused it. Hee is wittie in deuising suggestions to bring his riual out of loue, into suspicion. If hee be courteous, hee is seditiously popular ; if bountifull, he bindes ouer his Clients to a faction ; if succesfull in war, he is dangerous in peace ; if wealthie, hee laies vp for a day ; if powerfull, nothing wants but opportunity of rebellion. His submission is ambitious hypocrisie, his religion, politike insinuation ; no action is safe from a icalous construction. When hee receiues an ill report of him whom hee emulates ; hee saith, *Fame is partiall, and is wont to blanch mischiefes* ; and pleaseth himself with hope to finde it worse ; and if Ill-will haue dispersed any more spightful narration, he layes holde on that, against all witnessles ; and brocheth that rumor for truest, because worst : and when hee sees him perfectly miserable, hee can at once pitie him, and reioyce. What himselfe can not doe, others shall not: hee hath gained well, if hee haue hindred the successe of what hee would haue done, and could not. Hee conceales his best skill, not so as it may not be knowen that hee knowes it, but so as it may not bee learned ; because hee would haue the world misse him. Hee attained to a soueraigne medicine by the secret legacie of a dying Empericke, whereof hee will leaue no heire, lest the praise should be diuided. Finally, hee is an enemy to Gods fauours, if they fall beside himselfe ; The best nurse of ill Fame ; A man of the worst diet ; for hee consumes himselfe, and delightes in pining ; A thorne-hedge couered with nettles ; A peeuish interpreter of good things, and no other then a leane and pale carcase quickened with a feend.

FINIS.

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SALOMONS DIVINE ARTS,

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2. POLITICKS,
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2. COMMON-WEALTH,
3. FAMILIE.

DRAWNE INTO METHOD, OVT OF HIS
Proverbs and Ecclesiastes.

With an open and plaine Paraphrase, vpon the
Song of Songs.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614



TO THE RIGHT HO-
NOVRABLE AND
HOPEVLL LORD, ROBERT,

*Earle of Essex, my singular good Lord, all
increase of Grace and true
Honour.*

RIGHT HONOVABLE,



*VHiles I desired to congratulate your happy Returne with
some worthy present; I fell upon this: which I dare
not onely offer, but commend; the royallest Philosopher
and wisest King, giuing you those precepts, which the
Spirit of God gaue him. The matter is all his; no-
thing is mine, but the method; which I doe willingly sub-
mit to censure. In that, he could not erre: In this, I can-
not but haue erred; either in art, or application, or sense, or disorder, or defect:
yet not wilfully. I haue meant it well, and faithfully to the church of God, and
to your Honour, as one of her great hopes. If any man shall cauilt that I haue gone
about to correct Salomons order, or to controule Ezckias seruants: I complain
both of his charity, and wisdom; and appeale more lawfull iudgement: Let
him as well say, that euery Concordance peruersts the Text. I haue onely endea-
uoured to be the common-place-booke of that great king, and to referre his di-
uine rules to their heads, for more ease of finding, for better memory, for readi-
er vse. See, how that God, whose wisdom thought good to bereaue mankind of
Salomons profound commentaries of Nature, hath reserued these his diuine
Morals, to out-linc the world; as knowing, that those would but feed mans curi-
ositie, these would both direct his life, and iudge it. He hath not done this with-
out expectation of our good, and glory to himself: which if we answer, the gain
is ours. I know how little need there is, either to intreat your Lo: acceptance, or
to aduise your vse. It is enough to haue humbly presented them to your hands;
and through them to the Church: the desire of whose good, is my good; yea, my
recompence and glory. The same God, whose hand hath led and returned you in
safety, from all forraine evils: guide your waies at home, and graciously increase
you in the ground of all true honor; Goodnes. My prayers shall euer follow you:*

Who vow my selfe

Your Honours,

in all humble and true
duty,

SALOMONS
ETHICKS,
OR
MORALS,

IN Fovre BOOKES.

- The { 1. Of FELICITIE,
2. Of PROVIDENCE,
3. Of IUSTICE,
4. Of { TEMPERANCE,
FORTITUDE,



Anno Domini, 1614

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1894



SALOMONS *ETHICKES*;
OR GOVERNMENT OF BEHA-
VIOUR AND MANNERS.

THE FIRST BOOKE.

FELICITY.

§ 1. Of *Ethicks* } *The description,*
in common. } *The chiefe end, which is*
 Felicity.

E*THICKS* is a Doctrine of wisdom and knowledge to live well, and of the madnes and foolishnesse of vice: or Instruction to doe wisely by iustice and iudgement and equity, and to doe good in our life. *The end whereof is to see and attaine that chiefe goodnesse of the children of men, which they enioy vnder the Sunne, the whole number of the dayes of their life.*

Eccles. 1. 7

Eccles. 7. 27

Pro. 1. 3

Eccles. 3. 12.

Eccles. 2. 3

§. 2. *Wherein* } *Not in pleasure,*
Felicity is not. } *Not in wealth.*
 For herein is } *1. No satisfaction,*
 } *2. Increased expence,*
 } *3. Restlesnesse,*
 } *4. Want of fruition,*
 } *5. Vncertainty,*
 } *6. Necessity of leaving it.*

W*hich consists not in pleasure; for I said in mine heart. Go to now, I will prooue thee with ioy, therefore take thou pleasure in pleasant things; yea, I with-drewe not my heart from any ioy: for my heart reioyced in all my labour: and who could eate, and who could haste to outward things more then I? and behold, this also is vanity.*

Eccles. 2. 8

Eccles. 2. 10

Eccles. 2. 25.

Eccles. 2. 1

Not in riches. 1. For hee that loveth siluer shall not be satisfied with siluer,

Eccles. 5. 9

silver, and hee that loveth riches shall bee without the fruit of them: this also is vanitie.

Ecc1.5.10

Ecc1.5.11

Ecc1.5.12

Ecc1.6.1

Ecc1.6.2

Pro.27.24.

Pro.23.5

Ecc1.5.14

Ecc1.5.15

2. When riches increase they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof, with their eyes? *yea, much euill*; for *whereas* the sleep of him that traueleth is sweet, whether he eat little, or much; *contrarily*, The satietie of the rich will not suffer him to sleepe; so there is an euill sicknesse, which I haue seene vnder the Sunne, riches reserued to the owners thereof, for their euill, *and after, not for their good*: for there is another euill, which I haue seene vnder the Sunne, and it is frequent among men; A man to whom God hath giuen riches and treasures, and honor, and he wanteth nothing for his soule, of all it desireth; but God giueth him not power to eat thereof; *and if hee haue that, yet how long?* Riches remain not alwaies, but taketh her to her wings as an Eagle, and flieth to the heauens. *And for their owner*, As hee came forth of his mothers belly, hee shall returne naked, to goe as he came, and shall beare away nothing of his labour, which he caused to passe by his hand: And this is also an euill sicknesse, that in all points as he came, so shall hee goe: and what profit hath he, that he hath trauelled for the winde?

9. 3. Not in
magnificence

of estate { Royalty,
great attendances.
of work { planting,
gathering Treasures,
building, &c.

Ecc1.1.12

Ecc1.1.16

Ecc1.2.9

Ec.2.4

Ec.2.5

Ec.2.6

Ec.2.7

Ec.2.8

Can.3.9

Can.3.10

Ec.2.11.

Ec.2.12.

Not in honour and magnificence. I the Preacher haue been king-
uer Israell in Ierusalem, and I was great, and increased aboue all
that were before me in Ierusalem, *which also I showed in effect*;
for I made me great workes, I built me houses, I planted me vineyards,
I made me gardens, and orchards, and planted in them trees of all fruits,
I made me ponds of water, to water therewith the woods that growe
with trees; I got me seruants, and maides, and had children borne in the
house; also I had great possession of beeuies, and sheep, aboue all that
were before me in Ierusalem; I gathered to me also silver and gold, and
the chiefe treasures of kings and prouinces; I prouided Men-singers,
and Women-singers, & the delights of the sonnes of men, muscicall con-
sorts of all kindes: Yea, I King S A L O M O N made my selfe a Palace
of the trees of Lebanon; I made the Pillars thereof of silver, and the
pauement thereof of gold; the hangings thereof of purple; whose mids
was paved with the loue of the daughters of Israell: Then I looked
on all my workes that my hands had wrought, (as who is the man that
will compare with the King in things which men now haue done?) and

on

on the trauell that I laboured to doe; and behold all is vanitie, and vexation of spirit; and there is no profit vnder the sunne.

Ecc. 3. 11

§. 4. Long life and
issue reiected, for {
certaine end,
unperfect satisfaction,
remembrance and continu-
ance of darknesse.

Not in long life, and plentious issue: for If a man beget an hundreth children, and liue many yeares, and the dayes of his yeares be multiplied; And his soule be not satisfied with good things, and hee be not buried, I say that an vntimely fruit is better then he. For hee cometh into vanity, and goeth into darknesse, and his name shall be couered with darknesse: Also, hee hath not seene the sunne, nor knowne it; therefore this hath more rest then the other: And if he had liued a thousand yeares twise told, and had seene no good; shall not all goe to one place? and howsoeuer, the light surely is a pleasant thing, and it is good for the eyes to see the sunne; yet tho a man liue many yeares, and in them all he reioyce; if he shall remember the dayes of darknesse, because they are many, all that cometh is Vanitie.

Ecc. 6. 3

Ecc. 6. 4
Ecc. 6. 5

Ecc. 6. 6

Ecc. 11. 7.

Ecc. 11. 8

§. 5. Knowledge {
The better then folly;
yet raised, experience,
sed, upon {
indifferency of elements,
imperfection.

Not in learning, and humane knowledge. I haue giuen my heart to search and finde out wisdom, in all things that are done vnder the heauen, (this sore trauell hath God giuen to the sonnes of men to humble them thereby) yea, I thought in my heart and sayde, Behold I haue amplified and increased wisdom, aboue all them that haue been before mee, in the Court and Vniuersity of Ierusalem, and mine heart hath seen much wisdom and knowledge: for (when I was at the wildest) my wisdom remained with mee: Then I saw indeede, that there is profit in wisdom more then in folly; as the light is more excellent then darknesse; For the wise-mans eyes are in his head, but the foole walketh in darknesse: but yet, I knowe that the same condition falleth to them all: Then I thought in mine heart; It befalleth to mee as it befalleth to the foole; why therefore doe I labour to be more wise? For what hath the Wise-man more then the foole? There shall be no remembrance of the wise, nor of the foole for euer: for that that now is, in the dayes to come shall be forgotten; and how dieth the Wise-man? as doth the foole: Besides the imperfection of the best knowledge; for the

Ecc. 1. 13

Ecc. 1. 16

Ecc. 1. 9

Ecc. 1. 13.

Ecc. 2. 14

Ecc. 2. 15

Ecc. 6. 8
Ecc. 2. 16

eye

Ec.1.8
Ec.7.25

Ec.1.18

Ec.1.14

eye is not satisfied with seeing, nor the ear filled with hearing: I thought I will be wise: but it went farre from mee; it is farre off, what may it be? and it is a profound deepnesse, who can finde it? *yea, so farre is it from giuing contentment, that in the multitude of wisdom is much griefe,* and he that increaseth knowledge, increaseth sorrow.

Lastly, not in any humane thing: for I haue considered all the works that are done vnder the sunne; and beholde, all is vanitie and vexation of spirit.

§. 6. *Wherein Felicity is*
i. *In approving our selues*
to GOD. From hence

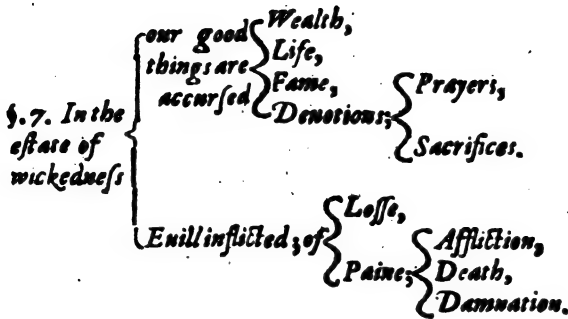
Life,
Blessing { Favour,
 Joy,
 Preseruation,
 Prosperitie,
 Long life, &c.

Ec.12.13

Pr.12.24
Pr.11.19Pr.10.6
Pr.11.2
Pr.29.6
Ec.2.26Pr.13.9
Pr.10.25Pr.10.29
Pr.10.30
Pr.11.4Pr.12.13
Pr.11.8
Pr.13.6
Pr.15.6
Pr.14.11
Pr.10.27Pr.12.7
Ec.8.12Pr.10.24
Pr.29.18

W *Herein then doth it consist? Let vs hear the end of all; Feare God, and keepe his Commandements; for this is the whole of Man, the whole duty, the whole scope, the whole happinesse; for Life is in the way of righteousness, and in that path there is no death; and attending thereon, all Blessings are vpon the head of the righteous. Wouldst thou haue fauour? A good man getteth fauour of the Lord: Joy? The righteous shall sing & reioyce; and surely to a man that is good in his sight, God giueth wisdom and knowledge and ioy; so that the light of the righteous reioyceth, but the candle of the wicked shall be put out: Preseruation and deliuerance? Lo the righteous is an euerlasting foundation; for the way of the Lord is strength to the vpright man, so as the righteous shall neuer be removed; and if he be in trouble, Riches auaille not in the day of wrath, but righteousness deliuereth from death; so the righteous shall come out of aduersity, & escape out of trouble, and the wicked shall come in his stead: thus euery way Righteousnes preserueth the vpright in heart. Prosperity and wealth? The house of the righteous shall haue much treasure, and his Tabernacle shall flourish. Long life? The feare of the Lord increaseth the dayes; and not onely himselfe, but his house shall stand: And though a sinner doe euill an hundred times, and god prolong his dayes, yet knowe I that it shall bee well to them that feare the Lorde, and doe reuerence before him; and lastly, whatsoeuer good? God will graunt the desire of the righteous, and hee that keepeth the law is blessed.*

§. 7. In



Contrarily, there is perfect misery in wickednesse. Look on all that might seem good in this estate; *Wealth.* The treasures of the wicked profit nothing; the Lord will not furnish the soule of the righteous, but hee either casteth away the substance of the wicked, so that the belly of the wicked shall want, or else imployeth it to the good of his: for the wicked shall bee a rancome for the iust; and to the sinner God giueth paine to gather, and to heap, to giue to him that is good before God. *The wicked man may be rich: but how?* The reuenues of the wicked is trouble. *Life;* The yeares of the wicked shall be diminished: As the whirle-wind passeth, so is the wicked no more; for God ouerthroweth the wicked, and they are not. *Whatsoever therefore their hope be,* the wicked shall be cut off from the earth, and the transgressors shall be rooted out; It shall not be well to the wicked, neither shall hee prolong his dayes; hee shall be like to a shadowe, because he feared not God; *yea, the very house of the wicked shall be destroyed.* *Fame.* Whereas the memoriall of the iust shall be blessed, the name of the wicked shall rot: *yea, look upon his best indeauors; His Prayers.* The Lord is far off from the wicked, but heareth the prayer of the righteous: *farre off from accepting.* For He that turneth away his care from hearing the law, euen his prayer shall be abhominable; His sacrifice (*tho well intended*) as all the rest of his waies, is *no better then* abomination to the Lord; how much more when he brings it with a wicked minde? *And as no good. so much euill, whether of losse:* The way of the wicked will deceiue them; their hope shall perish, especially when they die; their candle shall be put out, their workes shall prooue deceitfull; *Or of paine;* for the excellent that formed all things, rewardeth the foole, and the Transgressor; and hee hath appointed, that Affliction should follow sinners: *Follow? yea overtake them;* His owne iniquitie shall take the wicked himselfe, and cover his mouth; and hee shall be holden with the cordes of his owne sinne: *euen in the transgression of the euill man is his snare;* so the wicked shall fall in his owne wickednesse: *for of is owne selfe,* Iniquity ouerthroweth the sinner: *But besides that,* the curse of the Lord is in the house of the wicked: *tho hand ioyne in hand,* hee shall not be unpunished: behold, the Righteous shall

Pr. 10. 2
Pr. 10. 3
Pr. 13. 25
Pr. 21. 18
Ec. 2. 26.
Pr. 15. 6
Pr. 10. 37
Pr. 10. 25
Pr. 12. 7
Pr. 22. 22
Ec. 8. 13
Pr. 14. 11
Pr. 10. 7
Pr. 15. 29
Pr. 28. 9
Pr. 15. 8
Pr. 15. 9
Pr. 22. 27
Pr. 12. 26
Pr. 10. 18
Pr. 13. 9
Pr. 11. 18
Pr. 26. 10
Pr. 13. 21
Pr. 5. 22
Pr. 10. 6
Pr. 29. 6
Pr. 11. 5
Pr. 13. 6
Pr. 3. 33
Pr. 11. 31

Pr. 10. 24

Pr. 5. 23

Pr. 11. 19

Pr. 14. 28

Pr. 15. 11

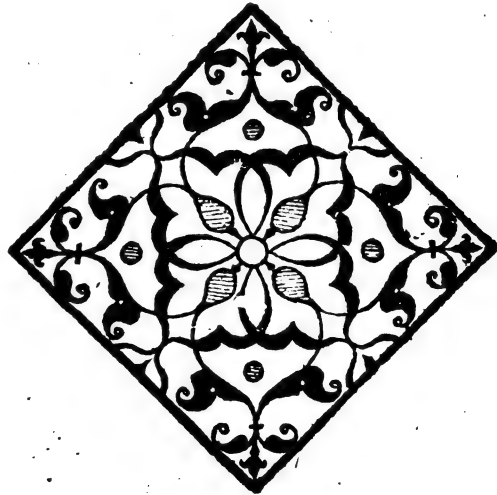
Pr. 12. 2

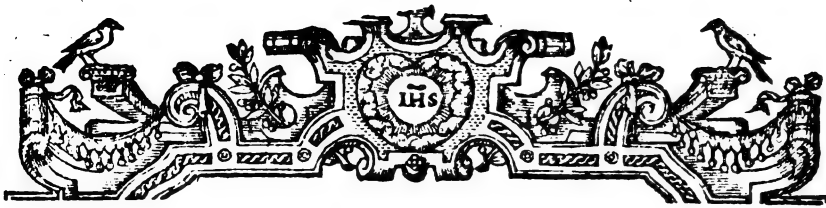
Pr. 10. 29

Pr. 19. 29

shall be paide vpon earth, how much more the wicked and the sinner? That *then* which the wicked man feareth shall come vpon him; both, Death; He shall die for default of instruction, and that by his owne hands; for, by following euill hee seekes his owne death; and after that damnation; The wicked shall bee cast away for his malice: Hell and destruction are before the Lord; and a man of wicked imaginations will hee condemne; so both in life, in death, after it, nothing but Terroure shall bee for the workers of iniquitie: *vubere contrarily*, The feare of the Lord leadeth to life; and hee that is filled therewith shall continue, and shall not bee visited with euill.

SALO.





SALOMONS ETHICKES.

THE SECOND BOOKE.

PRVDENCE.

§. 1. Of Vertue in *Wherein it consisteth.*
common : *Woerby it is ruled,*
and directed.

Vertue consists in the meane ; vice in extreames. Let thy wayes bee ordered aright ; Turne not to the right hand, nor to the left ; but remoue thy foot from euill ; *The rule whereof is Gods Lawe :* for the commandement is a lantern, and instruction alight ; and euery word of God is pure. My son, hearken to my words ; incline thine care to my sayings ; Let them not depart from thine eies ; but keepe them in the midst of thine heart. For, they are life vnto thole that finde them, and health vnto all their flesh. Keepe my commandements and thou shalt liue ; and mine Instruction as the apple of thine eie : Binde them vpon thy fingers, and write them vpon the Table of thine heart.

Pr. 4. 26.
 Pr. 4. 27.

Pr. 6. 23.
 Pr. 30. 5.
 Pr. 4. 30.
 Pr. 4. 21.
 Pr. 4. 22.

Pr. 7. 2.
 Pr. 7. 3.

All Vertue is eyther *Prudence,*
Iustice,
Temperance,
Fortitude.

1. Of Prudence; which *Wisdome,*
comprehends. *Prouidence,*
Discretion.

§. 2. Of wisdome, she	Description,	Knowledge, safety { from sinne, from indgement.
	Effectes. It procures	

Dd

The

Ec.2.14.
Ec.10.2.

Pr.8.12.
Pr.14.8.
Pr.9.12.
Pr.3.13.

Pr.3.14.
Pr.16.16.
Pr.3.15.

Pr.3.16.
Pr.3.17.
Pr.3.18.

Pr.15.14.
Pr.18.15.
Pr.19.2.
Pr.10.14.
Pr.13.16.
Pr.14.18.

Pr.2.10.
Pr.2.11.
Pr.2.12.
Pr.2.13.

Pr.15.24

Pr.8.20.
Pr.16.23.

Pr.10.12.

Pr.19.25
Pr.8.21.

Ec.8.11.
Pr.3.35
Pr.16.22.

Pr.8.34.
Pr.4.5.
Pr.4.6.

Pr.4.7.
Pr.4.8
Pr.4.9.

THe prudent man is he, whose eyes are in his head to see all things, and to foresee: and whose heart is at his right hand to doe all dextrously, and with iudgement. Wisdome dwelles with Prudence, and findeth forth knowledge, and counsels. *And to describe it*: The wisdom of the Prudent is to vnderstand his way; *his owne*: If thou be wise, thou shalt be wise for thy selfe: *An excellent vertue, for* Blessed is the man that findeth wisdom, and getteth vnderstanding: The merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then golde: It is more precious then pearles, and all the things that thou canst desire are not to be compared to her. Length of dayes is in her right hand: and in her left hand riches and glory: Her wayes are wayes of pleasure, and all her pathes prosperity: Shee is a tree of life to them that laie houlde on her, and blessed is hee that receiueth her. *The fruites of it are singular: for, first,* A wise heart doth not onely seeke, but get knowledge, without which the minde is not good: and the care of the wise, learning: *and not get it onely but lay it vp, and not so onely but workes by it: and yet more,* is crowned with it. *Besides knowledge, heere is safety.* When wisdom entreth into thy heart, and knowledge delighteth thy soule, then shall counsell preserue thee, and vnderstanding shall keepe thee: and deliuer thee from the euill way, and from the man that speaketh froward things, and from them that leaue the wayes of righteousness, to walke in the wayes of darkenesse: *and as from sinne, so from iudgement.* The way of life is onely to the Prudent, to avoid from hell beneath. *Thirdly, good direction.* 1. *For actions:* Wisdom causeth to walke in the way of righteousness, and in the mids of the paths of iudgement: 2. *For words,* The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips: *So that* the words of the mouth of a wise man haue grace: yea, he receiues grace from others. *Either* Instruct or reprooue the Prudent, and he will vnderstand knowledge. *Not to speake of wealth:* Shee causeth them that loue hir to inherit substance, and filleth their treasures: *she giueth not onely honour: for* the wisdom of a man doth make his face to shine, and the wiseman shall inherit glory; *but life:* Vnderstanding is a well-spring of life to him that hath it: *and hee that findeth me (sayth wisdom) findeth life, and shall obtaine fauour of the Lord.* Wherefore Get wisdom: get vnderstanding: forget not, neither decline from the words of my mouth. Forake her not, and shee shall keep thee: loue her, and shee shall preserue thee. Wisdome is the beginning: get wisdom therefore, and aboue all possessions get vnderstanding: Exalt her and she shall exalt thee: She shall bring thee vnto honour, if thou embrace her: shee shall giue a goodly ornament to thine head: yea, shee shall giue thee a crowne of glorie.

§. 3. Of Providence { *What shee is,*
What her objects,
What her effects.

Providence is that whereby the heart of the wise fore-knoweth the time, and iudgement; *the time when it will be*; the iudgement *how it will be done*: both which are appointed to euery purpose vnder heauen: *Not that man can fore-see all future things*: No, hee knoweth not that, that shall be; For who can tel him when it shall be? *not so much as concerning himselfe*. Neither doth man knowe his time, but as the fishes are taken with an euill net, and as the birdes which are caught in the snare; so are the children of men snared in the euill time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then vnderstand his owne way? *but some times he may*. The prudent man seeth the plague afarre off, and fleeth; *and as for good things*, With the Pismire he prouideth his meate in summer; *working still according to fore-knowledge*; yet not too strictly, and fearefully: for he that obserueth the wind shall not sowe, and he that regardeth the cloudes shall not reape.

Ec. 8. 5.

Ec. 8. 6.

Ec. 8. 7.

Ec. 9. 12.

Pr. 20. 14.

Pr. 22. 3.

Pr. 30. 2. 5

Ecc. 12. 4.

§. 4. Of Discretion: { *what it is*
what it worketh { *for our acts,*
for our
speeches.

Discretion is that whereby a man is wise in his businesse, & whereby the heart of the wise guideth his mouth wisely, and addeth doctrine to his lips, *For actions*: The Prudent wil consider his steps, & make choice of times: for, To all things there is an appointed time; & a time for euery purpose vnder heauen; a time to plant, and a time to pluck vp that which is planted; a time to slay, and a time to heale, &c. A time of warre, and a time of peace: *from hence it is that the wise man is strong, & rich*; for by knowledge shal the Chambers be filld with precious things *which he knowes how to employ well*: The crown of the wise is their riches; *from hence, that his good vnderstanding maketh him acceptable to others*. *For speeches*, The tongue of the wise vseth knowledge aright, and in the lips of him that hath vnderstanding wilidome is found; and his words haue grace, *both 1 for the seasonablenes*, A word spokē in his place is like apples of Gold with pictures of siluer; & how good is a word in due season! *2 for the worth of them*, The lips of knowledge are a precious iewel; *lastly, for their vse*: the lips of the wise shall preserue them, and their tounge is health, and with health pleasure; Fayre wordes are as an hony-combe; sweetness to the soules; and health to the bones.

Pr. 16. 20.

Pr. 16. 23.

Pr. 14. 15

Ec. 3. 1

Ec. 3. 2.

Ec. 3. 3. 4.

Ec. 3. 8.

Pr. 14. 5.

Pr. 14. 24.

Pr. 13. 15.

Pr. 15. 2.

Pr. 15. 13.

Pr. 10. 12.

Pr. 25. 18.

Pr. 15. 23.

Pr. 20. 15.

Pr. 14. 3.

Pr. 12. 18.

Pr. 16. 24.

§. 5. The } Over-wise,
 extremes } who bee is:
 } Foolish } what kinde } the meere foole:
 } } there bee } the rash foole:
 } } of Fooles, } the wicked foole.
 } } What successe.

Ec. 7.

Ec. 7. 19.
 Pr. 21. 16.
 Pr. 17. 16.
 Pr. 15. 2.

Pr. 14. 24.
 Pr. 17. 16.
 Pr. 24. 7.
 Pr. 29. 10.
 Pr. 29. 11.
 Pr. 19. 2.
 Pr. 29. 20.
 Pr. 1. 7.
 Pr. 14. 9.
 Pr. 13. 19.
 Pr. 15. 21.
 Pr. 10. 23.
 Pr. 13. 16.

Pr. 27. 22.

Pr. 16. 11.

Pr. 23. 9.
 Pr. 1. 22.

Pr. 1. 23.
 Pr. 1. 24.

Pr. 1. 25.
 Pr. 1. 26.

Pr. 1. 27.

Pr. 1. 28.
 Pr. 1. 29.
 Pr. 1. 30.

Pr. 1. 21

Pr. 14. 13.

Here are two extreames: On the right hand; Make not thy self over-wise, wherefore shouldst thou bee delolate? on the left: Neither bee foolish; why shouldst thou perish, not in thy time? The fool is that man that wandreth out of the waie of wisdom, which hath none hart, that is, is destitute of vnderstanding, either to conceive, or to doe as hee ought: Of which sort is. 1. The meere foole; That foole who when hee goeth by the waie, his heart fayleth; whose folly is foolishnesse, in whose hand there is a price in vaine to get wisdom, which is too high for him to attaine. lastly, In who are not the lips of knowledge. 2. The rash foole, that is hastie in his matters, that powreth out all his minde at once, which the wise man keepes in, till afterwarde; that hasteth with his feet and therefore sinneth. There is more hope of the other foole then of him. 3. The wicked foole: That despiseth wiledome and instruction, that maketh a mock of sinne; to whom it is an abomination to depart from euill; to whom foolishnesse is ioy; yea, it is his pastime to dooe wickedly, and his practice to spreade abroad folly: And this man is obstinate in his courses; for tho thou bray a foole in a mortar among wheate, brayd with a pestell, yet will not his foolishnes depart from him: and though it seem to depart, yet as a dogge turneth again to his vomit, so returns hee to his foolishnes. Spare thy labour therefore, speak not in the eares of a foole, for hee will despise the wiledome of thy words. To these saith wiledome, O ye foolish, how long will ye loue foolishnes, and the scornfull take pleasure in scorning, and fooles hate knowledge? Turne you at my correction. Lo, I will powre out my mind vnto you; and make you vnderstand my words. Because I haue called and ye refused, I haue stretched out my hand, and none would regard; But ye haue despised all my counsell, and would none of my correction; I will also laugh at your destruction, and mocke when your feare commeth, like suddaine desolations; & your destruction shall come like a whirlwinde; when affliction, & anguish shall come vpon you. Then shall they call vpon mee, but I will not answeare: they shall seeke mee early, but they shall not finde mee; Because they hated knowledge, and did not choose the feare of the Lord; they would none of my counsell, but despised all my correction; Therefore shall they eate of the fruit of their owne way, and bee filled with their owne deuises: and what is that fruit but sorrow? Even in laughing their heart is sorrowfull; and the end of that mirth is heauinesse: and like the noise of

of thornes vnder a pot, to (*short and vaine*) is the laughter of fools: *what but stripes?* A rod shall be for the back of him that is destitute of vnderstanding: *yea it is proper to him.* To the horse belongeth a whip, to the asse a bridle, and a rod to the fools backe: *wherewith not onely himselfe* shall bee beaten, but the companion of fools shall bee afflicted: *Lastly, what but death?* Fooles shall dy for want of wit, and remaine in the congregation of the dead: *yea the mouth of the foole is present destruction; and The lippes of a foole shall deuoure himselfe, and that which should seeme to preserue him,*
Very easie slayeth the foolish, and the
prosperitie of fooles destroyeth
them.

Ec. 7.8
 Pr. 10.13.
 Pr. 26.3.
 Pr. 10.8.10

Pr. 13.10.
 Pr. 10.21.
 Pr. 21.16.
 Pr. 10.14.

Pr.

Pr. 1.32

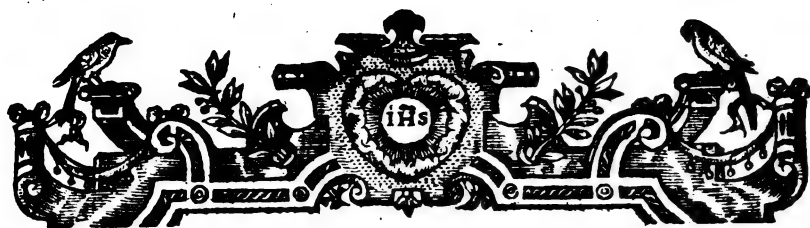
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21

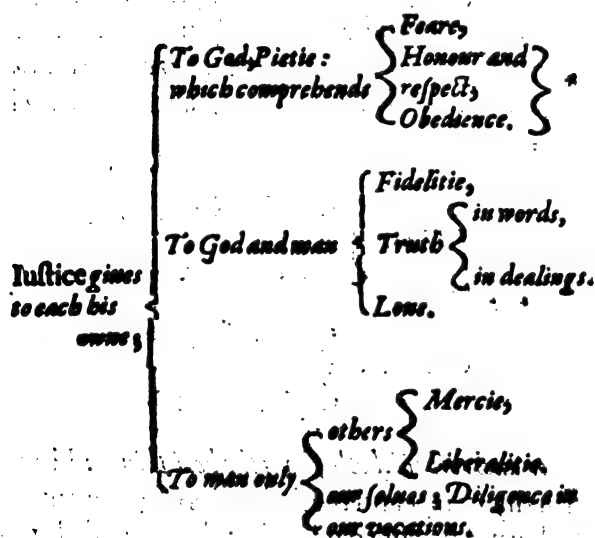
• 1.



SALOMONS ETHICKES.

THE THIRD BOOKE.

IUSTICE.



* Honour and Obedience are indeed mixed duties of Iustice both to God and man: but because as they belong to man, they are politick vertues and there handled; heere we consider them onely as due to God.

1. Of Iustice in generall,
 2. Of what it is.
1. Of the feare of God
- what fruits it hath
- present
future.

Next to Prudence, is Iustice. A man of understanding walketh vprightly: The iust man, therefore, is hee that walketh in his integrity; and whose path is to decline from euill; and brieflie, hee that deales truly, in giuing each his owne.

Pr. 19. 21
 Pr. 20. 7
 Pr. 26. 17
 Pr. 12. 28.

Ec. 8. 13

Pr. 3. 6

Whether to God, unto whom Iustice challengeth Pietie: which comprehends, first, the feare of the Lord; and this feare of the Lord is to hate euill, as pride, arrogancie, and the euill way; and in all our waies to acknowledge God; that he may direct our waies; so that, he that walketh in

Pr. 14.2.
Pr. 1.7.
Pr. 15.33.

Pr. 2.3.
Pr. 2.4.

Pr. 2.5.
Pr. 15.16.

Pr. 23.18.
Pr. 14.26.

Pr. 3.7.
Pr. 3.8.
Pr. 19.23.
Pr. 14.27.

Pr. 28.14.
Pr. 30.9.
Pr. 28.14.

in his righteousness, feareth the Lord; but hee that is lewd in his wayes despiseth him: *which grace, as it is the beginning of knowledge, and the very instruction of wilddom, so in some respect knowledge is the beginning of it: for* If thou callest after knowledge, and cryest for vnderstanding; If thou seekest her as siluer, and searchest for hir as treasures; then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God; *And this feare giues both contentment; Better is a little with the feare of the Lord, then great treasure, and trouble therewith; and 2. future hope.* Feare the Lord continually: for surely there is an end, and thy hope shall not be cut off. *In which regarde, This feare of the Lord is an assured strength to depende vpon; because his children shall haue hope yea and present health and ioy.* Feare the Lord, and depart from euill; so health shall be to thy nauell, & marrowe to thy bones: *and with health, life eternall;* The feare of the Lord leadeth to life, yea is a wellspring thereof, and hee that is filled therewith, shall continue, and shall not bee visited with euil; *so that* Blessed is the man that feareth alway: *whereas on the contrary,* Hee that hardneth his hart, and denies God, and saith who is the Lord, shall fall into euil.

$$\begin{array}{l}
 \text{Honor} \left\{ \begin{array}{l} \text{in the best things,} \\ \text{in the best times.} \end{array} \right. \\
 \text{Obedience} \left\{ \begin{array}{l} \text{in attending on his will,} \\ \text{in performing it.} \end{array} \right.
 \end{array}$$

Pr. 3.9.
Pr. 3.10.

Ec. 11.1

Pr. 1.33.

Pr. 4.20.
Pr. 4.21.
Pr. 10.17.
Pr. 28.9.

Pr. 28.7.
Pr.
Pr. 28.4.
Pr. 19.16

2 H *Honor and respect; both from the best things:* Honor the Lord with thy riches, and the first fruits of all thy increase; so shall thy barnes bee filled with abundance, and thy presses shall burst with new wine: *and in our best times;* Remember now thy Creatour in the dayes of thy youth; while the euill dayes come not, nor the years approach, wherein thou shalt say, I haue no pleasure in them.

Thirdly, Obedience. Hee that obeyeth mee, shall dwell safely (*sayth wisdom*) and bee quiet from feare of euill: *whether in attendance to the will of God;* My son hearken to my wordes, incline thine eare vnto my sayings; Let them not depart from thine eies, but keepe them in the midst of thine heare: *for,* He that regardeth instruction is in the waye of life; *whereas* he that turneth away his eare from it, his very prayer shall be abominable; *or in executing of it.* He that keepeth the commandment is a child of vnderstanding; yea he is blessed, *and thereby* keepeth his owne soule; *where* they that forsake the lawe praye the wicked: *and* hee that despiseth his wayes shall die.

Fidelis

§. 3. *Fidelity.*

Et. 5.2

Ec. 5.4

Ec.5.5.

Pr. 20.25.

Pr. 12.22.

Pr.28.10.

Pr.28.20.

Pr.25.19

Pr.17.12.

Pr.27.5.

Pr.27.6.

Pr.

Pr. 15. 12.

Pr.25.12

§. 4. *crucis* *in verba*

The quality.

The fruits

To himself

Others

The opposites

• *Lyes,*

Slander.

Disimulation,

Flatterie.

Pr.12.17.

Pr. 24, 25.

Pr. 18.21.

Pr. 15.4.

Pr.12.19.

Pr. 10. 20.
Pr. 10. 21.
Pr. 23. 23.

tongue of the iust man is as fined siluer, and the lippes of the Righteous doo feede manie: therefore Buy the truth, and sell it not; as those do, which eyther 1. lie, 2. slander, 3. dissemble, or 4. flatter.

§. 5. The Lyer { His fashions,
His manifestation,
His punishment.

Pr. 14. 5.
Pr. 6. 16.
Pr. 6. 17.
Pr. 6. 19.
Pr. 19. 28.
Pr. 26. 28.
Pr. 11. 19.
Pr. 19. 5.

Pr. 12. 23.
Pr. 21. 28.
Pr. 25. 18.
Pr. 24. 28.
29.
Pr. 30. 7.
Pr. 30. 8.
Pr. 19. 22.

A Faithfull witnesse will not lie, but a false record will speake lyes. Of those sixe, yea seauen things that God hateth, *two are*, A lying tongue and a false witnesse that speaketh lyes; For such a one mocketh at iudgement, and his mouth swallowes vp iniquity; yea a false tong hateth the afflicted. He is soone perceiued: for a lying tongue varieth incontinently: and when hee is found, A false witnes shall not be vnpunished, and he that speaketh lyes shall not escape; for the lying lips are abomination to the LORD, therefore a false witnesse shall perill: and who pitties him? Such a one is an hammer, a sworde, a sharpe arrow to his neighbour; he deceiueth with his lippes, and sayth, I will do to him as he hath done to mee. Two things then haue I required of thee, day me them not vntill I die &c. Remouue farre from me vanitie, and lye. Let me bee a poore man rather then a lyer.

§. 6. The slanderer { what his exercise } in misreports,
in vnseasonable meddling.
what his entertainment.

Pr. 16. 27.
Pr. 16. 30.

Pr. 13. 5.

Pr. 20. 3.

Pr. 11. 13.
Pr. 26. 20.
Pr. 18. 8.

Ec. 7. 23.

Pr. 25. 23.

T His wicked man diggeth vp euil, and in his lips is like burning fire; He shutteth his eyes to deuise wickednesse: he mooueth his lips, & bringeth euill to passe: & either he inuenteth ill rumours; A righteous man hateth lying words: but the wicked causeth slander and shame; or else in true reportes he will be foolishly meddling, and goeth about discouering secrets; (where hee that is of a faithfull heart concealeth matters) & by this meanes raiseth discord. Without wood the fire is quenched: and without a tale-bearer strife ceaseth; for the words of a tale-bearer are as flatterings, and goe down into the bowells of the belly: therefore as on the one side, thou mayst not giue thine heart to all that men speake of thee; least thou heare thy seruant cursing thee; so on the other, no countenance must be giuen to such: for As the North-wind driues away raine; so dooth an angry countenance the slaundering tongue.

The

§. 7.

Pr. 10.19.

Pr.26.24.

Pr.26.25:

Pr. 26.26.

Pr. 13.7.

Pr. 13.7.

Pr. 20.24

Pr. 23.6.

Pr. 33.7

Pr. 28.13.

Pr. 27.14.

Pr.29.5

Pr. 16.28.

Pr. 20. 19.

Ec.7.7.

§. 8. Truth in dealings; wherein is the true-dealers

Pr.11.3.

Pr. 11.5.

Pr.15.19

Pr.21.8.

Fr. 21.3.

Pr.21.15.

Pr. 10.16.

Pf. 29.7.
D. 29.7.

Pr. 29.10
Pr. 29.8

Pr 2 10

Pr. 16-18

Pr.15.9

Pr. 12.26.

Fr. 28.6

De-1 Pr. 22.7

§. 9. Deceit

The kinds } Coloured,
 } Direct } Primare,
 } Publike.

The iudgement attending it.

Pr. 16. 18.

Pr. 26. 19.

Pr. 12. 20.

Pr. 20. 10.

Pr. 19. 24.

Pr. 1. 19.

Ec. 3. 16.

Ec. 3. 17.

Pr. 12. 27.

Pr. 20. 17.

Contrary to this is Deceit: whether in a colour; As he that faineth him self-mad, casteth firebrands, arrows & mortal things; so dealeth the deceitfull man, & saith, Am I not in sport? As this deceit is in the heart of them that imagine euill: so in their ~~hands~~ ^{words} are Diuers weights, and diuers balances: or directly, Hee that is partner with a theefe, hateth his owne soule, & dangerous are the wayes of him that is greedy of gaine: much more publiquely, I haue seene the place of iudgement, where was wickednesse; and the place of iustice where was iniquitie: I thought in mine heart God will iudge the iust and the wicked, yea oftentimes speedily, so as The deceitfull man roasteth not what hee tooke in hunting: or if hee eate it; The bread of deceit is sweet to a man, but afterward his mouth shall be filled with grauell.

§. 9. Loue

To God, rewarded } with his loue,
 } with his blessings.
 To men } In passing by offences,
 } In doing good to our enemies.

Pr. 8. 17.

Pr. 8. 21.

Pr. 10. 12.

Pr. 12. 16.

Pr. 17. 9.

Pr. 25. 21.

Loue to God: I loue them that loue me: and they that seeke me early shall finde me; and with me, blessings: I cause them that loue me to inherit substance, and I will fill their treasures. 2. To men, 1. In passing by offences; Hatred stirreth vp contentions, but loue couereth all Treipalles, and the shame that arises from them: so that he onely that couereth a transgression seeketh loue. 2. In doing good to our enemies: If hee that hateth thee be hungry, giue him bread to eate; and if he be thirsty, giue him water to drinke. Heere therefore doe offend, 1. the contentiuous. 2. the enuious.

§. 10. The contentiuous

whether in raising ill rumors,
 or whether by pressing masters too farre.

Pr. 6. 19.

Pr. 18. 19.

Pr. 16. 29.

THe first is hee that raiseth contentions among bretheren: which once raised are not so soone appeased. A brother offended is harder to win then a strong city: and their contentions are like the barre of a palace. This is that violent man that deceiveth his neighbour, and leadeth him into the way which is not good, the way of as-

cot.

cord; whether by ill rumors; The fool's lips come with strife; and as the coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife; and that even among great ones. A froward person soweth strife, and a tale-bearer maketh division among Princes; or by pressing matters too farre: When one churneth milke, he bringeth forth butter; and hee that wringeth his nose, causeth blood to come out: so hee that forceth wrath, bringeth forth strife, the end whereof is neuer good: for if a wise man contend with a foolish man, whether hee bee angry or laugh, there is no rest.

Pr. 18.6

Pr. 26.21

Pr. 16.28

Pr. 30.33

Pr. 29.9

§. 11. Envy {
The kinds { At our neighbour,
 { At the wicked.
The effects { To others,
 { To selfe.

THe second is that iniustice whereby the soule of the wicked wisheth euill, and his neighbour hath no fauour in his eyes; that moueth him to be glad when his enemy falleth, and his heart to reioyce when hee stumbleth; and this is a violent euill. 1. To it selfe; A sound heart is the life of the flesh; but enuie is the rotting of the bones. 2. To others; Anger is cruell, and wrath is raging: but who can stand before enuie? But of all other, it is most vniust when it is set vpon an euill subject. Fret not thy selfe because of the malicious, neither be enuious at the wicked, nor chuse any of his waies; neither let thine heart be enuious against sinners, nor desire to be with them; for, as their heart imagineth destruction, and their lippes speake mischief, so the froward is an abomination to the Lord; and there shall be none end of the plagues of the euill man; and his light shall be put out.

Pr. 21.19

Pr. 24.19

Pr. 14.30

Pr. 27.4

Pr. 24.20

Pr. 3.31

Pr. 23.17

Pr. 24.1

Pr. 24.2

Pr. 3.32

Pr. 24.20

§. 12. Iustice to {
man onely; First to {
 { Mercy {
 { The quality,
 { The gaine of it.

Let not mercy and truth forsake thee: binde them on thy necke, and write them vpon the table of thine heart; this suffereth not to stop thine eare at the cry of the poore: yea, the righteous man regardeth the life of his beast; no vertue is more gainfull: for By mercy & truth iniquity shall be forgiven; & By this thou shalt finde fauour & good vnderstanding in the sight of God & man: Good reason; For he honoreth

Pr. 3.3

Pr. 21.13

Pr. 12.10

Pr. 16.6

Pr. 3.4

Pr. 14.31

E c

God

Pr.19.17

Pr.11.17

Pr.11.21

Pr.14.21

God that hath mercy on the poore: *yea hee makes God his debter*; He that hath mercy on the poore lendeth to the Lord, and the Lord will recompence him: *So that* The mercifull man rewardeth his owne soule; *for* He that followeth righteousnesse and mercy, shall finde righteousnes, and life, and glory; *and therefore* is blessed *for ever*.

1. Vnmercifulnesse,

§. 13 Against mercy offend

2. Oppression,

Blood-shirftinesse.

Pr.22.7

Pr.14.20

Pr.19.7

THat (*not onely*) the rich ruleth the poore, but that the poore is hated of his owne neighbour; whereas the friendes of the rich are many: *Of his neighbour?* *Yea* All the brethren of the poore hate him: how much more will his friendes depart from him? though he be instant with words, yet they will not.

Pr.30.14

Pr.22.16

Pr.22.22

Pr.25.20

Pr.11.17

Ec.4.1

Ec.5.7

Pr.22.23

Pr.22.16

Pr.21.13

Pr.29.10

Pr.24.15

Pr.28.17

Pr.1.11

Pr.1.12

Pr.1.15

Pr.1.16

Pr.1.17

Pr.1.18

Pr.12.10

2. There is a generation, whose teeth are as swords, and their iawes as kniues, to eate vp the afflicted out of the earth. These are they that oppresse the poore to increase themselues, and giue to the rich; *that* robbe the poore, because hee is poore, and oppresse the afflicted in iudgement; *that* take away the garment in the cold season, *and therefore* are like vineger powred vpon nitre, or like him that singeth songs to an heauie heart; That trouble their owne flesh, *and therefore* are cruell; *An ordinarie sinne*. I turned and considered all the oppressions that are wrought vnder the Sunne; and behold the teares of the oppressed, and none comforteth them; and the strength is of the hand of thole that oppresse them, and none comforteth them. None? *Yes surely, above*. If in a countrey thou seek the oppression of the poor, and the defrauding of iudgement, and iustice, bee not astonied at the matter; for he that is higher then the highest regardeth, and there be higher then they, which will defend the cause of the poore, to *cause* the oppressour to come to pouerty: *in which estate* hee shall cry and not be heard.

3. *The bloody man is hee which not onely* doth hate him that is vpright, *but* layeth wait against the house of the righteous, and spoyleth his resting place; *yea* that doth violence against the blood of a person, *Such as will say*, Come with vs, wee will lay wait for blood, and lye priuily for the innocent without a cause. Wee will swallow them vp aliue like a Graue, euen whole; as those that goe downe into the pitte; But my son, *wake* not thou in the way with them: refrain thy foot from their path: For their feet runne to euill and make haste to blood-shed. Certainly as without cause the net is spread before the eyes of all that hath wings; So they lay wait for blood, and lye priuily for their liues; Thus the mercies of the wicked are cruell: *But shall they preuaile in this?*

The

The causelesse curse shall not come: The iust man may fall seauen times in a day, but hee riseth vppe againe, whiles the wicked shall fall into mischief; *Tea into the same they had deuised*: Hee that diggeth a pit shall fall therein; and hee that roulerh a stone, it shall fall vpon him, *and crush him to death*: for Hee that doth violence against the blood of a person, shall flee vnto the Graue, and they shall not stay him.

Pr.26.2
Pr.24.16
Pr.26.27
Pr.28.17

§. 14. The second
kind of Justice to
others, is Liberality

Described,
Limited,
Rewarded, { with his owne,
 { with more.

Liberality or beneficence, is to cast thy bread vpon the waters; to giue a portion to seauen, and also to eight; *in a word*, to giue of his bread to the poor, *and not to withhold his goods from the owners thereof (1. the needy)* tho there be power in his hand to doe it, *and not to say to his neighbour, Goe and come againe, to morrow I wil giue thee, if hee now haue it; Not that God would not haue vs enjoy the comforts hee giues vs, our selues; for, to every man to whome God hath giuen riches and treasures, and giueh him power to eate thereof, and to take his part, and to enioy his labours, this is the gift of God; but if the clouds bee full, they will powre out raine vpon the earth, and yet they shall bee neuer the emptier.* The liberall person shall haue plentie, and hee that watereth, shall also haue raine: *yea not onely* he that giueh to the poore, shall not lacke, *but* shall finde it after many dayes; *whereas* hee that hideth his eyes, shall haue many curses: *but*, There is that scattereth and is more increased; *thus* Hee that hath a good eye is blessed of God.

Ec.11.1.
Ec.11.2
Pr.21.9
Pr.3.27
Pr.3.28
Ec.5.18
Ec.11.3
Pr.11.25
Pr.28.27
Ec.11.1
Pr.11.24
Pr.22.9

§. 15. The extreames
whereof are

Conetousnes { The description of it,
 { The curse.
Prodigality.

THe conetous is hee, that is greedy of gaine, that having an euill eye and coueting still greedily, trauelleth too much to bee rich, *and therefore both spareth more then is right, and increaseth his goods by vsurie and interest; There is one alone, & there is not a second, which hath neither son, nor brother; yet is there none end of his trauell, neither can his eyes bee satished with riches, neither doth hee thinke*

Pr.1.29
Pr.23.6
Pr.21.26
Pr.23.4
Pr.11.24
Pr.28.8
Ec.4.8

hand shall finde to doe, doth it with all his power. I haue scene (*indeed*) the trauell, that God hath giuen the sonnes of men, to humble them thereby, *that* all things are full of labour, man cannot vtter it; *But* what profit hath he that worketh, of the thing wherein hee trauelleth? *Much euery way*: *first, Health*: The sleep of him that trauelleth is sweet, whether he eate little or much; *Secondly, Wealth*: Open thine eyes, and thou shalt be satisfied with bread: *yea*, The hand of the diligent maketh rich, and his soule shall be fat: *and not sufficiently onely*; *but* in all labour there is abundance, but the ralke of the lippes bringeth want: *yet more*, the riches that the diligent man hath, are precious. 3. *Honour*. A diligent man shall stand before kings, and not before the base sort; *and* The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

§. 18. Slothfulness: { *The properties,*
 The danger of it.

THe slothfull, is hee that fouldeth his hands, and careth vp his his owne flesh; That hideth his hand in his bosome, and will not pull it out againe to his mouth; that turneth on his bed, as a doore turneth on his hinges, *and saith*, Yet a little sleepe, a little slumber, a little folding of the hands to sleepe. *Euerything that he ought to do is troublesome*, The way of the slothfull man is an hedge of thornes (*which he is loath to set foote in*): There is a Lion without (*saith he*) I shall be slaine in the street: *who although heerein hee be wiser in his owne conceit*, then seauen men that can render a reason: Yet (*the truth is*) he that (*so much as*) followes the idle, is destitute of vnderstanding. Hee lusteth (*indeede*) *and affecteth great things*, but his soule hath nought; *so*, The very desire of the slothful slaieth him, for his hands refuse to work. And *not onely* hee that is slothfull in his worke is brother to him that is a great waster; but he that sleepeth (*and Slothfulness causeth to fall asleep*) in haruest, is the sonne of confusion: *and* He that will not plow, because of winter; shall begge in Sommer, and haue nothing: Loue not sleepe *therefore*, least thou come to pouertie; *for what is it, that hence cometh not to ruine*? For, *the house*: By slothfulness the rooofe of the house goeth to decaye, and by idleness of the hands, the house droppeth thorow. *For the land*; I past by the field of the slothful, and by the vineyard of the man destitute of vnderstanding; And loe, it was all growne ouer with thornes, and nettles had couered the face of it; and the stone wall thereof was broken down. Then I beheld and considered it well; I looked vppon it, and receiued instruction; *so in euery respect* the slothfull hand maketh poore. Goe to the Pismire *therefore* thou sluggard, and behold her waies and be wise: For she hauing no guide, Gouvernour, nor Ruler, prepareth her meate in summer, and gathereth her foode in haruest;

Ec 2

How

Ec. 3. 10

Ec. 1. 8.

Ec. 3. 9

Ec. 5. 11

Pr. 10. 13

Pr. 10. 4

Pr. 13. 4

Pr. 14. 23

Pr. 11. 27

Pr. 22. 29

Pr. 12. 24

Ec. 4. 5

Pr. 19. 24

Pr. 26. 14

P. 6. 10

Pr. 15. 19

Pr. 12. 13

Pr. 26. 13

Pr. 26. 16

Pr. 12. 11

Pr. 13. 4

Pr. 21. 15

Pr. 18. 9

Pr. 10. 5

Pr. 19. 15

Pr. 20. 4

Pr. 20. 13

Ec. 30. 18

Pr. 24. 30

Pr. 24. 31

Pr. 24. 32

Pr. 10. 4

Pr. 6. 6

Pr. 6. 7

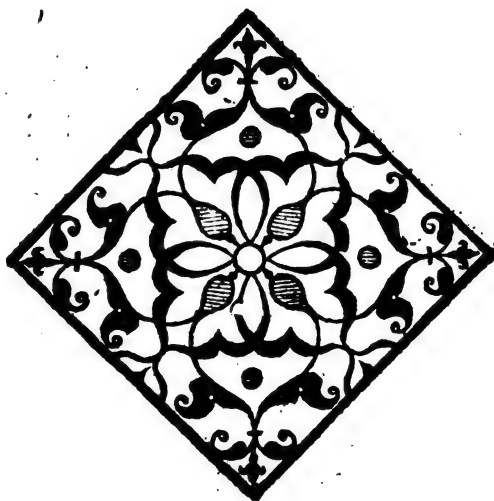
Pro. 6. 8

Pr.6.9
Pr.24.33

Pr.6.11

How long wilt thou sleepe O sluggard? when wilt thou arise out of thy sleepe? Yet a little sleepe, yet a little slumber, yet a little fouding of the hands to sleepe: Therefore thy pouertie commeth as a speedie Traueller, and thy necessitie as an armed man.

SALO.





SALOMONS ETHICKES.

THE FOVRTH BOOKE.

TEMPERANCE AND FORTITVDE.

Temperance is
the moderati-
on of our de-
sires: whether

in Diet; Sobrietie.
in words and action.

Modestie,
&
Humilitie.

in affections,

continencie,
refraining of anger.

§. 1. { *Temperance in diet;*
excesse: how dangerous is

{ *Body,*
Soule,
Estate.

HE temperate in diet, is he that refrainerth his appetite, that looks not on the wine whē it is red, that puts his knife to his throat, when he sits with a Ruler; that when he findes hony, eates but that which is sufficient for him; least he should be ouer-full: *It is true*, that a man eateth, and drinketh, and seeth the commodity of al his labour; this is the gift of God: *yea*, this I haue seen good, that it is comely to eat and to drink, and to take pleasure in al his labour wherein he trauelleth vnder the Sun, the whole number of the daies of his life which God giueth him; for this is his portion; *God allowes vs* to eate our bread with ioy, and drinke our wine with a cheerfull heart, and there is nothing better then this; *yea*, there is no profit but this: *But not* that a man should be giuen to his appetite; that hee *should* seeke in his heart to draw his flesh to wine; or that whatsoeuer his eyes desire hee should not withhold it from them: *Such a man* when he is full, despiseth

an

Pr. 25.28

Pr. 23.31

Pr. 23.2

Pr. 23.1

Pr. 25.16

Ec. 3.23

Ec. 5.27

Ec. 9.7

Ec. 3.28

Ec. 2.24

Pr. 23.2

Ec. 2.3

Ec. 2.10

Pr. 27.7

Pr. 20.21

Pr. 30.22

Ec.5.11

Pr.23.29

Pr. 23.30

Pr.22.21

Pr.23.32

Pr.23.33

Pr.23.34

Pr.23.35

Pr.25.28

Fr.23.20

Pr.20.1.

an hony-combe; whereas to the hungrie, euery bitter thing is sweete; *and in his excesse is outrageous*: One of the three things, yea foure, for which the earth is moued, and cannot sustaine it selfe, is a foole when hee is filled with meate. *Neither doth this prosper, with himselfe. For his body,* The satietie of the rich, will not suffer him to sleep: To whom is woe? to whome is sorrow? to whome is murmuring? to whom are woundes without cause? and to whom is the rednes of the eyes? Euen to them that tarry long at the wine; to them that goe and seeke mixt wine: *For his soule;* Looke not on the wine when it is red, and sheweth his colour in the cuppe, or goeth downe pleasantly. In the end thereof, it will bite like a serpent, and hurt like a cockatrice: Thine eyes shall looke vpon the strange woman, and thy lippes shall speake lewde things: And thou shalt be as one that sleepeeth in the midst of the sea, and as hee that sleepeeth in the top of the mast: They haue stricken mee (shalt thou say) but I was not sicke: they haue beaten me, but I knewe not when I awoke; therefore will I seeke it yet still: *For his estate,* Hee is like a Citie which is broken downe, and without walles: Keepe not company *therefore* with drunkards, nor with gluttons; for the glutton and drunkard shall be poore, and the sleeper shall be cloathed with ragges; *and in all these,* Wine is a mocker, and strong drinke is raging, and whosoever is deceived thereby is not wise.

§. 2. { Modestie { In wordes { what it requires { few,
 { { { { that they be { reasonable.
 { in actions. { what it { argues wisdoms,
 { profits { gins safety.

{ contrarie to it, { Loquacity,
 { Ill speech,
 { Immoderate mirth.

Pr. 17.27

Pr. 10.19

Pr.17.27

Pr. 18.4

Pr. 10.31

Pr. 10.21
De 10.21

Pr. 12.14
Pr. 12.15

11.43.2
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Pr. 18.20

Pr. 11.12

1

Pr. 17.28

Pr. 2.1.22

110210

THe modest (for wordes) is a man of a pretious spirit, that refrineth his lippes, and spareth his wordes. The wordes of a modest man are like deepe waters, and the wellspring of wisdom like a flowing river: *but when hee doth speake, it is to purpose; for,* The mouth of the iust shall be fruitfull in wisdom: and the lippes of the righteous doe feede many, *yea himselfe;* A man shall bee satiate with good things by the fruite of his mouth; *and with the fruite of a mans mouth his bellie shall be satisfied: but still he speaketh sparingly;* A wise man concealeth knowledge, and a man of vnderstanding will keepe silence: *which as it argues him wise (for euen a foole when he holdeth his peace is counted wise; and he that stoppeth his lippes, as prudent); so it giues him much safety.* He that keepeth his mouth, and his toung, keepeth

perth his soule from affliction; *yes*, he keepeth his life; *where contrarily*, The mouth of the foole is in the multitude of wordes, it babbleth out foolishnesse; *as* it is fedde with it: *neither* hath hee any delight in vnderstanding, *but* that which his heart discouereth; *and while hee bewrayeth it*, The heart of fooles publisheth *his* foolishnesse: *And as* hee multiplyeth wordes, *so* in many wordes there cannot want iniquitie: his mouth (*still*) babbleth euill things; *for either* hee speaketh froward things, *or* how to lye in wait for blood, *or* in the mouth of the foolish is the rodde of pride; *And what is the issue of it?* Hee that openeth his mouth, destruction shall be to him. And he that hath a naughty tounge shall fall into euill; *for*, *both* it shall be cut out, *and* the frowardnesse of it is the breaking of the heart. *Lastly*, A fooles mouth is his owne destruction, and his lips are a snare for his soule.

For Actions: the modest shall haue honour: *And the wee need not say*, Of laughter, thou art madde, and of ioy, what is this thou doest; *yes* Anger is better then laughter, for by a sadde looke the heart is made better. The heart of the wise, *therefore*, is in the house of mourning, but the heart of fooles is in the house of mirth. Reioyce then, O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes; but know, that for all these things God will bring thee to iudgement.

6. 3 { Humilitie, } { Wherein is it }
 { Pride } { overweening } { How absurd, }
 { } { scornfulnesse. } { How dangerous. }

NExt to the modest, is the humble in spirit; *Hee saith*, Surely, I am more foolish then a man, and haue not the vnderstanding of a man in mee; for I haue not learned wisdom, and haue not attained to the knowledge of holy things: *But doth he want it ere the more?* *No*: With the lowly is wisdom, *and* The care that hearkeneth to the corrections of life, shall lodge among the wise: Better it is, *therefore*, to be of an humble minde with the lowly, then to diuide the spoiles with the proud: *for* before honour goeth humility; *and* hee that confesseth and forsaketh his sinnes, shall haue mercy; *yes*, the humble of spirit shall enjoy glorie: *and* the rewarde of humilitie, and the feare of God, is riches, and glory and life.

Contrary whereto; There is a generation, whose eyes are haury, and their eye-liddes are lift vp; There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse. *Yes*, All the waies of a man are cleane in his owne eyes: but the Lord pondreth the spirits; *and not so anely*, but Many men will boast of their goodnesse; *but* It is not good to eat much honey, so to search their owne glory is not glory

Pr. 13. 3
Ec. 5. 2
Pr. 15. 2
Pr. 15. 14
Pr. 18. 2

Pr. 12. 23
Ec. 10. 14
Pr. 10. 19
Pr. 11. 28
Pr. 15. 32
Pr. 12. 6
Pr. 14. 3
Pr. 13. 3
Pr. 27. 30
Pr. 10. 31
Pr. 15. 4
Pr. 18. 7

Pr. 11. 16
Ec. 2. 2

Ec. 7. 5
Ec. 7. 6

Ec. 11. 9

Pr. 29. 3
Pr. 30. 2
Pr. 30. 3

Pr. 11. 8
Pr. 13. 31
Pr. 16. 19

Pr. 15. 33
Pr. 18. 12
Pr. 28. 13
Pr. 29. 23
Pr. 32. 24

Pr. 30. 13
Pr. 30. 21
Ec. 16. 22
Pr. 21. 25
Pr. 20. 6
Pr. 25. 27
Pr. 27. 2

Pr. 28. 11

Ec. 18. 1

Pr. 16. 12

Pr. 14. 3

Ec. 7. 25

Ec. 7. 16

Pr. 21. 4

Pr. 30. 32

Pr. 6. 17

Pr. 16. 5

Pr. 15. 25

Pr. 18. 22

Pr. 16. 18

Pr. 11. 2

Pr. 21. 24

Pr. 11. 12

Pr. 18. 3

Pr. 9. 7

Pr. 19. 29

Pr. 29. 8

Pr. 21. 11

glory; Let another man praise thee, & not thine owne mouth; a stranger & not thine owne lips: *This over-weening is commonly incident to great men.* The rich man is wise in his owne conceit, but the poore that hath vnderstanding can try him: *Hence it is, that hee affects singularity;* According to his desire, he that separates himselfe, will seek, and occupy himselfe in all wisdom: *but seest thou a man thus wise in his owne conceit,* there is more hope of a foole then of him: yea, *he is a foole in this:* In the mouth of the foolish, is the rod of pride; I thought, I will be wise, but it went farre from mee; it is farre off, what may it be? *and that a wicked foole;* A hauty looke, and a proud heart which is the light of the wicked is sinne: If *therefore* thou hast been foolish in lifting vp thy selfe, and if thou hast thought wickedly, lay thy hand vpon thy mouth, *for* God hateth an hauty eye; *yea he so hateth it,* that all that are proud in heart, are an abomination to the Lord; and tho hand ioyned in hand, they shall not be vnpunished; *and what punishment shall he haue?* The Lord will destroy the house of the proud man; *and his very pride is an argument of his ruine:* Before destruction the heart of a man is haughty: Pride goeth before destruction, and an hie minde before the fall: *Before it? yea with it:* when pride commeth, then commeth shame. *Now the height of pride is scornfulnesse.* Hee that is proud and hauty, scornful is his name, who worketh in the pride of his wrath: and *this man* despiseth his neighbour, and *therefore* is destitute of vnderstanding: when the wicked commeth, then commeth contempt; and with the vile man is reproch; *but of all, him that reproveth him:* Hee that reproveth a scorner, purchaseth to himselfe shame, and he that rebuketh the wicked, getteth himselfe a blot; *therefore* ludgements are prepared for the scorers, and stripes for the backe of fooles; *so as others are hurt by his sinne;* for a scornfull man bringeth a whole citie into a snare: *so they shall be likewise bettered by his indgement;* when the scorner is punished, the foolish is wise.

S. 4. Continencie { *of Lust,*
 of Anger, } *with their Contraries.*

Pr. 5. 15

Pr. 6. 25

Pr. 5. 10

Pr. 2. 17

Pr. 23. 28

Pr. 23. 27

Ec. 7. 28

See more of
this vice Decon.
lect. 2. & 3

OF the first kinde, is he that drinkes the waters of his owne cisternes; that desires not the beauty of a stranger in his heart; neither lets her take him with her eye-lids: *contrarily, the incontinent* is hee that delights in a strange woman, and imbraces the bolome of a stranger; or shee that forsakes the guide of her youth, and forgetteth the covenant of GOD; she lyeth in waite for a preie, and shee increaseth the transgressors amongst men. For a whore is as a deep ditch, and a strange woman as a narrow pitte: *Yea,* I finde more bitter then death the woman whose heart is as nettles and snares, and whose hands as bands: he that is good before GOD shall bee deliuered from her

her, but the sinner shall bee taken by her.

Of the second, is hee that is slowe to anger, slowe to wrath; whose discretion differreth his anger, and whole glory is to passe by an offence: which moderation, as it argues him to bee of great wisdom (for wise men turne away wrath) so it makes him better then the mighty man, and procures him iust honour; for It is the honour of a man to cease from strife: contrarie to which, is hee that is of an hastie spirit to bee angry; which as it prooves him foolish: (for anger resteth in the bosome of fools, and hee that is hastie to anger, not onely committeth folly, but exalteth it) So it makes him dangerous: Anger is cruell, and wrath is raging; and a furious man aboundeth in transgressions: wherefore make no friendship with an angry man, least thou learne his waies, and receiue destruction to thy soule.

§. 5. Fortitude { In generall,
The specials of it { Confidence
Patience { in Gods afflictions,
in mans injuries.

Fortitude is that, whereby The spirit of a man sustaines his infirmities; which makes the righteous bolde as a Lion: contrarily, the weake of strength is hee that is faint in the day of aduersity; whose fear bringeth a snare vpon him; and that, desperate: A wounded spirit who can bear? which is often caused through guiltinesse: The wicked fleeth, when none pursueth him. Confidence is, to trust in the Lord with all thine heart, and not to leane to thine owne wisdom; but in all thy wayes to acknowledge him; and to commit thy workes to the Lorde, and to haue hope in thy death: and tho in other things, The hope that is deferred is the starving of the heart; yet in this, he that trusteth in the Lord shall bee safe; for, from hence, not onely his thoughts & waies are directed, but he receiveth safety, and protection; He is a shield to those that trust in him. The horse is prepared for the day of battell, but saluation is of the Lorde. Yea, The name of the Lorde is a strong tower: the righteous runneth to it, and is exalted. So that, He that trusteth in the Lord, hee is blessed; whereas Hee that trusteth in his owne heart, is a foole: and it is a vaine thing, to boaste thy selfe of to morrowe; for thou knowest not what a day will bring forth.

Patience is, not to refuse the chastening of the Lord, neither to be grieved with his correction: The patient man, in the day of wealth, is of good comfort, and in the day of affliction considereth, God also hath made this contrarie to that, that man should finde nothing after him whereof to complaine: knowing that the Lord correcteth whome hee loueth; and that the patient abiding of the righteous shall be gladnesse:

Pr. 16. 32
Pr. 14. 29
Pr. 19. 11
Pr. 14. 29
Pr. 29. 8
Pr. 16. 23
Pr. 20. 3
Ec. 7. 11
Ec. 7. 12
Pr. 14. 17
Pr. 14. 29
Pr. 27. 4
Pr. 29. 22
Pr. 22. 24
Pr. 22. 25

Pr. 18. 14
Pr. 28. 1
Pr. 24. 10
Pr. 29. 25
Pr. 18. 14
Pr. 28. 1
Pr. 3. 5
Pr. 3. 6
Pr. 16. 3
Pr. 14. 32
Pr. 13. 12
Pr. 28. 25
Pr. 16. 32
Pr. 3. 6
Pr. 30. 5
Pr. 21. 31
Pr. 18. 12
Pr. 16. 20
Pr. 28. 26
Pr. 27. 1

Pr. 3. 11
Ec. 7. 16
Pr. 3. 12
Pr. 10. 28

Pr. 19.3
Ec. 6.10

Pr. 29.1

Pr. 20.23

Ec. 7.10

ness: *Contrarily*, the heart of the foole, fretteth against the Lord; hee is careless and rageth: *but to what purpose?* Man cannot strue with him that is stronger then hee: *Yea rather*, the man that hardeneth his necke when hee is rebuked, shall suddenly be destroyed, and cannot be cured: *in respect of mens iniuries*, He saith not, I will recompence euill; but waits vpon the Lord, and he shall saue him. *In which regard*, the patient in spirit *that suffers*, is better then the proud of spirit *that requites*.

SALO.



SALOMONS POLITICKS.

OR

COMMON-WEALTH:

I. BOOKE.

His { KING,
COVNSAILOR,
COVRTIER,
SVBIECT.



Anno Domini, 1614

FF

MEMORANDUM

TO THE PRESIDENT

FROM THE SECRETARY OF STATE

SUBJECT: [Illegible]



DATE: [Illegible]

§. 3. Morall qualities

Negative;
what one be
may not be:

Not lasciuious,
Not riotous,
Not hollow and dissembling,
Not childish,
Not imprudent,
Not oppressing.

Affirmative.

Pr. 31.23
Ec. 2.10

Ec. 2.8
Cant. 6.7
Pr. 31.3
Ec. 7.28

Pr. 31.4
Ec. 9.7

Ec. 2.25
Pr. 31.5

Ec. 10.16
Pr. 23.2
Pr. 23.3

Pr. 17.7
Ec. 10.16

Pr. 28.16

Ec. 4.13

And as his bloud is heroicall, so his disposition; not lasciuious. What, O son of my desires, giue not thy strength to women, nor thy wayes: *But why* should hee withhold from his eies whatsoeuer they can desire, and withdrawe his heart from anie ioy? *why may hee not haue* all the delights of the sonnes of men: as women taken captiue; as Queens and Concubines, and Damosels without number? This is to destroy Kings; Hee shall finde more bitter then death the woman whose hart is as nets and snares. *Not riotously excesfine; whether in wine:* for It is not for Kings to drink wine, nor for Princes strong drinke: *What, not at all?* To him alone is it not saide, Goe eat thy bread with ioy, and drinke thy wine with a cheerefull heart? who should eat or drink, or hast to outwarde thinges more then hee? *Not immoderately:* so as he should drinke and forget the decree, & change the iudgement of all the Children of affliction: *Or in meate; for,* Woe bee to thee O Land, when thy Princes eate in the morning: and if hee bee not the master of his appetite, his daintie meates will prooue deceiueable. *Not hollow, not double in speeches, in profession:* The lip of excellencie becomes not a foole; much lesse, lying talke a Prince: *Not childish,* Wo to thee, O Land, whose King is a child: *not so much in age, which hath sometimes proued succesfull; but in condition:* *Not imprudent, not oppressing; two vices conioined;* A Prince destitute of vnderstanding is also a great oppressour; *And to conclude, in all or any of these, not wilfully inflexible:* A poore and wise child is better then an old and foolish king, that will no more be admonished.

§. 4. Affirmative; what one be must be:

To others {
Iust,
Mercifull,
Slow to anger,
Bountifull.

In himselfe {
Temperate,
Wise,
Valiant,
Secret.

Ec. 10.17

Pr. 11.3

Contrarily, hee must be Temperate. Blessed art thou, O Land, when thy Princes eate in time, for strength & not for drunkenness: *Iust and righteous; for false balances (especially in the hand of gouernment)* are an abomination

Pr. 16.12
Fr. 14.34
Pi. 29.2

Pr. 20.18.

Pr. 8.16
Fr. 20.26
Pr. 28.16
Pr. 29.4

Pr. 16.32

Pr. 15.12

Pr. 30.29
Pr. 20.31
Pr. 25.3

Pr. 21.2

His actions must suit his disposition; which must be unversally holy: for, It is an abhominatiō to Kings (of all other) to commit wickedness. Which holinesse alone is the way to all peace : When the waies of a man please the Lord, hee will make his enemies at peace with him : Peculiarly to his place; hee must first iudge his people : a king that sitteth in the throne of iudgement, chaierh away all euil with his eyes; & by this, he maintains his country : and while he doth sit there, A diuine sentence must be in the lips of the king, and his mouth may not transgress in iudgement. For, A king that iudgeth the poore in truth, his throne shal be established for ever: Neither may his care be partially open: which dispo
F f 3
sition

Pr. 16.12
Pr. 16.7
Pr. 20.8
Pr. 29.4
Pr. 16.10
Pr. 29.14

Pr.29.12

Pr.39.8.

31-9

Pr.17.36

Pr.25.1

Pr.24.11

Ec.8.9.

sition shall be sure to be fed with reports; for, Of a Prince that harkeneth to lyes, all his seruants are wicked: nor his mouth shut; especially in cases of distresse: Open thy mouth for the dumbe in the caule of all the children of destruction, open thy mouth, iudge righteously, & iudge the afflicted & the poore: yet not with so much regard to the estate of persons, as the truth of the cause; for Surely it is not good to condemne the iust in what-euer condition; nor that Princes should smite such for equity: wherein he shall wisely search into all difficulties. The glorie of God is to palse by infirmities, but the kings honour is to search out a thing; yet so, as he is not seldome mercifull in execution, Deliuering them that are drawne to death, and preferuing them that are drawne to be slaine: These obserued, it cannot be, that man should rule ouer man to his hurt.

SALOMONS COVNSAILOR.

Sect. 6. Counsaile	{	For the soule	How giuen:	{	The necessitie of it,	
			How received.		{	wise, righteous, pleasant.
			For the State.			

Pr.11.14

Pr.24.6

Pr.15.22

Pr.29.18.

Pr.11.30

Ec.12.9

Ec.12.10

Pr.16.11.

Ec.12.11.

Ec.4.17

Pr.13.13.

As where no soueraigntie, so where no counsell is, the people fall, and contrarily, where many Counsellors are, there is health; and more then health, Stedfastnes: Counsell for the soule, Where no vision is, the people perish: which requires both holines and wisdom: The fruit of the righteous is as a tree of life, and hee that winneth soules is wise; & the more wise the Preacher (is) the more he teacheth the people knowledge, and causeth them to heare, and searcheth forth, and prepareth many parables: and not onely an vpright writing (and speaking) euen the word of truth; but pleasant words also; so that the sweetnes of the lips increaseth doctrine; & not more delightfull, then effectuell: for, The wordes of the wise are like goades and nayles fastned by the masters of the assemblies, that are giuen by one Pastour: which againe, of euery hearer challenge due reuerence and regard; who must take heed to his foot, when he entreteth into the house of God, and bee more neere to heare, then to giue the sacrifice of fooles: for, Hee that despiseth the word, shall be destroyed; but he that feareth the commandement, shall be rewarded.

§. 7. In a Counsellour of State,
or Magistrate, as required

Wisdom, { Discussing of causes,
 { Providence, and working
 { according to knowledge.
Pietie,
Justice, and freed from { Partialitie,
 { Bribes,
 { Oppression.

Without Counsell, all our thoughts (euen of policie and state) come to nought: but in the multitude of Counsellors is stedfastnes: and no lesse in their goodnes; 1. in their wisdom, which alone giv's strength to the owner, about ten mighty princes that are in the city; a vertue, which tho it resteth in the heart of him that hath vnderstanding, yet is knowne in the mids of fooles. For wisdom is in the face of him that hath vnderstanding, and in his lips: for, howsoeuer he that hath knowledge spareth his words, yet the tongue of the wise vseth knowledge aright; and the foole cannot open his mouth in the gate; and therefore is unfit for authoritie. As shoue in summer, and raine in haruest; so is honor vnleemely for a foole. And tho it bee giuen him; how ill it agrees? As the closing vp of a precious stone in an heape of stones, so is he that giues glory to a foole. From hence, the good Iusticer both carefully heareth a cause, knowing, that He which answereth a matter before hee heare it, it is folly and shame to him; and thus related on both parts; for Hee that is first in his owne cause is iust: then commeth his neighbour and maketh inquirie of him; and deeply sifteth it: else he loseth the truth; for The counsel of the heart of a man is like deepe waters: but a man that hath vnderstanding will draw it out. From hence, is his providence for the common good; not onely in seeing the plague, and hiding himselfe, but in deliuering the city: and as he foreseeth, so hee worketh by knowledge: and not in peace only; as, The words of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles; but in warre: A wise man goeth vp into the city of the mighty, and casteth downe the strength of the confidence thereof. For wisdom is better then strength, yea then weapons of warre: I haue scene this wisdom vnder the sun, and it is great vnto mee; A little citie and fewe men in it, and a great king came against it, and compassed it about, and builded forts against it; and there was found, in it, a poore and wise man, and he deliuered the city by his wisdom: neither can there be true wisdom in any Counsellour, without piety. The wise man feareth, and departs from euill; being well assured, that there is no wisdom, nor vnderstanding, nor counsell against the Lord; and that, Man cannot bee established by wickednes: and indeed how oft doth God so dispose of estates that the euil shal bow before the good, and the wicked at the gates of the righteous? neither is this more iust with God, then

Pr. 15. 22

Pr. 24. 5.

Ec. 7. 2.

Pr. 14. 33.

Pr. 17. 14.

Pr.

Pr. 15. 2

Pr. 14. 7.

Pr. 26. 1

Pr. 26. 8

Pr.

Pr. 18. 17

Pr. 20. 5

Pr. 21. 3.

Ec. 9. 15

Pr. 13. 16.

Ec. 9. 17

Pr. 21. 22

Ec. 9. 16

Ec. 9. 18

Ec. 9. 13.

Ec. 9. 14

Ec. 9. 15

Pr. 14. 16.

Pr. 21. 30.

Pr. 12. 3.

Pr.

Pr. 28.12
Pr. 29.2.
Pr. 28.12
Pr. 28.28.
Pr. 29.2
Pr. 25.26

Pr.
Pr. 28.21.2
Pr. 24.23.5

Pr. 18.5

Pr. 24.24
Pr. 17.15

Pr. 17.23
Pr. 18.16

Ec. 7.9
Pr. 21.7

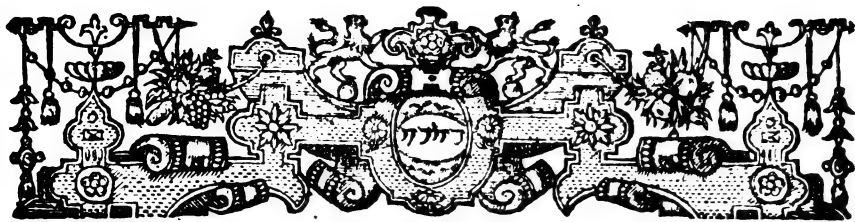
Pr. 15.27
Pr. 21.15
Pr. 19.25
Pr. 21.11
Pr. 21.2
Ec. 14.5
Pr. 12.17.
Pr. 18.17
Pr. 19.8
Pr. 19.9
Pr.
Pr. 14.31
Pr. 22.22

Pr. 24.26

then acceptable with men : for when the righteous reioice there is great glory, & when they are in authority the people reioice; contrarily, when the wicked comes on, and riles vp, and beares rule, the man is tried; the goodhide themselves, and all the people sigh: and the righteous man falling down before the wicked, is like a troubled Wel, & a corrupt spring.

Neither is iustice lesse essentiall, then either; for to do iustice & iudgement is more acceptable to the Lord, then sacrifice: To know faces, therefore (in a iudge) is not good; for that man will transgresse for a peece of bread; much lesse to accept the person of the wicked, to cause the righteous to fall in iudgement: Hee that saith to the wicked thou art righteous, him shall the people curse, and the multitude shall abhorre him: Yea yet hyer; Hee that iustifieth the wicked, & condemneth the iust, both are an abomination to the Lord. Wherefore, howsoeuer The wicked man taketh a gift out of the bolome, to wrest the wayes of iudgement; and commonly, A mans gift enlargeth him, and leadeth him (with approbation) before great men; yet bee knoweth, that the reward destroyeth the heart; that the acceptance of it is but the robbery of the wicked; which shall destroy them, because they haue refused to execute iudgement: he hateth gifts, then, that he may liue, and it is a ioy to him to doe iudgement. He doth vnpartially smite the scorner, yea severely punish him, that the wickedly foolish may beware and become wile. And whereas Every way of a man is right in his owne eyes, and a false record will speake lies and vse deceit: bee so maketh inquirie, that a false witnes shall not bee vnpunished: and he that speaketh lies shall perish: Lastly, his hand is free from oppresion of his inferiors: which as it makes a wile man mad; so the actor of it, miserable: for He that oppreseth the poore, reprobeth him that made him: and if the afflicted bee oppressed in iudgement, the Lord will defend their cause, and spoile the soule that spoyleth them; and upon all occasions, bee so determineth, that they shall kisse the lippes of him that answereth vpright words.

SALO-



SALOMONS COURTIER.

§. 8. *Must be* { *Discreet,* *Charitable,*
 { *Religious,* *Diligent,*
 { *Humble,* *Faithfull.*

IN the light of the Kings countenance is life, and his fauour is as the cloud of the latter raine, *or as the dew vpon the grasse: which that the Courtier may purchase, he must bee* 1. *Discreet*: The pleasure of a king is in a wise seruant, but his wrath shall be towards him that is lewd; 2. *Religious*, both in heart, Hee that loueth purenesse of heart for the grace of the lips the king shall be his friend: *and in his actions*, Hee that seeketh good things getteth fauour; *in both which*, the righteous is more excellent then his neighbour: *and besides these*, humble; The reward whereof is glory: *for*, before glory goeth humilitie. *Hee dare not therefore* boast himselfe before the king, *and thrust himselfe ouer-forward* in the presence of the Prince, whom his eyes doe see: *whome if he see moued*, he pacifieth by staying of anger, *and by a soft answer* breaketh a man of bone; *not aggravating the faulces of others*: Hee that couereth a transgression seeketh loue; but hee that repeateth a matter separateth the Prince. *To these*, hee is diligent, taking heed to the mouth of the King, *& therefore worthily* standeth before kings, & not before the base sort: *and withall true & faithfull*; *when he undertakes anothers suite* he lingers not: *knowing*, that The hope that is differred is the fainting of the heart; *and tho* A bribe or reward is as a stone pleasant in the eyes of them that haue it, and prospereth whither soeuer it turneth, *(for*, euery man is a friend to him that giueth gifts) *: yet hee accounteth* the gathering of treasures by a deceitfull tongue, to be vanitic, tossed too and fro, of them that seeke death.

Pr. 16. 15
Pr. 19. 13

Pr. 14. 35

Pr. 22. 11

Pr. 11. 27

Pr. 12. 26

Pr. 22. 4

Pr. 15. 33

Pr. 25. 6

Pr. 25. 7

Pr. 25. 15

Pr. 17. 9

Ec. 8. 1

Pr. 12. 19

Pr. 13. 12

Pr. 17. 8

Pr. 19. 6

Pr. 21. 6

SA-



SALOMONS SUBIECT.

§. 9. *His Duty to* { *Reuerence,*
His Prince, { *Obedience,*
Fellow Subiects.

Pr. 14. 28

Pr. 19. 6
 Pr. 29. 26
 Ec. 10. 20
 Pr. 24. 21

Pr. 17. 11
 Ec. 10. 20
 Pr. 17. 11
 Pr. 24. 21

Ec. 8. 3

Ec. 10. 8
 Ec. 10. 9

Ec. 8. 3

Ec. 10. 4

Every government presupposeth Subiects. In the multitude of the people is the honour of the King; and for the want of people, cometh the destruction of the Prince: Of whom God requires, in respect of the Prince, Reuerence, Obedience; That they should reuerence, and seeke the face of the Prince; not cursing the King, so much as in their thought, nor the rich in their bedchamber; but fearing the Lord, and the King, and not meddling with the seditious, which onely seeke euill. For, as the foule of the heaven shall carry the voice, and the master of the wing declare the matter: so (for reuenge) a cruell messenger shall be sent against them; their destruction shall arise suddenly; and who knoweth their ruin? For their due homage therefore and obedience to lawes, they take heede to the mouth of the King, and the word of the oath of God; and if a law bee enacted, they violate it not, nor strue for innovation. Hee that breakes the hedge, a serpent shall bite him. Hee that remoueth stones, shall hurt himselfe thereby: and hee that cutteth wood shall bee in danger thereby. And if they haue offended, they haue not to goe forth of the princes sight, nor stand in an euill thing: for hee will doe what-euer please him; but rather if the spirit of him that ruleth rise vp against them, by gentlenesse pacifie great sinnes.

§. 10. *To his fellow
 Subiects, In respect of*

*more publike
 Society, as re-
 quired,*

1. *Regarding
 to goe*

2. *Commerce,*

more private society, { *Iust maintenance of each
 mans propriety,
 Trust of friendship.*

Superiours in { *Estate,*
Desert.
Inferiours in

Equals.

IN respect of themselves, hee requires due regard of degrees: whether of superiors. The rich ruleth the poore; and as the fining potte is for siluer, and the fornace for gold, so is every man tryed according to his dignitie; so as they that come from the holy place bee not forgotten in the city where they haue done right: or whether of inferiors; for, A poore man, if he oppresse the poore, is like a raging raine that leaueth no food; yea (*lesse then oppression*) He that despiseth his neighbour is both a sinner and destitute of vnderstanding: or lastly, of equals; and therein, quiet and peaceable demeanure, not struing with others causelesse; not to begin contentions: for, The beginning of strife is as one that openeth the waters; therefore ere it bee meddled with, hee leaueth off: and being prouoked, debareth the matter with his neighbor. And as he goes not forth hastily to strife: so much lesse doth hee take part in impertinent quarrells: Hee that passeth by, and meddleth with the strife that belonges not to him, is as one that takes a dog by the eare; and one of the sixe things that God hates, is he that rayseth vp contentions among neighbours.

Secondly, mutuall commerte, and interchange of commodities; without which, is no liuing: The abundance of the earth is ouerall: and the King consists by the field that is tilled. The husbandman therefore must till his land, that hee may bee satisfied with bread; for, much increasc cometh by the strength of the Oxe: and moreover, hee must sell corn, that blessings may bee vpon him; which if hee withdrawe, the people shall curse him; so that, the slothfull man whose field is ouergrown with thornes, and nettles, is but an ill member: And againe, the Merchant must bring his wares from farre; and each so trade with other, that both may liue. They prepare bread for laughter, and wine comforts the liuing, but siluer answereth to all. For lesse publicke society, is required due reseruatiō of proprietie; not to remoue the ancient boundes which his fathers haue made; not to enter into the field of the fatherless; for, he that redeemeth them is mighty; not to increasc his riches by vsury and interest; not to hasten ouer-much to be rich: for such one knoweth not that pouerty shal come vpon him; and that an heritage hastily gotten in the beginning, in the ende thereof, shall not bee blessed: and that in the meane-time, The man that is greedie of gaine troubleth his own houle.

2. Truth of friendship. A man that hath friends, ought to shoue himselfe friendly: for a friend is neerer then a brother, Thy owne friend therefore, and thy fathers friend forget thou not; for whether hee reprove thee; The woundes of a louer are faithfull: or whether hee aduise; As Oyntment and Perfume reioyce the heart, so doth the sweetnesse of a mans friend by hearty counsell: or whether he exhort; Iron sharpeneth iron, so doth a man sharpen the face of his friend; and all this, not in the time of prosperity only, as commonly, Riches gather manie friends and the poore is leparated from his neighbour: but contrarily. A true friend loueth at all times, and a brother is born for aduersitie; in all estates therefore, as the face

Pr. 22.7

Pr. 27.21

Ec. 8.10.

Pr.

Pr. 11.12

Pr. 14.21

Pr. 3.30

Pr. 17.14

Pr. 25.9

Pr. 25.8.

Pr. 26.17.

Pr. 6.16.19

Ec. 5.8.

Pr. 28.19.

Pr. 14.4.

Pr. 11.26

Pr. 24.30.31

Pr. 3.14

Ec. 10.19

Pr. 22.28

Pr. 23.10

Pr. 23.11

Pr.

Pr. 23.4

Pr. 28.22

Pr. 28.20

Pr. 20.21

Pr. 15.27.

Pr. 18.24

Pr. 17.10

Pr. 27.6

Pr. 27.9

Pr. 27.17

Pr. 19.4

Pr. 17.17

Pr. 17.19

Pr. 25.17

Pr. 27.10

Pr. 17.18

Pr. 6.1.2.&c.

Pr. 6.3

Pr. 27.13

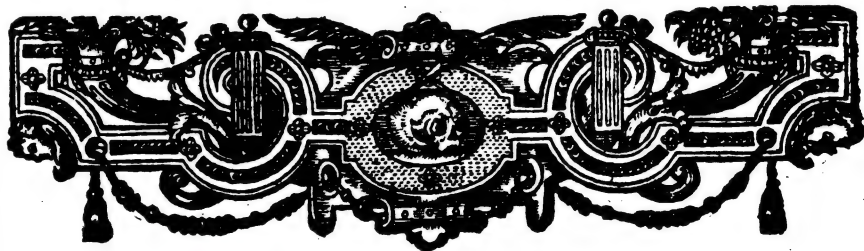
Pr. 6.4

Pr. 6.5

Pr. 31.15

face in the water answers to face, so the heart of man to man; *who yet, may not be too much pressed*: Withdrowe thy foot from thy neighbours house, least he be wearie of thee, and hate thee; neither enter into thy brothers house in the daie of thy calamitie: *nor againe, too forward in profering kindness to his owne losse*; A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour: If *therefore* thou art become surety for thy neighbour (*much more* if thou haue striken hands with the stranger) thou art snared with the wordes of thine owne mouth, thou art euen taken with the words of thine owne mouth. Doe this now my son, seeing thou art comne into the hand of thy neighbour (*not* hauing taken a pledge for thy suretiship) goe and humble thy selfe and sollicit thy friends, Giue no sleepe to thine eyes, nor slumber to thine ey lids. Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler; *and take it for a sure rule*, Hee that hateth suretiship is sure.

SALO.



SALOMONS OECONOMICKS, OR GOVERNEMENT OF THE FAMILY.

1. { HUSBAND,
WIFE.

2. { PARENT,
CHILDE.

3. { MASTER,
SERVANT.

By Ios. HALL.



Anno Domini, 1614

GR

STATISTICS

ECONOMICS

OF

GOVERNMENT

OF THE UNITED STATES

DEPARTMENT OF COMMERCE

BUREAU OF ECONOMIC ANALYSIS

WASHINGTON

1917

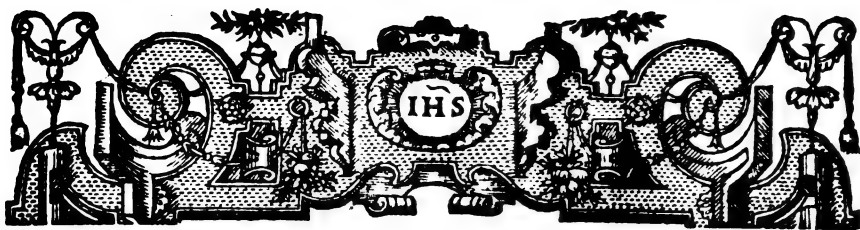
1917

1917



1917

1917



SALOMONS OE- CONOMICKS,

OR
FAMILT.

§. 1. The head of the Fa-
mily: in whom is required

} *Wisdome,*
} *Staidnesse,*
} *Thrift.*

HE man is the head, and guide of the family; in whom wisdom is good with an inheritance: for Through wisdom an house is builded, and established: which directts him to doe all things in due order; first, to prepare his worke without, and then after to builde his house; and therewith, staidnesse. For, as a bird that wandreth from her nest, so is a man that wandreth from his owne place; and (which is the chiefe stay of his estate) thriftinesse; for He that troubleth his owne house (by excesse) shall inherit the wind: and the foole shall be servant to the wise in heart: for which purpose he shall finde, that The house of the righteous shall haue much treasure, while the reuenues of the wicked is but trouble: or if not much; yet, Better is a little with the feare of the Lord, then great treasure and trouble therewith: Howsoener, therefore, let him be content with his estate: Let the lambes be sufficient for his cloathing; and let the goates bee the price of his field. Let the milke of his goates bee sufficient for his foode, for the foode of his family, and the sustenance of his maides: and if he haue much reuenue, let him looke for much expence. For, When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

Ec. 7. 13
Pr. 24. 3.

Pr. 24. 37

Pr.

Pr. 11. 29

Pr. 15. 6.

Pr. 15. 16

Pr. 27. 26

Pr. 27. 27

Ec. 5. 10.

Gg 2

THE

THE HUSBAND.

§. 2. Who must beare himselfe } *wisely,*
 chastly,
 quietly, and cheerfully.

Pr. 18. 22

Pr. 2. 17

Pr. 12. 4

Pr. 5. 15

Pr. 5. 16

Pr. 5. 17

Pr. 5. 9

Pr. 5. 10

Pr. 5. 11

Pr. 5. 12

Pr. 5. 14

Pr. 5. 18

Pr. 5. 19

Pr. 5. 20

Pr. 5. 21

Pr. 6. 25

Pr. 6. 26

Pro. 6. 26

Pr. 6. 27

Pr. 6. 28

Pr. 5. 29

Pr. 6. 30

Pr. 6. 31

HE that findeth a wife, findeth a good thing, & receiveth fauour of the Lord: *Who must therefore behaue himselfe, 1. wisely, as the guide of her youth: as the head to which she is a crown: 2. chastly. Drink the water of thine owne Cistern, and the riuers out of the midst of thine owne Well. The matrimoniall loue must be pure, and cleer, not muddy and troubled; Let thy fountaines flowe forth, and the riuers of waters in the streets; the sweet and comfortable fruits of blessed marriage, in plentifull issue: But let them be thine alone, and not the strangers with thee. This loue abides no partners: for, this were to giue thine honour vnto others, and thy strength to the cruell; so should the stranger bee filled with thy strength, and (as the substance will be with the affections) thy labours shold be in the house of a stranger; and thou shalt mourne (which is the best successe heereof) at thine end, when thou hast consumed (besides thy goods) thy flesh and thy body, and say: How haue I hated instruction, and mine heart despised correction. I was almost plunged into all euill, of sinne and torments; and that which is most shamefull, in the midst of the assembly, in the face of the world. Let therefore that thine owne fountaine bee blessed, and reioyce with the wife of thy youth: Let her be as the louing Hinde, and pleasant Roe: let her breasts satisfie thee, at all times, and errethou in her loue continually; For why shouldest thou delight my sonne, in a strange woman; or (whether in affection, or acte) embrace the bosome of a stranger? For the wayes of man are before the eyes of the Lord, and he pondreth all his paths: and if thy godlesnesse regard not that, yet for thine owne sake, Desire not her beauty in thy heart, neither let her take thee with her eye-lids; for, because of the whorish woman, a man is brought to a morcell of bread, yea to the very buskes: and more then that; a Woman will hunt for the precious life of a man. Thou sayest thou canst escape this actuell defilement. Can a man take fire in his bosome, and his clothes not bee burnt? Or can a man goe vpon coales, and his feete not be burnt? So, he that goeth in, to his Neighbours wife, shall not bee innocent, whosoever toucheth her. This sin is far more odious then theft: For, men do not despise a Thiefe when he stealeth to satisfie his soule, because he is hungry. But if he be found, he shall restore seauenfold, or he shall giue all the substance of his house;*

and

and it is accepted. But, he that commits adultery with a woman, is mad: hee that would destroy his owne soule, let him doe it: For, hee shall finde a wound and dishonour, and his reproach shall neuer bee put away: Neither is the danger lesse then the shame. For, iclousie is the rage of a man: therefore the wronged husband will not spare, in the day of vengeance. Hee cannot beare the sight of any raunsome; neither will hee consent to remit it, tho thou multiply thy gifts. And the Stollen waters be sweet, and hid bread bee pleasant to our corrupt taste; yet the adulterer knowes not that the dead are there: and that her guests are in the deepes of hell, that her house tendeth to death; And howsoeuer her lippes droppe as an hony-combe, and her mouth is more soft then oyle; yet the end of her is bitter as wormewood, and sharpe as a two edged sword: her feet go downe to death, and her steps take hold of hell: yea, the mouth of the strange woman is a deep pit, and hee with whom the Lord is angry shall fall into it.

3. Quietly and lowly: for, Better is a dinnet of greene herbes where loue is, then a stalled oxe, and hatred therewith. Yea, Better is a dry morsell, if peace be with it; then an house full of sacrifices with strife. And if he find sometime cause of blame; The discretion of a man differeth his anger, and his glory is to passe by an offence: and onely He that couereth a transgression, seeketh loue: Reioyce with thy wife, whom thou hast loued all the dayes of the life of thy vanity, which God hath giuen thee vnder the Sunne. For, this is thy portion in this life, and in the trauels wherein thou labourest vnder the Sunne.

THE WIFE.

- §. 3. She must be
1. Faithfull to her husband; not wanton.
 2. Obedient;
 3. Discreet,
 4. Provident and house-wife-like.

A Vertuous wife is the Crowne of her husband: Who shall find such a one? for her price is farre above the pearles. Shee is true to her husbands bedde; such as the heart of her husband may trust to, as knowing that shee is tyed to him by the couenant of God; not wanton and vchaste: such one as I once saw from the window of my house: I looked through my window, and saw among the fooles, and considered among the children a young man wanting wit, who passed through the streete by her corner, and went toward her house, in the twi-light, in the euening, when the night began to be blacke and darke,

Pr. 6.32
Pr. 6.33
Pr. 6.34
Pr. 6.35
Pr. 9.17
Pr. 9.18
Pr. 2.18, 19
Pr. 5.3
Pr. 5.4
Pr. 5.5
Pr. 13.27
Pr. 22.14
Pr. 15.17
Pr. 17.1
Pr. 19.11
Pr. 17.9
Ec. 9.9
Pr. 12.4
Pr. 3.1, 10
Pr. 3.11
Pr. 2.27
Pr. 7.6
Pr. 7.7
Pr. 7.8
Pr. 7.9

Pr. 7.10

Pr. 7.11

Pr. 11.16

Pr. 7.11

Pr. 7.12

Pr. 23.28

Pr. 9.14

Pr. 7.13

Pr. 7.14

Pr. 7.15

Pr. 7.16

Pr. 7.17

Pr. 7.18

Pr. 7.19

Pr. 7.20

Pr. 7.21

Pr. 7.22

Pr. 7.23

Pr. 30.20

Pr. 15.1

Pr. 30.23.21

Pr. 19.132

Pr. 27.155

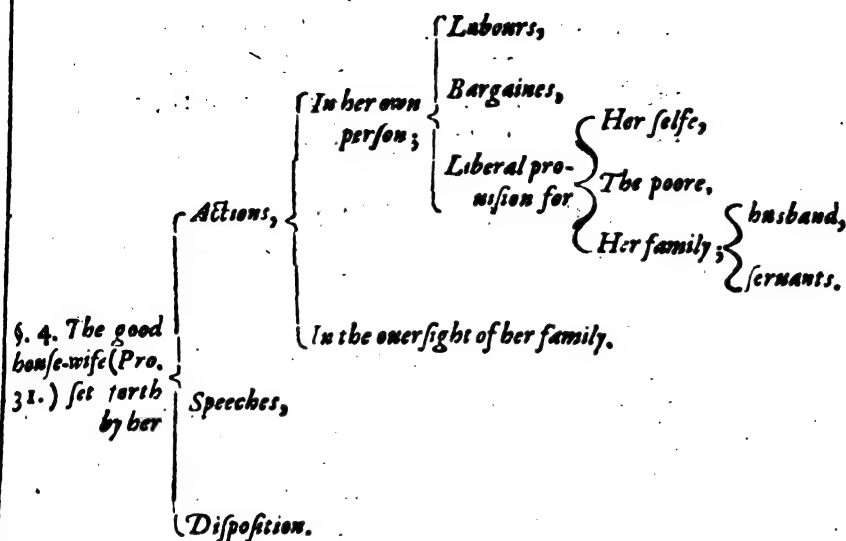
Pr. 25.24

Ec. 4.9

Pr. 27.19

Pr. 27.16

so as he thought himselfe vnscene; and behold there met him (the same he sought for) a woman with an harlots fashion, and close in heart, as open in her habit. Shee is babbling and peruerse; whose fete (contrarie to the manner of all modest wuiues, which only attaine honour) cannot abide in her house: but are euer gadding. Now she is without the gates, now in the streetes, and lyeth in wait in euery corner; or at the least, sitteth at the door of her house, on a seat in the high places of the city: so she (not staying to be solicited) caught him by the necke, and kissed him, and with an impudent face, saide vnto him, I haue the flesh of peace offrings, (both good cheere and religion pretended) this day haue I paid my vowes: therefore I came forth, on purpase to meete thee, that I might earnestly seeke thy face, of all others; and now, how happy am I that I haue found thee! I haue decked my bed with ornaments, with curtaines, and strings of Egypt. I haue perfumed my bed with myrrhe, aloes, and cinnamon, that wee may lye sweete; Come goe, let vs take our fill of loues, vntill the morning, let vs take our pleasure in dalliance; feare nothing, For my husband is not at home, hee is gone a iourney farre off, neither needest thou to doubt his returne; for hee hath taken with him a bagge of siluer, and will come home at his set day: sooner he cannot; this she sayd: what followed? By the abundance of the sweetnes of her speech, she caused him to yeeld: and with the flattery of her lippes, shee intised him; and straight wayes hee followes her as an ox goeth to the slaughter, and as a foole to the stocks for correction, till a dart strike through his liuer, the seate of his lust: or as a bird hasteneth to the snare, and knoweth not that it is against his owne life: thus shee doth, and when her husband returnes, shee wipeth her mouth, and saith I haue not committed iniquity. (2.) Shee is dutifull and obedient; by a soft answer appeasing wrath: not hatefull; for whom, a whole world is moued; not stubborn, not quarrellous: for, the contentions (and brawlings) of a wife, are like a continuall dropping in the day of raine: a discomfort to the husband, a rotting to the house. So, It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house. And tho, for societie, Two be better then one; yet It is better to dwell alone in the wildernesse, then with a contentious, and angry woman. For herein as his grieve cannot be auoided, so his shame cannot be conceined. For, He that hideth her, hideth the winde; and shee is as oyle in his right hand, that vttereth it selfe.



§. 4. The good house-wife (Pro. 31.) set forth by her

3. **S** He is moreover prudent, and discreet. A wise woman buildeth her house; but the foolish destroyeth it with her owne hands: and As a ring of gold in a swines snout, so is a faire woman which lacketh discretion. 4. Lastly, shee is carefull and house-wife-like; so as She will doe her husband good, and not euill, all the dayes of her life: For, as for her actions in her owne person, whether you looke to her labours; She seeketh woll and flaxe, and laboureth cheerefully with her hands. Shee riseth while it is yet night: Shee girdeth her loynes with strength, and strengtheneth her armes. Shee putteth her hands to the wheele; and her hands handle the spindle: or whether, to her bargaines; She considereth a field, and getteth it, and with the fruit of her hand she planterh a vineyard. She is like the shippe of merchants, shee bringeth her foode from farre; shee feeleth that her merchandise is good, her candle is not put out by night: shee maketh sheets and selleth them, and giueth girdles vnto the merchants; or whether, to her liberall prouision; For her husband, who is knowne in the gates (by her neat furnishing) when hee sits with the Elders of the land; 2. For her selfe, She maketh herselfe carpets: fine linnen & purple is her garment; 3. For her seruants, She feareth not the snow for her family; for all her family is clothed with scarlet; 4. For the poore, She stretcheth out her hands to the poor, & putteth forth her hands to the needy; For her oversight of her family, she giueth the portion to her household, and the ordinarie (or stint of worke) to her maids: she ouerseeth the waies of her house-hold, and eateth not the bread of idlenesse. For her speeches; shee openeth her mouth with wisdom, and the lawe of grace is in her tongue. Lastly, Strength and honour is her clothing, and in the latter day she shall reioyce. So worthy she is in all these, that her owne children cannot containe, but rise vpp and call her blessed; and

Pr. 14. 1.
Pr. 11. 22.
Pr. 31. 12.
Pr. 31. 13.
Pr. 31. 15.
Pr. 31. 17.
Pr. 31. 19.
Pr. 31. 16.
Pr. 31. 14.
Pr. 31. 18.
Pr. 31. 24.
Pr. 31. 23.
Pr. 31. 22.
Pr. 31. 21.
Pr. 31. 20.
Pr. 31. 15.
Pr. 31. 27.
Pr. 31. 26.
Pr. 31. 25.
Pr. 31. 28.

CHILDREN.

§. 6. Their duties; {
 { obedience to { instructions,
 { commandments.
 { submission to correction.
 { care { of their Parents estate,
 { of their owne carriage.

A Wise Sonne reioyceth the father, and The Father of the righteous shall greatly reioyce; *whereas*, The foolish is the calamity of his Parents: *Contrarily*, if thou bee a wise sonne, or louest wisdom, thy father and thy mother shall be glad, and she that bare thee shall reioyce. *Such a one is, first; obedient; for*, A wise sonne will heare and obey the instruction of his father, and not forsake his mothers teaching; *yea in euery command*, he will obey him that begot him, and not despise his mother when she is old; *not upon any occasion cursing his parents (as there is a generation that doth): for* He that curseth his father, or mother, his light shall bee put out in obscure darknesse; *not mocking and scorning them; for*, The eye that mocketh his father, and despiseth the instruction of his mother, the rauen of the valley shall picke it out, and the young Eagle eate it: *and not obedient to counsell only, but to stripes*; He that hateth correction is a foole: and he that regardeth it, is prudent. *For*, those corrections that are for instruction, are the way of life: *therefore*, he that hateth them shall dye. *Secondly, Carefull both 1. of their estate*: He that robbeth his father and mother, and saith it is no transgression, is a companion of a man that destroyeth; *and 2. of his owne carriage*: for a lewd and shamefull child destroyeth his father, and chaseth away his mother. Let therefore euen the childe shewe himselfe to bee knowe by his doings, whether his worke be pure and right: (so his fathers reynes shall reioyce, when he speaketh and doth righteous things.

Pr. 15. 20
 Pr. 10. 1
 Pr. 23. 24
 Pr. 19. 13
 Pr. 29. 3
 Pr. 23. 25
 Pr. 31. 1
 Pr. 1. 8.
 Pr. 23. 22
 Pr. 6. 20

Pr. 30. 12
 Pr. 20. 20
 Pr. 15. 20
 Pr. 30. 17

Pr. 12. 1
 Pr. 15. 5
 Pr. 6. 23

Pr. 15. 10
 Pr. 28. 24

Pr. 19. 26

Pr. 20. 11

Pr. 23. 16

THE

THE MASTER, AND SERVANT.

Prudent for his servants
 The master must be {
 too severe,
 Not {
 too familiar.
 §. 7. {
 The servant must be {
 faithfull,
 diligent.

Pr. 12.9

Pr. 27.27

Ec. 7.23

Pr. 29.21

Pr. 29.19

Pr. 17.2

Pr. 25.13

Pr. 13.17

Pr. 27.23

Pr. 27.18

Pr. 10.26

THe servant is no small commodity to his master. He that is despised, and hath a servant of his own, is better then he that boasts (*whether of gentry, or wealth*) and wanteth bread. The master, therefore, must provide sufficiency of food for his family, and sustenance for his maides: *who also as he may not be over-rigorous in punishing, or noting offences; sometimes not hearing his servant, that curieth him: so not too familiar; for he that delicately bringeth vp his servant from his youth, at length he will be as his sonne. Hee must therefore be sometimes severe, more then in rebukes; (For, A servant will not be chasticed with words: and tho he vnderstand, yet he will not regard) yet so, as he haue respect euer to his good deservings.* A discreet servant shall rule ouer a leud son: and he shall diuide the heritage among his brethren. *In answer vnto, the good servant must be faithfull vnto his master; As the cold of snow in the time of haruest, so is a faithfull messenger to them that send him, for he refresheth the soule of his master. A wicked messenger falleth into euill: but a faithfull ambassadour is preseruatiō; and 2. diligent, Whether in his charge; Be diligent to know the estate of thy flock (or rather, the face of thy cattell) and take heed to the hearde: or in his attendance, He that keepeth his fig-tree shall eate of the fruit of it; so he that carefully waiteth on his master, shall come to honour; where contrarily, in both these, As vineger to the teeth, and smoake to the eyes: so is a slothfull messenger to them that send him.*

FINIS.



AN OPEN
AND PLAINE
PARAPHRASE,
Vpon
THE SONG OF SONGS,
WHICH IS
SALOMONS.

By Ios. HALL.



Anno Domini, 1614

MEMO TO A

MEMORANDUM FOR THE

MEMORANDUM FOR THE

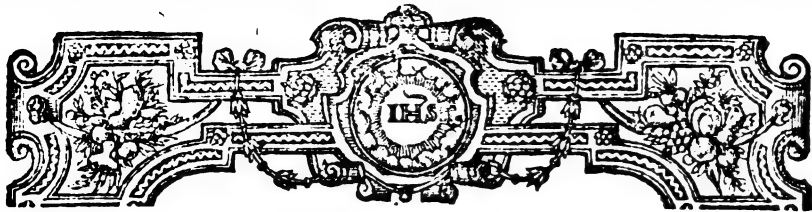
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TO THE RIGHT HONORABLE,
my Singular good Lord and Patron,
EDWARD Lord Denny, Baron of Waltham, All
Grace and Happinelle.

RIGHT HONORABLE:

When I would haue withdrawn my hand from diuine Salomon: the heauenly elegance of this his best Song drew me vnto it; and would not suffer mee to take off mine eyes, or pen. Who can read it with vnderstanding, and not bee transported from the world; from himselfe; and be any other where, saue in heauen, before his time? I had rather spende my time in admiration, then Apology: Surely, heere is nothing that fauours not of extasie, and spirituall rauishment; neither was there euer so high and passionate a speculation deliuered by the spirit of God, to mankind: which by how much more diuine it is, by so much more difficult: It is well, if these mysteries can bee found out by searching. Two things make the Scriptures hard: Prophecies, Allegories; both are met in this: but the latter so sensibly to the weakest eyes, that this whole Pastoral-mariage-song (for such it is) is no other then one Allegory sweetly continued: where the deepest things of God are spoken in riddles, how can there bee but obscurity & diuers construction? All iudgements will not (I know) subscribe to my senses; yet I haue beene fearefull and spirituallly nice in my choice, not often dissenting from all interpreters; alwayes, from the vnlikeliest. It would be too tedious to giue my account for euery line: let the learned scanne and iudge. What-euer others censures bee, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which it pleased you to allow from my penne, vouchsafe to receiue from the Presse; more common, not lesse deuoted to you. What is there of mine that doth not ioy in your name, and boast it selfe in seruing you? To whose soule and people, I haue long agoe addicted my selfe, and my labours; and shall euer continue

Your Lordships, in all humble

and vnfaigned dutie,

Hh

Ios. HALL

SALOMONS SONG OF
Songs, paraphrased.

CHAP. I.

Dialogue.

The Church, to CHRIST.

1. Let him kisse me, with the kisses of his mouth; for, thy loue is better then wine.

H that he would bestowe vpon me the comfortable testimonies of his loue, and that hee would vouchsafe me yet a neerer coniunction with himselfe; as in glory hereafter, so for the meane time in his sensible graces. For, thy loue, O my Sauour, and these fruites of it, are more sweet vnto mee, then all earthly delicates can bee to the bodily taste.

2. Because of the saour of thy good ointmentes, thy name is as an ointment powred out: therefore the Virgins loue thee.

Yea, so wonderfully pleasant are the saours of those graces that are in thee, wherewith I desire to be indued; that all, whom thou hast blessed with the sense thereof, make as high and deare account of thy Gospell, whereby they are wrought, as of some precious oyntment, or perfume: the delight whereof is such, that (hee reupon) the pure and holy soules of the faithfull, place their whole affection, vpon thee.

3. Draw mee, wee will runne after thee: the king hath brought me into his chambers, wee will reioyce, and bee glad in thee: we will remember thy loue, more then wine, the righteous doe loue thee.

Pull me therefore out from the bondage of my sinnes: deliuer mee from the world, and doe thou powerfully incline my will, and affections toward thee: and in spight of all tentations, giue mee strength to cleaue vnto thee; and then both I, and all those faithfull children thou hast giuen me, shall all at once with speede and earnestnesse walke to thee, and with thee: yea, whē once my royal & glorious husband hath brought me both into these lower rooms of his spiritual treasures on earth, & into his heauenlie chambers of glorie, then will wee reioyce and be glad in none, but thee; which shalt be al in all to vs: then will we celebrate and magnifie thy loue aboue all the pleasures we found vpon earth; for, all of vs thy righteous ones, both Angels & Saints, are inflamed with the loue of thee.

H h 2

4. I

4. *I am black, O daughters of Ierusalem, but comely: if I be as the tents of Kedar, yet I am as the curtaines of Salomon.*

Neuer vpbraide me (O ye forraine congregations) that I seeme in outward appearance discoloured by my infirmities, and duskyish with tribulations: for, whatsoeuer I seeme to you, I am yet inwardly well-fauoured in the eyes of him, whom I seeke to please; and tho I be to you black like the tents of the Arabian shepherds: yet to him and in him, I am glorious and beautifull, like the curtaines of Salomon.

5. *Regard yee me not, because I am blacke: for the sun hath looked vpon me; the sons of my mother were angry against me: they made mee keeper of the vines: but I kept not mine owne vine.*

Looke not therefore disdainfully vpon me, because I am blackish, & darke of hew: for, this colour is not so much naturall to me; as caused by that continuall heate of afflictions wherwith I haue bene vually scorched: neither this, so much vpon my owne iust desert, as vpon the rage & enuie of my false bretheren, the World: who would needs force vpon me the obseruation of their idolatrous religions, & superstitious impieties; through whose wicked importunitie, and my owne weakenesse, I haue not so intirely kept the sincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noon: for why should I be as shee that turneth aside to the flockes of thy companions?*

Now therefore that I am some little started aside from thee, O thou whom my soule notwithstanding dearly loueth, shew me, I beseech thee, where, and in what wholesome and diuine pastures thou (like a good shepherd) feedest, and retest thy flockes with comfortable refreshings, in the extremitie of these hot persecutions: for, how can it stand with thy glory, that I should through thy neglect, thus suspiciously wander vp and downe, amongst the congregations of them that both command and practise the worship of false gods?

CHRIST, to the Church.

7. *If thou knowe not, O thou the fairest among women, get thee forth by the steps of the flocke: and feed thy Kids about the tents of the shepherds.*

IF thou know not, O thou my Church, whom I both esteeme and haue made most beautifull by my merits, and thy sanctification, stray not amongst these false worshippers, but follow the holy steps of those blessed Patriarchs, Prophets, Apostles, which haue bin my true & ancient flocke; who haue both knowen my voice, and followed me; and feed thou my weake and tender ones with this their spirituall food of life, far about the carnall reach of those other false teachers.

8. *I haue compared thee, O my loue, to the troups of horses in the chariots of Pharaoh.*

Such is mine estimation of thee, O my Loue, that so farre as the choicest Egyptian horses of Pharaoh, for comely shape, for honourable seruice, for strength and speed, exceed all other, so farre thou excellest all that may be compared with thee.

9. *Thy cheeks are comely with rowes of stones, and thy necke with chaines.*

Those parts of thee, which both are the seats of beauty, and most conspicuous to the eye, are gloriously adorned with the graces of my sanctification; which are for their worth as so many precious borders of the goodliest stones, or chaines of pearle.

10. *We will make thee borders of gold, with studs of siluer.*

And tho thou be already thus set forth: yet I and my father haue purposed a further ornament vnto thee, in the more plentiful effusion of our spirit vpon thee: which shalbe to thy former deckings, instead of pure gold curiously wrought with specks of siluer.

The Church.

11. *While the king was at his repast, my spiknard gaue the smell thereof.*

BEhold (O yee daughters) euen now, whiles my Lord and King seemes farre distant from mee, and sits in the throne of heauen amongst the companies of Angels (who attend around vpon him) yet now doe I find him present with mee in spirit: euen now the sweet influence of his graces, like to some precious ointment, spreads it selfe ouer my soule; & returns a pleasant sauour into his owne nostrils.

12. *My welbeloued is as a bundle of myrrhe vnto me, lying betweene my breasts.*

And tho I bee thus delightfull to my Sauour, yet nothing so much as he is vnto mee: for loe, as some fragrant pomander of myrrhe, laid betweene the breasts, sends vp a most comfortable sent; so his loue, laid close vnto my heart, doth still giue mee continuall and vnspeakable refreshings.

13. *My welbeloued is as a cluster of Cypers vnto mee among the vines of Engeddy.*

Or if any thing can bee of more excellent vertue, such smell as the clusters of cypers berries, within the fruitfullst, pleasantst, and richest vineyards, and gardens of Iudæa, yeeld vnto the passengers; such and more delectable doe I finde the fauour of his grace to mee.

CHRIST.

14. *My Loue behould thou art faire, thine eyes are like the doves.*

Neither dost thou on my part lose any of thy loue, O my deare Church: for, behold; in mine eyes, thus clothed as thou art with my righteousnesse, oh how faire and glorious thou art; how aboue all comparifon glorious and faire! thine eyes, which are thy seers (Prophets, Apostles, Ministers) and those inward eyes, whereby thou seest him that is inuisible, are full of grace, chastity, simplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleasant: also our bed is Greene.*

Nay then (O my sweet sauour and spouse) thou alone art that faire and pleasant one indeed, from whose fulnesse I confesse to haue receiued all this little measure of my spirituall beauty: and behold, from this our mutuall delight, and heauenly coniunction, there ariseth a plentifull & flourishing increase of thy faithfull ones in all places, and through all times.

16. *The beames of our house are cedars, our galleries are of firre.*

And behold, the congregations of Saints, the places where wee do sweetly conuerse and walke together, are both firme and during (like cedars amongst the trees) not subiect through thy protecting grace to vtter corruption; and through thy fauourable acceptation and word (like to galleries of sweet wood) full of pleasure and contentment.

CHA. II.

CHRIST.

1. *I am the Rose of the field, and the Lillie of the valleyes.*

Thou hast not without iust cause magnified me, O my Church: for, as the fairest and sweetest of all floures which the earth yeeldeth,

yeeldeth, the rose & lilly of the valleyes, excell for beautie, for pleasure, for use, the most base & odious weeds that growe; so doth my grace, to all thē that haue felt the sweetnesse thereof, surpasse all worldly contentments.

2. *Like a lilly among the thorns, so is my Loue among the daughters.*

Neither is this my dignitie alone : but thou O my spouse (that thou mayest be a fit match for mee) art thus excellent aboue the world, that no lilly can be more in goodly shew beyond the naked thorn, then thou in thy glory thou receiuest from me, ouer-lookest all the assemblies of aliens and vnregenerates.

The Church.

3. *Like the Apple-tree among the trees of the forest, so is my welbeloued among the sonnes of men : vnder his shadow had I delight, and sate downe, and his fruit was sweet vnto my mouth.*

ANd (to returnethine owne praises) as some fruitfull and wel-grown Appletree, in comparison of all the barren trees of the wild forest : so art thou (O my beloued sauour) to mee, in comparison of all men, and angels ; vnder thy comfortable shadowe alone, haue I euer wont to find safe shelter against all mine afflictions, all my tentations and infirmities, against all the curses of the Law, and dangers of iudgement, and to coole my selfe after all the scorching beames of thy fathers displeasure, and (besides) to feed and satisfie my soule with the soueraigne fruite of thy holy word, vnto eternall life.

4. *He brought me into the wine cellar, and loue was his banner ouer me.*

He hath graciously led me by his spirit, into the midst of the mysteries of godlines; & hath plentifully broached vnto me the sweet wines of his Scriptures and sacrament : And looke how soldiers are drawn by their colours, from place to place, and cleaue fast to their ensigne : so his loue, which hee spred forth in my heart, was my only banner, wherby I was both drawen to him, directed by him, and fastened vpon him.

5. *Stay me with flagons, and comfort me with apples: for, I am sicke of loue.*

And now, O ye faithfull Euangelists, Apostles, Teachers, apply vnto mee, with all care and diligence, all the cordiall promises of the Gospel: these are the full flagons of that spirituall wine, which only can cheere vp my soule ; these are the apples of that tree of life, in the midst of the garden, which can feed me to immortalitie. Oh come and apply these vnto my heart : for, I am euen overcome with a longing expectation and desire of my delayed glory.

6. *His*

6. *His left hand be vnder my head : and let his right hand imbrace mee.*

And whilest I am thus spiritually languishing in this agony of desire; let my Sauour imploy both his hands to releue mine infirmitie: let him comfort my head and my heart, my iudgement and affections (which both complaine of weaknesse) with the liuely heare of his gracious imbracements: and so let vs sweetly rest together.

7. *I charge you O daughters of Ierusalem, by the Roes and by the Hinds of the field, that ye stirre not vp, nor waken my Loue, untill hee please.*

In the meane time, I charge you (O all yee that professe any friendship or affinitie with mee) I charge you, by whatsoeuer is comely, deare & pleasant vnto you, as you will auoid my vttermost censures, take heed how you vex and disquiet my mercifull Sauour, and greue his spirit, and wrong his name, with your vaine and leud conuersation; and do not dare by the least prouocation of your sin to interrupt his peace:

8. *It is the voice of my wel-beloued : behold hee commeth leaping by the mountains and skipping by the hils.*

Loe, I haue no sooner called, but hee heares and answers mee with his louing voice: neither doth hee only speak to me afar, but hee comes to mee with much willingnes and celeritie; so willingly, that no humane resistance can hinder him, neither the hillocks of my lesser infirmities, nor the mountaines of my grosser sinnes (once repented of) can staie his mercifull pace towards me.

9. *My Welbeloued is like a Roe, or a young Hart : loe he standeth behinde our wvall, looking forth of the windowes, shewing himselfe through the grates.*

So swiftly, that no Roe, or Hinde, can fully resemble him in this his speed & nimblenesse: & loe, euen now, before I can speake it, is he come neere vnto me; close to the doore and wall of my heart. And tho this wall of my flesh hinder my full fruition of him: yet loe I see him by the eye of faith, looking vpon me; I see him as in a glasse; I see him shining gloriously, through the grates and windowes of his Word and Sacraments, vpon my soule.

10. *My Welbeloued spake, and said vnto me, Arise my loue, my faire one, and come thy way.*

And now, me thinks, I heare him speak to me in a gracious inuitation and say, Arise (O my Church) rise vp, whether from thy security, or feare

fearehide not thy head any longer, O my beautifull spouse, for danger of thine enemies, neither suffer thy selfe to be pressed with the dulness of thy nature, or the careless sleepe of thy sinnes; but come forth into the comfortable light of my preience, and shew thy selfe cheerefull in mee.

11. *For, behold winter is past, the rain is changed and gone away.*

For beholde, all the cloudie winter of thy afflictions is passed, all the tempests of tentations are blowne ouer; the Heauen is cleare, and now there is nothing that may not giue thee cause of delight.

12. *The flowers appeare in the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.*

Euerie thing now resembles the face of a spirituall Spring; all the sweete flowers and blossomes of holy profession put forth, and shewe themselves in their opportunities: now is the time of that heavenly melody, which the cheerefull Saints and Angelles make in mine eares; while they sing songs of deliuerance, and praise me with their Alleluiahs and say, Glory to God on high, in earth peace, good-will towards men.

13. *The fig-tree hath brought forth her young figs, and the vines with their small grapes haue cast a saour: arise my Loue, my faire one, and come away.*

What speake I of blossoms? beholde, those fruitfull vines, and fig-trees of my faithfull ones, whome my husbandry hath carefully tended and dressed, yeeld forth both pleasant (tho tender) fruits of obedience, and the wholsome and comfortable saours of better desires: wherefore, now O my deare Church, shake off all that dull securitie, wherewith thou hast beene held, and come forth, and enjoy me.

14. *My Dove, thou art in the boales of the rocke, in the secret places of the cliftes: shewe mee thy sight, let me heare thy voice: for thy voice is sweet, and thy sight comely.*

O my beautifull, pure, and chaste spouse, which like vnto some solitary doue hast long hid thine head in the secret and inaccessible clifts of the rocks, out of the reach and knowledge of thy persecutours; how-euer thou art concealed from others, shew thy selfe in thy works and righteousness, vnto me: and let me beauer plied with thy words of imploration, and thanksgiving: for thy voice (tho it bee in mourning) and thy face (tho it be sad and blubbered) are exceedingly pleasing vnto me.

15. *Take*

15. *Take vs the foxes, the little foxes which destroy the vines: for our vines haue small grapes.*

And in the meane time (O all yee that with well to my Name and Church) do your vtmost indeauour, to deliuer her from her secret enemies (not sparing the least) who either by hereticall doctrine, or profane conuersation, hinder the course of the Gospell; and peruert the faith of many; especially of those, that haue newly giuen vp their names to me, and are but newly entred into the profesion of godlinesse.

16. *My Welbeloued is mine, and I am his: hee feedeth among the Lillies.*

My beloued Sauior is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that blessed vnion on both partes; whereby wee mutually inioy each other with all sufficient contentment. And how worthily is my loue placed vpon him, who leadeth me forth into pleasant pastures; and at whose right hand there is the fulnesse of ioy for euermore!

17. *Vntill the day break and the shadowes flee away; returne my Welbeloued, and be like a Roe or a young Hart vpon the mountaines of Bethel.*

Come therefore (O my Sauior) and vntill the day of thy glorious appearance shall shine forth to the world, wherein our spirituall marriage shall be consummate, and vntill all these shadowes of ignorance, of infidelity, of troubles of conscience, and of outward tribulations be vterly dispersed, and chased away; come and turne thee to me again: thou which to the carnall eyes of the world seemest absent; come quickly and delay not: but, for the speed of thy return be like vnto som swift Roe, or Hind, vpon these smooth hills of Gilead, which Jordan seuers from the other part of Iury.

CHAP. III.

1. *In my bed by night I sought him that my soule loued: I sought him, but I found him not.*

MY securitie told mee that my Sauior was neer vnto my soule, yea with it, and in it: but when by serious and silent meditation I searched my owne heart, I found that (for ought my owne sense could discerne) hee was farre off from mee.

2. *I will rise therefore now, and goe about in the City by the streets, and by the open places, and will seeke him that my soule loueth: I sought him, but I found him not.*

Then thought I with my selfe, Shall I lie still contented with this want? No, I wil stirre vp my selfe: and the helpe I cannot finde in my selfe, I will seeke in others; Of all that haue beene experienced in all kind of difficulties: of all deep Philosophers, of the wisest and honestest worldlings, I will diligently enquire for my Sauour: amongst them I sought him, yet could receiue no answere to my satisfaction.

3. *The watchmen that went about the City, found me: to whom I sayd, haue you seen him whom my soule loueth?*

Missing him there, I ran to those wise and carefull Teachers, whom God hath set, as so many watch-men vpon the walles of his Ierusalem, who sooner found me then I could aske after them; to whom I sayd, (as thinking no man could be ignorant of my loue) Can you giue mee no direction where I might finde him, whome my soule loueth?

4. *When I had past a little from them then I found him whom my soule loueth: I took holde on him, and left him not, till I had brought him vnto my mothers house, into the chamber of hir that conceived me.*

Of whome when I had almost left hoping for comfort, that gracious Sauour who would not suffer mee tempted aboue my measure, presented himselfe to my soule: Loe then, by a newe act of faith, I laide fast hold vpon him, and will not let him anie more part from my ioyfull embracements; vntill both I haue brought him home fully into the seate of my conscience, and haue won him to a perpetuall cohabitation with mee, and a full accomplishment of my loue, in that Ierusalem which is about, which is the mother of vs all.

CHRIST.

5. *I charge ye O daughters of Ierusalem, by the Roes, and by the Hindes of the field, that ye stirre not vp nor waken my loue vntill shee please.*

NOW that my distressed Church hath beene, all the Night long of my seeming absence, toylost in seeking me, I charge you (O all that professe any friendship with me) I charge you by whatsoeuer is comely, deare, and pleasant vnto you, that (as you will answere it) you trouble not her peace with any vniust or vnseasonable sug.

suggestions, with vncharitable contentions, with any Nouelties of doctrine; but suffer her to rest sweetly, in that diuine truth, which shee hath receiued, and this true apprehension of me wherein she reioyceth.

6. Who is shee that commeth vp out of the wildernesse, like pillars of smoke perfumed with myrrh and incense, and with all the chief spices?

Oh who is this, how admirable? how louely? who but my Church, that ascenderth thus gloriouſlie out of the wildernesse of the world, wherein shee hath thus long wandered, into the blessed mansions of my fathers house; all perfumed with the graces of perfect sanctification, mounting right vpward into her glorie, like some straight pillar of smoake, that ariseth from the most rich and pleasant composition of odours that can be deuiled.

The Church.

7. Behould his bed better then Salomons: threescore strong men are round about it, of the valiant men of Israel.

I Am ascended; and loe how glorious is this place where I shall eternally inioy the presence and loue of my Sauour; how farre doth it exceede the earthlie magnificence of SALOMON! about his bedde doe attende a guard of threescore choyest men of Israel.

8. They all handle the sword, and are expert in warre: every one hath his sword vpon his thigh, for the fear by night.

All stout Warriars, able and expert to handle the sword; which, for more readinesse, each of them weares hanging vpon his thigh, so as it may bee hastily drawne vpon anie suddaine daunger: but about this heauenlie pavilion of my Sauour, attend millions of Angelles, spiritual Souldiers, mightie in power, readie to bee commaunded seruice by him.

9. King Salomon made himselfe a bed of the trees of Lebanon.

The Bride-bed that SALOMON made (so much admired of the World) was but of the Cedars of Lebanon.

10. Hee made the pillars thereof of siluer, and the sted thereof of gold, the hangings thereof of purple, whose midst was in-layd with the love of the daughters of Ierusalem.

The Pillars but of siluer, and the bed-sted of golde; the Tester or Canopie

Canopie but of purple; the couerlet wrought with the curious and painfull neede-worke of the maides of I E R U S A L E M: but this celestiaill resting place of my God is not made with hands, not of any corruptible metall, but is full of incomprehensible light, shining evermore with the glorious presence of God.

I I. Come forth ye daughters of Sion, and behold the King Salomon with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

And as the outward state, so the maiestie of his person is aboue all comparison. Come forth (O yee daughters of Sion) lay aside all priuate and earthly affections, looke vpon king S A L O M O N as hee sits solemnly crowned in the day of his greatest royalty and triumph, and compare his highest pompe with the diuine magnificence of my Saujour; in that day when his blessed marriage shall be fully perfited aboue, to the eternall reioycing of himselfe, and his Church; and see whether there be any proportion betwixt them.

CHAP. II II.

C H R I S T.

1. Behold thou art faire my Lone, behold thou art faire, thine eyes are like the doves within thy locks, thine haire is like a flocke of goates which looke downe from the mountaines of Gilead.

O H how faire thou art and comely, my deer Spouse! how inwardely faire with the giftes of my Spirit! how faire outwardly in thy comely administation, & gouernment! Thy spirituall eyes of vnderstanding, and iudgement, are full of puritie, chastiue, simplicitie; not wantonly cast forth, but modestly shining amidst thy locks: all thy gracious profelson, and all thy appendances, and ornaments of expedient ceremonies, are so comely to behould, as it is to see a flocke of well-fed goates grasing vpon the fruitfull hills of Gilead.

2. Thy teeth are like a flocke of sheep in good order, which goe up from the washing: which euery one bring out twins, and none is barren among them.

Those that chew and prepare the heauenly food for thy soule, are both of gracious simplicity, & of sweet accordance one with another; hauing all one heart and one tongue: and both themselues are sanctified, and purged from their vncleanneses, and are fruitfull in their holy

labours vnto others; so that their doctrine is neuer in vaine, but is still answered with plentifull increase of soules added to the Church.

3. Thy lips are like a thred of scarlet, and thy talke is comely; thy temples are within thy locks as a peece of a pomegranate.

Thy speeches (especially in the mouth of thy teachers) is both gracious in it selfe, and such as administers grace to the hearers; full of zeal and feruent charity, full of grauity and discretion: and that part of thy countenance, which thou wilt haue seene (tho dimly and sparingly) is full of holy modesty and bashfulnesse; so blushing, that it seemeth like the colour of a broken peece of pomegranate.

4. Thy neck is as the towre of Dauid, built for defence: a thousand shields hang therein, and all the targets of the strong men.

Those, who by their holy authority sustaine thy gouernment (which are as some straight and strong neck to beare vp the head) are like vnto Dauids hie tower of defence, furnished with a rich armory; which affords infinite waies of safe protection, & infinite monuments of victory.

5. Thy two breasts are as two young Kids that are twins, feeding among the Lillies.

Thy two testaments (which are thy two full and faire breasts wherby thou nurrest all thy faithfull children) are as two twinnes of Kiddes: twinnes, for their excellent and perfect agreement, one with another, in all resemblances: of Kids, that are daintily fed among the sweet flowers, for the pleasant nourishment, which they yeelde to all that sucke thereof.

6. Vntill the day breake and the shadowes fly away, I will goe into the mountain of myrrh, and to the mountaine of incense.

Vntill the day of my gracious appearance shall shine forth, and vntill all these shadowes of ignorance, infidelity, afflictions, be vtterly and suddenly dispersed, O my spouse, I will retire my selfe (in regard of my bodily presence) into my delightfull and glorious rest of heauen.

7. Thou art all faire my lone, and there is no spot in thee.

Thou art exceeding beautifull, O my Church, in all the parts of thee: for, all thy sinnes are done away, and thine iniquity is couered, and loe I present thee to my father without spot, or wrinkle, or any such deformity.

8. Come

8. *Come with me from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.*

And now, (O thou which I professe to haue married to my selfe in truerh and righteousness) thou shalt be gathered to mee from all parts of the world ; not onely from the confines of Iudca , where I planted and found thee , but from the remotest and most sauage places of the Nations ; out of the company of infidels, of cruell and bloody persecutors, who like Lyons and Leopards haue tyrannized ouer thee, and mercileffely torne thee in pieces.

9. *My sister, my spouse, thou hast wounded my heart with one of thine eyes : and with a chaine of thy necke.*

Thou hast vterly rauisht me from my selfe (O my sister and spouse ; for so thou art, both ioyned to mee in that spirituall vnion, and coheire with mee of the same inheritance, and glory) thou hast quite rapisht my heart with thy loue: euen once cast of one of thine eyes of faith ; and and one of the ornaments of thy sanctification wherewith thou art decked by my spirit, haue thus stricken mee with loue : how much more, when I shall haue a full sight of thee, and all thy graces, shall I be affected towards thee !

10. *My sister, my spouse ; how faire is thy loue ! how much better is thy loue then vaine, and the sauour of thine ointments then all spices ?*

O how excellent , how precious , how delectable are those loues of thine, O my sister, my spouse ! how farre surpassing all earthly delicates ! and the sauour of those diuine vertues, wherewith thou art indued, more pleasing to my sent, then all the perfumes in the world !

11. *Thy lippes, my spouse, droppe as hony-combs : hony and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.*

The gracious speeches that proceede from thee, are as so many droppes of the honie-combe that fall from thy lippes : and whether thou exhort, or confesse, or pray, or comfort, thy words are both sweete and nourishing ; and the sauour of thy good workes, and outward conuersation, is to mee as the smell of the wood of Lebanon to the sense of man.

12. *My sister, my spouse, is as a garden inclosed, as a spring shut uppe, and a fountaine sealed vp.*

My sister, my spouse, is as a garden or orchard full of all varietie of the heauenly trees, and flowers of grace; not lying carelessly open, either to the loue of strangers, or to the rage of enemies, which like the wild Bore out of the wood, might root vp, and destroy her choise plants: but safely hedged and walled about, by my protection, and reserued for my delight alone; there is a spring and Well of wholesome waters, from whom flowe foorth the pure streams of my word; but, both inclosed and sealed vp: partly, that thee may the better (by this closenesse) preserue her own natural taste, & vigor, from the corruptions of the world; & partly, that she may not be defiled & mudded by the profane feet of the wicked.

13. *Thy plants are as an orchard of pomegranats with sweet fruits: as Cipers, Spikenard, euen Spikenard and Saffron, Calamus and Cinamon, with all the trees of Incense, Myrrh and Aloes, with all the chiefe spices.*

Thou art an orchard, yea a paradise, whose plants (which are thy faithfull children that grow vp in thee) are as pomgranate trees; the apples whereof are esteemed, for the largenesse, colour and taste, aboue al other: or (if I would feede my other senses) the plentifull fruites of thy holie obedience (which thou yieldest vnto mee) are for their smell as some composition of Cipresse, Spikenard, Saffron, sweete Cané, Cinamon, Incense, Myrrhe, Aloes, and whatsoever else may bee deuised, vnto the most perfect sent.

14. *O fountain of the gardens, O wel of liuing waters & the springs of Leban.*

Thou art so a spring in my garden, that the streames which are deriued from thee, water all the gardens of my particular congregations, al the world ouer: thou art that fountaine, from whose pure head issue all those liuing waters which who so drinketh, shall neuer thirst againe; euen such cleare currents, as flow from the hill of Libanus, which like vnto another Iordan, water all the Israel of God.

The Church.

15. *Arise O North, and come O South, and blow on my garden, that the spices thereof may flow out: let my welbeloued come to his garden, and eat his pleasant fruit.*

IF I be a garden, as thou saiest (O my Sauour) then arise, O all yce soueraine winds of the spirit of God, and breath vpon this garden of my

my soule; that the sweet odours of these my plants, may both be increased, and may also be dispersed afarre, and carried into the nostrils of of my wel-beloued: and so let him come into his owne garden (which his owne hand hath digged, planted, watered) and accept of the fruit of that seruice & praise which he shall enable me to bring forth to his name.

CHAP. V.

CHRIST.

1. I am come into my garden, my sister, my Spouse: I gathered my myrrh with my spice; I eat my hony with my bony-comb, I drank my wine with my milke: eate O my friends, drinke, and make you merry O welbeloued.

BEhold, according to thy desire, I am come into my garden, O my sister, my spouse; I haue receiued those fruits of thine obedience which thou offeredst vnto me, with much ioy & pleasure. I haue accepted not onely of thy good workes, but thy indeauours and purposes of holinesse: both which are as pleatant to me, as the hony and the hony-combe. I haue allowed of the cheerfulnesse of thy seruice, and the wholsomenesse of thy doctrine. And yee, O my friends, whether blessed Angels, or faithfull men, partake with me in this ioy arising from the faithfulness of my Church: cheer vp and fill your selues, O my beloued, with the same spirituall dainties wherewith I am refreshed.

The Church.

2. I sleep, but my heart waketh: it is the voyce of my Welbeloued that knocketh, saying Open vnto me my sister, my Loue, my dowe, my undefiled: for mine head is full of dew, and my locks with the drops of the night.

WHen the world had cast mee into a secure sleep, or slumber rather (for my heart was not vtterly bereaued of a true faith, in my Sauour) euen in this darknes of my mind, it pleased my gracious Redeemer not to neglect me; he came to mee, and knocked oft, and called importunately at the doore of my heart, by his word and chastisements, and said; Open the doore of thy soule, O my sister, my deare, chaste, comely, vnspotted Church: let me come in and lodge and dwell with thee, in my graces; shut out the world, and receiue me with a more liuely act, and renouation of thy faith. For loe I haue long waited patiently for this effect of thy loue, and haue indured all the iniuries both of the night, and weather of thy prouocations, that I might at last enioy thee.

3. *I haue put off my coate: how shall I put it on? I haue washed my feet: how shall I defile them?*

I answered him againe, pleading excuses for my delay; Alasse Lord, I haue now, since I left my forward profersion of thee, auoyded a great number of cares and sorrowes: must I take them vppe againe to follow thee? I haue liued cleane from the soile of these euils: and shall I now thrust my selfe into danger of them?

My vvelbeloued put his hand from the bole of the doore; and my bowels yearned toward him.

When my Sauour heard this vnkinde answere of delay: hee let his hand fall from the key-hole, which he had thus before without successe laboured about; and withdrew himselfe from solliciting mee any more: whereupon my heart and bowels yearned within mee for him, and for the remorse of my so long foreflowing his admittance vnto me.

5. *I rose vp to open to my vvelbeloued, and my hands did drop down myrrh, and my fingers pure myrrh vpon the handles of the bars.*

And now I rouzed vp my drouisie heart (what I could) that I might in some cheerefull manner desire to receiue so gracious a Sauour: which when I but indeauoured, I found that hee had left behind him such a plentiful blessing (as the monument of his late presence) vpon the first motions of my heart, as that with the very touch of them I was both exceedingly refreshed, and moued to further indignation at my selfe for delaying him.

6. *I opened to my Welbeloued: but my Welbeloued was gone and past; mine heart was gone when he did speake: I sought him, but I could not find him; I called him, but he answered me not.*

I opened to my beloued Sauour: but my Sauour had now (in my feeling) withdrawne himselfe, and hid his countenance from me, holding me short of those gracious offers, and meanes which I had refused; and now I was almost past my selfe with despaire, to remember that sweete inuitation of his, which I neglected: I sought him therefore in my thoughts, in the outward vse of his ordinances, and of my earnest prayers; but hee would not as yet be found of mee, or let mee finde that I was heard of him.

7. *The*

7. *The watch-men that went about the City found mee, they smote me and wounded me: the watch-men of the wallesooke away my vaile from me.*

Those which should haue regarded mee, and by their vigilancy haue secured mee from danger, proued mine aduersaries: instead of comforting me, they fell vpon me, and wounded me with their false doctrines, drawing me on into further errors, spoiling me of that purity and sincerity of profession, wherewith as with some rich and modest vaile I was formerly adorned, and couered.

8. *I charge you, O daughters of Ierusalem, if you find my welbeloued, that you tell him I am sicke of lone.*

I aduise you solemnly, O all ye that wish well to me (for I care not who knowes the vehemency of my passion) if you shall finde my Saviours presence in your selues before me, pray for the recovery of his loue to me; & bemoaning my estate to him, tell him how I languish with the impatient desire of his loue, and presence to be restored vnto me.

9. *O the fairest among women, what is thy welbeloued, more then another welbeloued? what is thy welbeloued, more then another loue, that thou dost so charge vs?*

O thou which art the most happy, most gracious, & most glorious of al creatures, the chosen of the liuing God; what is thy welbeloued whom thou seekest, aboue al other the sons of men? what such eminency is there in him aboue all saints & angells: that thou art both so far gone in affection to him; & dost so vehemently adiuers to speak vnto him for thee?

10. *My welbeloued is white and ruddy, the standard bearer of ten thousand.*

My welbeloued (if you know not) is of perfect beauty; in whose face is an exact mixture of the colours of the purest & healthfullest complexion of holinesse: for he hath not receiued the spirit by measure; and in him the godhead dwells bodily; he is infinitely fairer, then all the sons of men; and for goodlinesse of person may beare the standard of comelinesse and grace amongst ten thousand.

11. *His head is as fine gold, his locks curled, and black as a raven.*

The deitie which dwelleth in him, is most pure and glorious: & that fulnesse of grace which is communicated to his humane nature is wondrously beautyfull, and so sets it forth, as the blacke curled locks doe a fresh and wellfaououred countenance.

12. *His*

12. His eyes are like doves upon the rivers of waters, which are washed with milke and remaine in their fulnesse.

His iudgement of all things, and his respect to his Church (which are as his eyes) are full of loue, and full of pitie, shining like vnto doves washed in water, yea in milke, so as there is no spot, or blemish to be found in them: and they are withall so fully placed; as is both most comely and most expedient for the perfect sight of the estate, and necessities of his seruants.

13. His cheekes are as a bed of spices and as sweet flowers, and his lips like lillies dropping downe pure myrrh.

The manifestation of himselfe to vs in his worde, is sweete to our spirituall feeling, as an heape of spice, or those flowers that are vsed to make the best perfuming ointments, are to the other senses: his heavenly instructions and promises of his Gospell are vnspeakably comfortable, and plentiful, in the grace that is wrought by them.

14. His hands as rings of gold set with the chrisolite; his belly like white Iuory conered with saphirs.

His actions, and his instruments (which are his hands) are set forth with much port and maiestie, as some precious stone beautifies the ring wherein it is set: the secret counsells of his breast, and the mysteries of his will are most pure and holy, and full of excellent glory.

15. His legges are as pillars of marble, set upon sockets of fine gold: his countenance as Lebanon, excellent as the Cedars.

All his proceedings are firme and stable; and withall, as pillars of marble set in sockets of tryed gold; so as they are neither subiect to wa- uering, nor to any danger of infirmity and corruption: the shewe and carriage of his whole person whereby he makes himselfe knowne to his chosen, is exceeding goodly, and vpriight like to the streight and loftie Cedars of Lebanon.

16. His mouth is as sweet things, and he is wholly delectable: this is my welbeloued, and this is my loue, O daughters of Ierusalem.

His mouth, out of which proceedeth innumerable blessings and comfortable promises, is to my soule euen sweetnesse it selfe; yea (what speake I of any one part?) as you haue heard in these particulars; hee
is

is as sweetes: there is nothing but comfort in him; and there is no comfort but in him; and this (if ye would know) is my welbeloued; of so incomparable glory and worthinesse, that yee may easily discern him from all others.

Foraine Congregations.

17. *O the fairest among women, whether is thy Welbeloued gon? whether is thy Welbeloued turned aside, that wee might seeke him with thee?*

Since thy Welbeloued is so glorious, and amiable (O thou which art for thy beauty worthy to bee the Spouse of such an husband) tell vs (for thou onely knowest it; and to seeke Christ without the Church we knowe is vaine) tell vs where this Sauour of thine is to bee sought; that wee (rauihed also with the report of his beauty) may ioyne with thee in the same holy study of seeking after him.

CHAP. VI.

1. *My welbeloued is gone downe into his garden to the beds of spices, to feed in the gardens, and to gather lillies.*

MY Welbeloued Sauour (if you would knowe this also) is to be sought and found in the particular assemblies of his people, which are his garden of pleasure, wherein are varieties of all the beds of renewed soules; which both hee hath planted, and dressed by his continuall care, and wherein he walketh for his delight; feeding and solacing himselfe with those fruites of righteousness, and new obedience, which they are able to bring forth vnto him.

2. *I am my welbeloueds, and my welbeloued is mine, who feedeth among the Lillies.*

And now loe, whatsoeuer hath happened crosse to me, in my sensible fruition of him; in spight of all tentations, my beloued Sauour is mine through faith; and I am his through his loue; and both of vs are by an inseparable vnion knit together; whose coniunction and loue is most sweet and happy: for, all that are his, hee feedeth continually with heavenly repast.

CHRIST.

C H R I S T.

3. Thou art beautifull my Lone as Tirzah, comely as Ierusalem, terrible as an army with banners.

NOtwithstanding this thy late blemish of neglecting me, O my Church: yet stil in mine eyes, through my grace, vpon this thy repentance thou art beautifull, like vnto that neat and elegant Citie Tirzah, and that orderly building of Ierusalem, the glory of the world: and with this thy louclinesse, thou art awefull vnto thine aduersaries, through the power of thy censures, and the maiestie of him that dwelleth in thee.

4. Turne away thine eyes from me, for they overcome me: thine hair is like a flocke of goates which looke downe from Gilead.

Yea, such beauty is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eyes a while from beholding mee; for, the strength of that faith, wherby they are fixed vpon me, rapisth me from my selfe with ioy. I doe therefore againe renew thy former praise; that thy gracious profession, and all thy appendances and ornaments of expedient ceremonies, are so comely to behold, as it is to see a flock of wel-fed goates grasing vpon the frutfull hils of Gilead.

5. Thy teeth are like a flock of sheep which go up from the washing, which euery one bring out twins, and none is barren among them.

Thy Teachers, that chew and prepare the heauenly food for thy soule, are of sweet accordance one with another, hauing all one heart, and one tongue; and both themselues are sanctified and purged from their vncleanneses, and are fruitfull in their holy labours vnto others: so that their doctrine is neuer in vaine, but is still answered with plentifull increase of soules to the Church.

6. Thy Temples are within thy locks as a peece of a Pomegranate.

That part of thy countenance which thou wilt haue seene (tho dimly and sparingly) is full of holy modestie and bashfulnes; so blushing, that it seemeth like the colour of a broken peece of Pomegranate.

7. There are threescore queenes, and fourscore concubines, and of the dam-sels, without number.

Let there bee neuer so great a number of people and nations of Churches

Churches and assemblies, which challenge my name and loue, and perhaps by their outward prosperity may seeme to plead much interest in me, and much worth in themselves.

8 *But my Loue is alone, and my undefiled; she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seen her, and counted her blessed, euen the queens and the concubines, & they haue praised her.*

Yet thou onely art alone my true and chaste Spouse, pure and vndefiled in the truth of thy doctrine, and the imputation of my holinesse: thou art shee, whom that Ierusalem which is aboue, (the mother of vs all) acknowledgeth for her only true, and deare daughter. And this is not my commendation alone: but all those forraine assemblies, which might seeme to bee riuallies with thee of this praise, doe applaude and blesse thee in this thine estate, and say; Blessed is this people, whose God is the Lord.

9. *Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an army with banners?*

And admiring thy goodlinesse shall say; Who is this that looks out so freshly as the morning new risen; which from these weak beginnings is growne to such high perfection, that now shee is as bright, and glorious, as the sunne in his full strength, and the moone in a cleare skie; and withall is so dreadfull through the maiestie of her countenance, & power of her censures, as some terrible army, with ensignes displayed, is to a weake aduersary.

10. *I went downe to the dressed Orchard, to see the fruits of the vally, to see if the vine budded, and if the Pomegranats florished.*

Thou complainedst of my absence, (O my Church): there was no cause; I meant not to forsake thee: I did but onely walke downe into the well-dressed Orchard of thine assemblies, to recreate and ioy my self with the view of their forwardnes: to see the happy progresse of the humble in spirit, and the gracious beginnings of those tender soules, which are newly conuerted vnto me.

11. *I knew nothing, my soule set me as the chariots of my noble people.*

So earnestly did I long to reuisit thee, and to restore comfort vnto thee; that I hasted I knew not which way: and with insensible speed, I am come backe, as it were vpon the swiftest chariots, or the wings of the winde.

12. *Returne,*

12. *Returne, return, O Shulamite: return, return, that I may behold thee: what shall you see in the Shulamite, but as the company of an army?*

Now therefore returne (O my Spouse, the true daughter of Ierusalem) returne to me, returne to thy selfe and to thy former feeling of my grace: returne, that both my selfe, and all the company of Angels, may see and reioyce in thee: and what shall yee see (O all yee hoast of heauen) what shall yee see in my Church? euen such an awfull grace and maiestie, as is in a wel-marshalled army, ready to meet with the enemy.

CHAP. VII.

1. *How beautifull are thy goings with shooes, O princes daughter? the compass of thy hips like iewels: the work of the hand of a cunning workman.*

HOW beautifull are thy feet, O daughter of the highest; being shod with the preparation of the Gospell of peace, and readily addressed to run the way of the commandements of thy God: thou art compassed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the spirit of truth.

2. *Thy nauell is as a round cup, that wanteth not liquor: thy belly is as an heap of wheat, compassed about with Lillies.*

The nauell, whereby all thy spirituall conceptions receiue their nourishment, is full of all fruitfull supply, and neuer wants meanes of sustentance, to feede them in thy wombe: which also is so plentiful in thy blessed increase, that it is as an heape of wheat, consisting of infinit pure graines which consort together with much sweetnesse and pleasure.

3. *Thy two breasts are as two young Kids that are twins.*

Thy two Testaments (which are thy two full & comely breasts; by whose wholesome milke thou nourishest all thy faithfull children, once borne into the light) are for their excellent and perfect agreement, and their amiable proportion, like two twins of Kids.

4. *Thy*

4. *Thy necke is like a tower of Iuory : thine eyes are like artificiall pooles in a frequented gate : thy nose is as the tower of Lebanon, that looketh toward Damascus.*

Those, who by their holy authority support thy gouernment (which are as some straight and strong necke to beare vp thy head) are for their height and defence like a tower; for their order, purenesse, and dignitie, like a tower of Iuory: thy teachers and ministers (which are thine eies) are like vnto some cleare and artificiall ponds of water, in a place of greatest resort: wherein all commers may see the faces of their consciences; and whence they may plentifully draw the waters of life. Thy nose, by which all spirituall sents are conuayed to thee, is perfectly composed, and featured like some curious turret of that goodly house in Lebanon; so as thy iudgement, and power of discerning the spirits, is admirable for the order and excellency thereof.

5. *Thine head upon thee is as scarlet, and the bush of thine head like purple: the king is tied in thy beames.*

The whole tyre of thine head (which are the ceremonies vsed by thee) are very gracefull, and of hie estimation and price to all the beholders: and as for me, I am so enamoured of thee, that I am euen tyed by my owne desire, to a perpetuall presence in thine holy assemblies.

6. *How faire art thou, and how pleasant art thou, O my loue, in pleasures.*

Oh how beautifull and louely art thou therefore (O my Church) in all thy parts and ornaments? how sweete and pleasant art thou (O my loue) in whatsoeuer might giue me true contentment?

7. *This thy stature is like a palme-tree, and thy breasts like clusters.*

Thy whole frame is, for goodlinesse and strait growth, like vnto some tall palme-tree; which the more it is depressed by the violence of persecutions, riseth the more; and the two breasts of thy Testaments are like two full iuicie clusters, which yelde comfortable and abundant refreshing.

8. *I said, I will goe up into the Palme-tree; I will take holde of her boughes: thy breasts shall now be like the clusters of the vines, and the saour of thy nose like apples.*

Seeing then thou art my Palme-tree, I haue resolued in my selfe to
K k adioyne

adjoyne my selfe to thee; to inioy thee, to gather those sweet fruits of thy graces, which thou yeeldeſt; and by my preſence alſo will cauſe thee to be more plentiful in all good works, and doctrine; ſo as thou ſhalt afford abundance of heavenly liquor vnto all the thirſtie ſoules of thy children; and an acceptable verdure of holineſſe and obedience vnto mee.

9. *And the rooſe of thy mouth like good wine, which goeth ſtraight vp to my wel-beloued; and cauſeth the lips of him that is aſleep, to ſpeake.*

And the deliuey of my word, by the mouthes of thy miniſters, ſhall be as ſome excellent wine, which ſparkleth right vpward: being well accepted of that God, in whoſe name it is taught, and looketh moſt pleaſantly in the glaſſe, being no leſſe highly eſteemed of the receiuers: which is of ſuch wonderfull power, that it is able to put words both of repentance, and praiſe, into the lips of him that lies aſleep in his finnes.

The Church.

10. *I am my wel-beloueds, and his deſire is toward mee.*

BEholde, ſuch as I am, I am not my owne; much leſſe am I any others: I am wholly my Sauours: and now I ſee, and feele, whatſoeuer I had deſerued, that hee is mine alſo, in all intire affection; who hath both choſen mee, and giuen himſelfe for mee.

11. *Come my wel-beloued, let vs goe into the fields, let vs lodge in the villages.*

Come therefore, O my deare Sauour, let vs ioyne together in our natural care: let thy ſpirit & my ſeruice be intent vpon thy congregations here below on earth; and let vs ſtay in the place where our ſpiritual husbandry lieth.

12. *Let vs goe vpearely in the morning to the vines, and ſee if the vine flouriſh, whether it hath diſcloſed the firſt grapes, or whether the pomegranats bloſſome: there will I giue thee my loue.*

Let vs with all haſte and cheerfulneſſe viſit the fruitfull vines of our beleeuing children; and to our mutuall comfort, be witneſſes and partakers of all the ſignes and fruites of grace, of all thoſe good works, and thankſgiuings, of thoſe holy indeauours and worthy praſtiſes, which they yeeld forth vnto vs: let vs iudge of their forwardneſſe, and commend it: wherupon it will eaſily appeare, that the conſummation of our happy marriage draweth neer, in which there ſhall be a perfect vnion betwixt vs.

13. *The*

13. *The mandrakes haue giuen a smell, and in our gates are all sweete things, new and olde; my vvelbeloued, I haue kept them for thee.*

Beholde : thy godly seruants, which not onely beare fruit themselves, but are powerfull in the prouocation of others, present their best seruices vnto thee; and euen at our doores (not farre to seeke, not hard to procure) is offer made vnto thee, of all varietie of fruit; whether from thy yong conuerts, or thy more settled professors: and all these I spend not laithly; but, in my louing care, duely referue them for thee, and for the solemne day of our full marriage.

CHAP. VIII.

The Iewish Church.

1. *Oh that thou wverest as my brother that sucked the breast of my mother. I wvould finde thee wvithout, I wvould kisse thee, then they should not despise mee.*

OH that I might see thee (my Saniour) clothed in flesh! Oh that thou which art my euerlasting husband, mightest also be my brother, in partaking the same humane nature with me; that so I finding thee belowe vpon earth, might familiarly entertaine thee, and conuerie with thee, without the reproach of the world; yea, might bee exalted in thy glory:

2. *I wvill lead thee, and bring thee into my mothers house; there thou shalt teach mee: I wvill cause thee to drinke spiced wine; and new vvine of the pomegranats.*

Then would I (tho I be now pent vp in the limits of Iudea) bring thee forth into the light, and knowledge of the vniuersall Church, whose daughter I am: and then & there, thou shouldest teach me how perfectly to serue and worship thee, and I shall gladly entertaine thee with a royall feast of the best graces that are in my holiest seruants; which I knowe thou wilt account better cheere, then all the spiced cups, and pomegranate wines in the world.

3. *His left hand shall be vnder my head, and his right hand shall embrace mee.*

Then shall I attaine to a neerer communion with him; and both his

hands shall be imployed to sustaine, and relieue mee: yea, he shall comfort my head and my heart (my iudgement, and affections) with the liuely heart of his gracious imbracements.

4. I charge you O daughters of Ierusalem, that you stirre not vp, nor waken my Loue, untill he please.

I charge you (O all yee that professe any friendship to me) I charge yee deeply, as ye will auoyd my vttermost censures; take heed how yee vex and disquiet my mercifull Sauior, and grieve his Spirit: and do not dare, by the least prouocation of him, to interrupt his peace.

C H R I S T.

5. Who is this that commeth out of the wilderness; leaning upon her welbeloued? I raised thee vp vnder an apple-tree: there thy mother conceived thee: there shee conceived that bare thee.

WHo is this, that from the comfortless deserts of ignorance, of infidelity, of tribulations, ascendeth thus vp into the glorious light and liberty of my chosen? relying her selfe wholly vpon her Sauior, & solacing her selfe in him? Is it not my Church? it is she, whom I haue loued, and acknowledged of olde: for, euen vnder the tree of offence, the forbidden fruite which thou tastedst to thy destruction, I rayed thee vp againe from death; Euen there, thy first mother conceived thee; while by faith shee laide hold on that blessed promise of the Gospel, whereby she, and her belecuing seed were restored.

Jewish Church.

6. Set me as a seale on thy heart, and as a signet on thine arme: for loue is strong as death; ielousie is cruel as the Graue: the coales thereof are fiery coales, and a vehement flame.

ANd so haue thou mee still (O my Sauior) in a perpetuall and deare remembrance: keep mee sure in thine heart, yea in thine armes, as that which thou holdest most precious: and let me neuer be removed from thy loue; the least shew and danger whereof I cannot indure: for, this my spirituall loue is exceeding powerfull, and can no more be resisted then death it selfe: and the ielous zeale which I haue for thee and thy glory, consumes me, euen like the Graue, and burnes me vp like vnto the coales of some most vehement and extreame fire.

7. Much

7. *Much water cannot quench loue, neither can the flouds drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.*

Yea, more then any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole streames of persecutions) cannot quench this loue: and for all tempting offers of wealth, of pleasures and honour, how easily are they all contemned for the loue of my Sauour!

8. *Wee haue a little sister, and she hath no breasts: what shall we doe for our sister, when she shall be spoken for?*

We haue a sister (as thou knowest, O Sauour) ordained through thy mercy to the same grace with me: the vncalled Church of the Gentiles; small (as yet) of growth, through the rarenesse of her conuerts; and destitute of the help of any outward ministerie; whereby shee might either beare, or nourish children vnto thee: when she growes vnto her maturitie; and the mysterie of calling her vniuersally to thee, shall be revealed to the world, and herself; what course wil it please thee to take with her?

CHRIST.

9. *If she be a wall, we will build upon her a siluer palace: and if she be a doore, we wil keep her in with boards of cedar.*

IF shee shall continue firme and constant, in the expectation of her promises, and the profession of that truth which shall be reuealed; we will beautifie and strengthen her, with further grace, and make her a pure and costly palace, fit to entertaine my spirit: and if shee will giue free passage and good entrance, to my word & grace; we will make her sure and safe from corruption, and referue her to immortality.

Jewish Church.

10. *I am a wall, and my breasts are towers: then was I in his eyes as one that findeth peace.*

BEholde: that condition which thou requirest in the Church of the Gentiles, thou findest in me; I am thus firme and constant in my expectation, in my profession: and that want thou findest in her of ability to nourish her Children, by the breast of thy Word, is not in me; who haue abundance both of nourishment and defence: vpon which my confession & plea, I found grace & peace in the eyes of my Sauour; and receiued from him assurance of his euerlasting loue to me.

CHRIST.

11. *Salomon had a vine in Baalhamon: he gave the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand peeces of siluer.*

MY Church is my Vine, and I am the owner, and husbandman: our thrift and profit thereof farre exceedeth the good husbandry of *Salomon*: he hath a rich vineyard indeed in a most fruitfull soyle; but he lets it forth to the hands of others, as not being able to keepe and dresse it himselfe: and therefore he is faine to be content with the greatest part of the increase, not expecting the whole.

12. *But my vineyard which is mine is before me: to thee O Salomon appertaineth a thousand peeces of siluer, and two hundred to them that kept the fruit thereof.*

But my vine is euer before me, I am with it to the end of the world, I reserue it in mine owne hands, and dresse it with mine owne labour: and therefore if thou (*O Salomon*) canst receiue from thine, to the proportion of a thousand, thy workemen and farmers will looke for the fift part to come vnto their share; whereas the gaine of my vineyard ariseth wholly, and onely, vnto my selfe.

13. *O thou that dwellest in the gardens, the companions hearken vnto thy voice, cause me to heare it.*

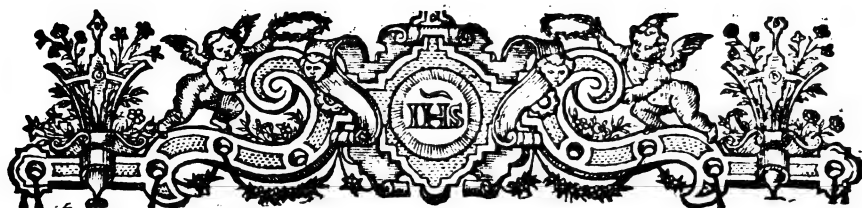
Sith therefore such is my care of thee, and ioy in thee (*O my Church*, which consisteth of the particular assemblies of men professing my name) see thou be diligent in declaring my will, and giuing holy counsells to all thy fellow-members: speake forth my praise in the great congregations, (which all attend willingly vpon thee) and let me heare the voice of thy constant and faithfull confession of me before the world.

The Church.

14. *Oh my welbeloued, flee away, and be like vnto the Roe, or to the yong Hart vpon the mountaine of spices.*

I Will most gladly doe what thou commandest, *O my Sauour*: but, that I may performe it accordingly; be thou (which art, according to thy bodily presence, in the highest heauens) euer present with mee by thy spirite, and hasten thy glorious comming, to my full redemption.

FINIS.



EPISTLES.

IN
SIXE DECADES.

By Ios. HALL.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614





TO THE HIGH AND
MIGHTIE PRINCE, HENRY,
PRINCE OF GREAT BRITANNE,

Sonne and Heyre Apparant to our Soueraigne Lord,

JAMES, King of Great Brit. &c. all glory,
in eather & world.

Most gracious Prince:

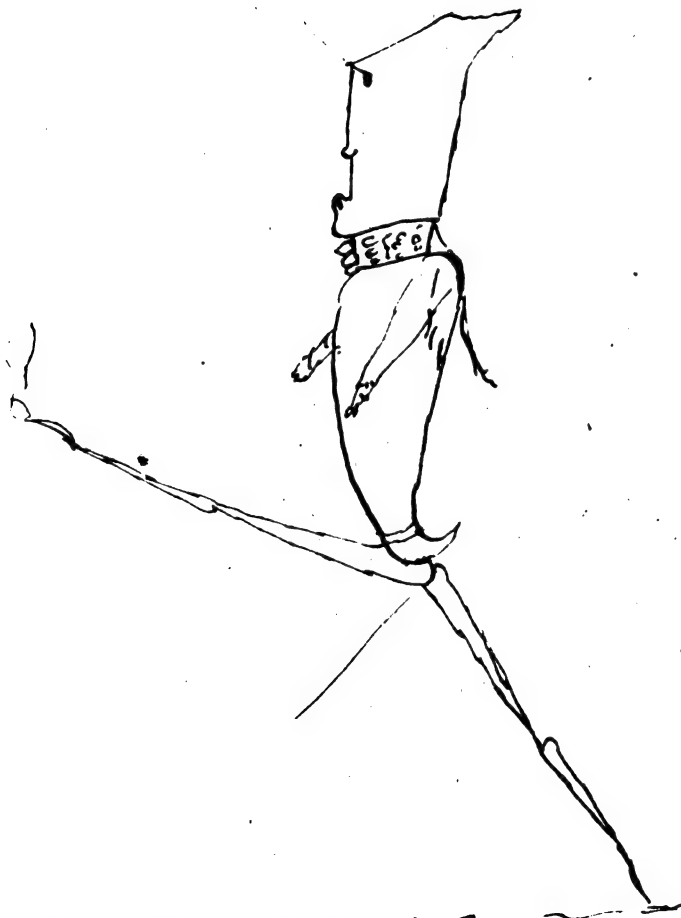


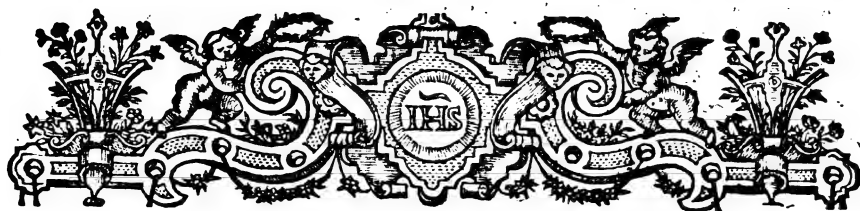
*T*is not from any conceit of such worth in my labours, that they durst looke so hie. A lower Patronage would haue serued an hyer worke. it were well, if ought of mine could be worthy of popular eyes. Or if I could wring ought from my selfe, not unworthy of a iudicious Reader, I knowe your Highnesse wants neither presents, nor counsell: presents from strangers, counsell from your teachers; neither of them matchable by my weaknesse: Onely duty herein excuses mee from presumption. For, I thought it iniustice to deuote the fruite of my labour, to any other hand beside my Maisters: which also I knewe to be as gracious, as mine is faithfull. Yet (since euen good affections cannot warrant too much wilnesse in gifts to Princes) least while my modesty disparages my worke, I should hazard the acceptation; heere shall your grace finde variety, not without profit. I hate a Diuine, that would but please; and, withall, thinke it impossible for a man to profit, that pleaseth not. And if, while my stile fixeth it selfe upon others, any spirituall profit shall reflect upon your H. how happy am I! who shall euer thinke, I haue liued to purpose, if (by the best of my studies) I shall haue done any good office to your Soule. Further (which these times account not the least praise) your Grace shall heerein perceiue a new fashion of discourse, by Epistles; new to our language, vsual to others: and (as Novelty is neuer without some plea of use) more free, more familiar. Thus, we doe but talk with our friends by our pen, and expresse our selues no whit lesse easily; some-what more digestedly.

Whatsoever it is, as it cannot be good enough to deserue that countenance; so, the countenance of such Patronage shall make it worthy of respect from others. The God of Princes protect your person, perfect your graces, and giue you as much fauour in heauen, as you haue honour on earth.

Your Graces humbly-
deuoted seruant,

Ios. HALL.





EPISTLES.

THE
FIRST VOLUME,

FN
TWO DECADES.



Anno Domini, 1614.

THE
CENTRAL

LIBRARY

OF THE
UNITED STATES



THE TABLE.

DECAD I.

E P.

1. TO I^A. WADDES WORTH
*lately revolted in Spaine:
Expostulating for his departure,
and perswading his returne.*
2. TO the Lord DENNY, my
*Lord and Patron.
Of the contempt of the world.*
3. TO my Lord HAY.
Of true Honour.
4. TO M^r. NEVVTON.
*Of Gratulation, for the hopes of our
Prince; with an advising apprecia-
tion.*

E P.

5. TO S^t. THOMAS CHAL.
*A report of some Observations in
my trauell.*
6. TO S^t. DAVID MORAY.
Of the miracles of our tyme.
7. TO M^r. W. BEDELL, at
*Venice; Lamenting the losse of
some late eminent Diuines.*
8. TO the EARLE of ESSEX.
Advises for his Trauailes.
9. TO S^t. ROBERT DREY,
*and his LADY.
Concerning my Remoucall.*
10. TO Master I. B.
Against the feare of Death.

DECAD II.

E P.

1. TO S^t. RO. DARCY.
*The estate of a true, but-weake
Christian.*
2. TO S^t. EDM. BACON.
The benefit of Retirednesse.
3. TO M^r. JOHN WHITING.
*An Apologie for Ministers Mar-
riage.*
4. TO M^r. BRINSLEY, my Sister.
Of the sorow not to bee repented of.
5. TO M^r. HUGH CHOLMLY.
*Concerning the Metaphrase of the
Psalmes.*

E P.

6. TO M^r. SAM. SOTHEBY.
A Preface to his Relation of Russia.
7. TO M^r. STAN. BVCHINSK.
The comfort of imprisonment.
8. TO M^r. GEOR. WENNYFF.
Exciting to Christian cheerfulness.
9. TO M^r. THO. BVRLZ.
*Against immoderate greife for loss
of friends.*
10. TO Master I. A.
Against Sorrow for worldly losses.

LI

TO



TO LACOB WILKINS

Lately revolted in Spayne.

E P. 1. *Expostulating for his departure, and perswading his returne.*

How unhappily is my stile changed ! Alas, that to a friend, to a brother, I must write as to an Apostate, to an adversary ! Dooth this seem harsh ? you haue turned it, by being turned, your selfe. Once, the same walls held vs in one louing society ; the same Diocess, in one honourable function ; Now, not one hand, and (which I lament) not one Church : you are gone, we stand and wonder. For a sheep, to stray through simplicitie, is both ordinarie and lamentable ; but for a shepherd is more rare, more scandalous. I dare not presume ouer much, vpon an appeale to a blinded conscience. Those, that are newly come from a bright candle into a dark room, are so much more blinde, as their light was greater ; & the purest yuorie turneth with fire into the deepest black. Tell vs yet by your old ingenuitie, and by those sparks of good which yet (I hope) ly couered vnder your cold ashes, tell vs, what diuided you ? Your motives shall once bee scanned before an higher barre. Shame not to haue the weak eyes of the world see that, which once your indeceiuable Iudge shall see, and censure. What sawe you, what heard you anew, that might offer violence to a resolved minde, and make it either to alter, or suspend ? If your reasons be inuincible, informe vs, that wee may follow you : but if (as they are) slight and feeble ; returne you to vs : returne, and thinke it no shame to haue erred, iust that to contide, or tinge. What such goodly beaute sawe you in that painted, but ill-fauoured Strumpet, that should thus bewitch you

you, so to forget your selfe, and contemne the chaste loue of the Spoule of your Sauour? I sawe her, at the same time in her gayest dresse: Let my soule neuer prosper, if I could see any thing worthe to commaunde affection. I saw and scorned: you saw, and adored. Would God your adoration were as farre from superstition, as my scorne from impietie. That God iudge betwixt vs, whether heerein erred: yea, let men iudge, that are not drunke with those Babylonish druggs. How long might an indifferent eie looke vpon the comickall and mimick actions in those your mysteries that should bee sacred (your magickall exorcismes, your clerickall shauings, your vncleanly vnctions, your crosings, creepings, censings, sprinklings; your cozening miracles, garish processions, burning of noone-daie, christning of bells, marting of pardons, tossing of beades, your superstitious hallowing of candles, waxe, ashes, palmes, chrisme, garments, roses, swords, water, salt, the Pontificall solemnities of your great maister, and what-euer your new mother hath, besides, plausible) before hee should see ought, in all these, worthy of anie other entertainment, then contempt? Who can but disdain, that these things should procure anie wise proselyte? Cannot your owne memorie recount those true religious spirits, which hauing sought Rome as resolved Papistes, haue left the World as holie Martyrs: dying for the detestation of that which they came to adore? Whence this? They heard and magnified that, which they now sawe, and abhorred. Their fire of zeale brought them to the flames of Martyrdom. Their innocent hopes promised them Religion: they founde nothing but a pretence; promised deuotion, and beholde idolatrie: they saw, hated, suffered, and now raigne; whiles you wilfully, and vnbidden, will lose your soule, where others meant to lose, and haue found it. Your zeale dyes, where theirs began to liue: you like to liue, where they would but die. They shall comfort vs, for you: they shall once stand vp against you: While they would rather dye in the heart of that fire, then liue in the darkenesse of their errors, you rather dye in the Egyptian darknesse of errors, then liue in the pleasant light of truth: Yea, I feare, rather in another fire, then this light.

Alas! what shall we looke for of you? Too late repentance, or obstinate error? Both miserable. A *spira*, or a *staphylus*? Your friends, your selfe, shall wish you rather vnborne, then either.

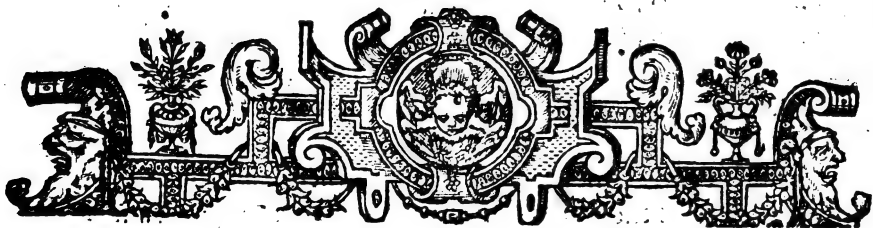
O thou, which art the great shepheard, great in power, great in mercie, which leauest the nineties & nine to reduce one, fetch home (if thy wil be) this thy forlorne charge: fetch him home, drue him home to thy fold, though by shame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I knowe not whether more priuie your losse, or disdaignes thus to bee robb'd of a sonne: Not for the neede of you; but her owne pietie, her owne loue. For, how many troupes of better informed soules hath shee euery day returning into her

her lap; now breathing from their late Antichristianisme, & embracing her knees vpon their owne? Shee laments you, not for that shee feares thee shall misse you; but, for that shee knowes you shall want her. See you her teares, & doo but pittie your self as much as thee you. And, from your Mother, to descēd to your Nurse; Is this the fruit of such education? Was not your youth spent in a society of such comly order, strict gouernment, wile lawes, religious care (it was ours: yet, let mee praille it, to your shame) as maie iustly challenge (after al bragges) either RHEMES, or DOVVAY, or if your Iesuites haue anie other denne more cleanlie, and more worthe of ostentation? And could you come out, fresh and vnseasoned, from the middest of those salt waves? Could all those heauenlie showers fall beside you; while you, like a *Gedeons* flecce, want moisture? Shal none of those diuine principles, which your youth seem'd to drinke in, check you in your new errors? Alas! how vnlike are you to your self, to your name? *Jacob* wrestled with an Angell, and preuailed: you grapple but with a Iesuite, and yield. *Jacob* supplanted his brother: an *Esau* hath supplanted you. *Jacob* changed his name for a better, by his valiant resistance: you, by your cowardlie yielding, haue lost your owne. *Jacob* strove with God, for a blessing: I feare to saie it, you against him for a curse; for, no common measure of hatred, nor ordinarie opposition, can serue a reuolter: Either you must bee desperatelie violent, or suspected. The mightie one of *Israel* (for hee can doo it) raise you fallen, returne you wandred; and giue you grace at last to shame the Diuel, to forsake your stepmother, to acknowledge your true Parent, to satisfie the world, to saue your owne soule. If otherwise; I will say of you, as *Jeremie* of his *Israelites* (if not rather with more indignation).

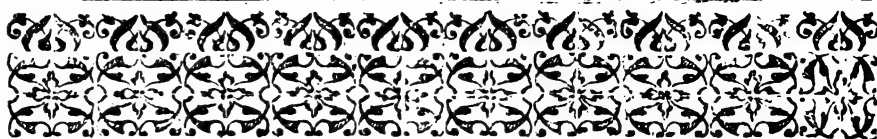
*My soule shall weepe in secret for your reuolt, and
mine eyes shall drop down teares,
because one of the Lords
flocke is caried away
captiue.*

L 13

TO



*Emmanuel Col-
ledge in Cam-
bridge.*



To my Lord and Patron, the Lord DENNY,
Baron of Waltham.

E P. 2. *Of the Contempt of the world.*

MY Lord : my tongue, my penne, and my heart, are all your seruants ; when you cannot heare mee through distance, you must see me in my Letters. You are now in the Senat of the Kingdome, or in the cōcourse of the City, or perhaps (tho more rarely) in the royal face of the Court. All of them, places fit for your place. From all these, let me call off your minde to her home aboue; and, in the midst of businesse, shoue you rest: If I may not rather commend, then admonish, & before-hand confesse. my counsell superfluous, because your holy forwardness hath preuented it. You can afford these, but halfe of your selfe: The better part is better bestowed: Your soule is still retired, and reserued. You haue learned to vouchsafe these worldly things, vse, without affection; and know to distinguish wisely, betwixt a Stoicall dulnesse, and a Christian contempt: & haue long made the world, not your God, but your slaue. And in truth (that I may loose my selfe into a bold and free discourse) what other respect is it worthy of? I would adore it on my face, if I could see any Maiestie, that might commaund veneration. Perhaps, it loues me not so much as to shoue me his best. I haue sought it enough; and haue seene what others haue doted on; and wondered at their madnesse. So may I look to see better things aboue, as I neuer could see ought heere, but vanitie and vilnesse.

What is fame, but smoke? and metall, but drosse? and pleasure, but a pill in suger? Let som gallants condemne this, as the voice of a Melancholike scholler: I speake that which they shall feele, and shall confesse. Tho I neuer was so, I haue seen som as happy as the world could make them: and yet I neuer sawe any more discontented. Their life hath beene neither longer, nor sweeter, nor their heart lighter, nor their meales hartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, wee haue knowne some, that haue lost their mirth when they haue found wealth; and at once haue ceased to be merrie and poore. All these earthly delights, if they were found, yet how short they are! and if they could be long, yet how vnfound! If they were found, they are but as a good day betweene two agues, or a sunne-shine betwixt two tempests. And

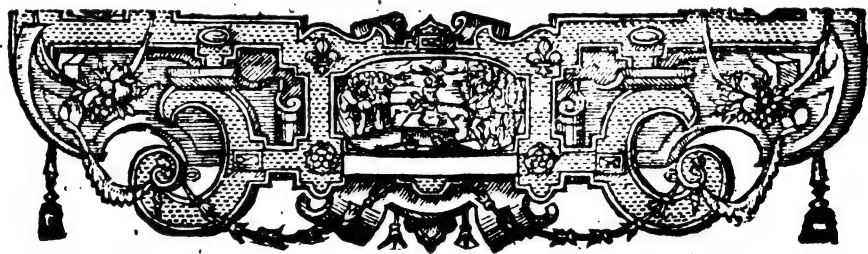
And if they were long, their hony is exceeded by their gall. This ground beares none but maples, hollow, & fruitles; or, like the bankes of the dead sea, a faire apple, which vnder a red lide, contains nothing but dust. Every flower in this garden either prickes, or smells ill. If it bee sweet, it hath thornes; and if it haue no thorns, it annoies vs with an ill sent. Go then, ye wife idolatrous Parasites, & erect shrines; & offer sacrifices to your God, the World; and seeke to please him with your base & seruile deuotions: It shall be long enough ere such religion shall make you happy. You shall at last forsake those altars, empty and sorrowfull. How easie is it for vs Christians, thus to insult ouer the worldling, that thinkes himself worthy of enuie? How easie to turne off the World with a scornfull repulse; and when it makes vs the Diuels proffer, *All these will I giue thee*, to returne Peters answer, *Thy siluer & thy gold perish with thee*? How easie to account none so miserable, as those that are rich with iniurie, and growe great by being conscious of secret euils? Wealth and honour, when it comes vpon the best tearms, is but vain; but, when vpon ill conditions, burdensom. When they are at the best, they are scarce friends; but, when at the worst, tormentors. Alas! how ill agrees a gay coate, and a festered heart? what a uailes an high title, with an hell in the soule? I admire the faith of *Moses*: but, presupposing his faith, I wonder not at his choice. He preferred the afflictions of *Israel*, to the pleasures of *Egypt*; and chose rather to eate the Lambe, with lowre herbs, then all their flesh-pots: For, how much better is it to be miserable then guilty? & what cōparison is ther betwixt sorrow and sin? If it were possible, let me be rather in hell without sinne, then on earth wickedly glorious. But, how much are wee bound to God, that allowes vs earthlie fauours, without this opposition! That God hath made you at once honourable and iust, and your life pleasant and holy, & hath giuen you an high state with a good heart; are fauours, that looke for thanks. These must be acknowledged, not rested in: They are yet higher thoughts that must perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath beene liberall; but hee will be munificent. This is not so much as the taste of a full cup. Fasten your eyes vpon your future glory, and see how meanly you shall esteeme these earthly graces. Here, you command but a little pittance of mould (great indeede, to vs; little, to the whole): there, whole heauen shall bee yours. Heere you commaund, but as a subiect: there you shall raigne as a King. Heere, you are obserued; but sometimes with your iust distaste: There, you shall raigne with peace, and ioy. Heere, you are noble among men; there, glorious amongst Angels. Here, you want not honour; but you want not crosses: there, is nothing but felicity. Here, you haue some short ioyes: there, is nothing but eternity. You are a stranger, heere; there, at home. Here, Satan temptes you, and men vex you: there, Saints and Angels shall applaud you; and GOD shall fill you with himselfe. In a word,

word, you are onely blessed here, for that you shall bee.

These are thoughts worthy of greatnesse: which, if wee suffer either
 imployments, or pleasures to thrust out of our doores, wee doe wilfully
 make our selues comfortlesse. Let these still season your mirth,
 and sweeten your sorowes, and euer interpolate them
 selues betwixt you and the world. These,
 only, can make your life happy,
 and your death welcome.

TO





To my Lord HAY, H. and P.

EP. 3. *Of True Honour.*

MY Lord, It is safe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, & affected. It is a fault of Nature, and not the least, that as shee hath dim eyes, so they are misplaced. Shee looks still, either forward, or downward; forward to the object shee desires, or downward to the means; Neuer turns her eyes either backward, to see what shee was; or vpward, to the cause of her good: Whence, it is iust with God to withhold what he would giue, or to curse that which he bestowes; & to befor carnall minds with outward things, in their value, in their desire, in their vse; Whereas true wisdom hath cleare eyes, and right set; and therefore sees an inuisible hand in all sensible euents, effecting all things, directing all things to their due end; sees on whom to depend, whom to thanke. Earth is too lowe, and too base, to giue bounds vnto a spirituall sight. No man then can truly knowe what belongs to wealth, or honour; but the gracious; either how to compasse them, or how to prize them, or how to vse them. I care not how manie thousand wayes there are to seeming honour, besides this of vertue: they all (if more) stil lead to shame: Or what plots are deuised to improve it; if they were as deepe as hell, yet their end is losse. As there is no counsell against God: so there is no honour without him. Hee enclines the hearts of Princes to fauour, the hearts of inferiours to applause. With out him, the hand cannot moue, to successe; nor the tongue, to praise; And what is honour without these? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or smile where hee would disgrace. Let mee then tell your L. who are fauourites in the Court of heauen; euen whiles they wander on earth: Yea, let the great King

King himselfe tell you, *Those that honour mee, I will honor*. That men haue the grace to giue honour to God, is an high fauour : but, because men giue honour to God (as their duty) that therefore God should giue honour to men, is to giue, because hee hath giuen. It is a fauour of God, that man is honoured of man like himselfe; but, that God alloweth of our endeouours as honour to himselfe, is a greater fauour then that wherewith hee requites it.

This is the goodnesse of our God; The man that serues him, honours him: and wholoever honours him with his seruice, is crowned with honour. I challenge all times, places, persons: who euer honour'd God, and was neglected? Who hath wilfully dishonour'd him, and prospered? Turne-ouer all Records: and see howe successe euer blessed the iust, after manie daungers, after manie stormes of resistance, and left their conclusion glorious; how all godlesse plots, in their loose, haue at once deceiued, shamed, punished their Author. I goe no further: Your own brest knowes, that your happie experience can heerein iustifie God. The world hath noted you, for a follower of vertue; and hath scene howe fast Honour followed you; Whiles you sought fauour with the God of heauen, he hath giuen you fauour with his Deputie on earth.

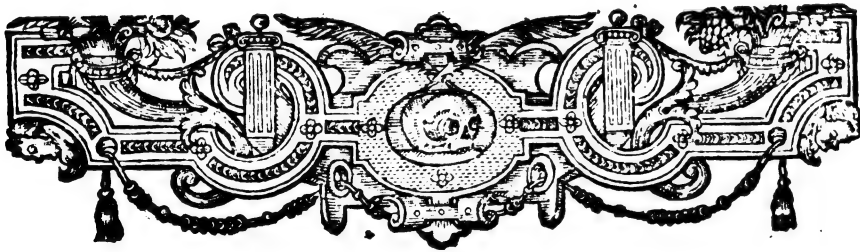
Gods former actions are patternes of his future; Hee teaches you what hee will doe, by what hee hath done. Vnlesse your hand be wearie of offering seruice, hee cannot either pull-in his hand from rewarding, or hold it out empty. Honour him still, and God pawns his honour, on not failing you. You can not distrust him, whom your prooffe hath found faithfull. And, whiles you settle your heart in this right course of true glorie; laugh, in secret scorne, at the idle endeouours of those men, whose policies would out-reach God, and seize vpon honour, without his leaue, (GOD laughs at them in heauen, It is a safe and holie laughter, that followes his.) And pittie the preposterous courses of them, which make religion but a foote-stoole to the seat of aduancement; which care for all things but heauen; which make the worlde their standing marke; and doe not so much as roue at GOD. Manie had sped well, if they had begun well, and proceeded orderlie.

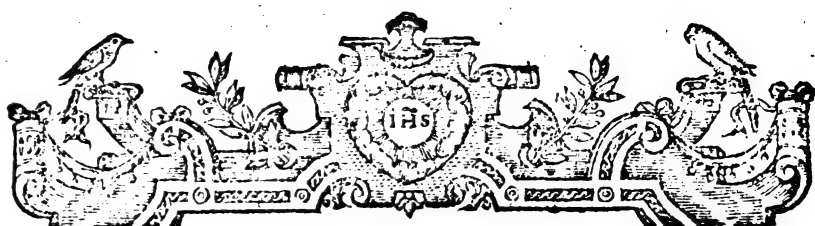
A false method is the bane of manie hopefull endeouours. God bids vs seek first his kingdome; and earthly things shall find vs vnought. Foolish Nature first seekes the world: and if shee light on God by the waie, it is more then she expects, desires, cares for; and therefore failes of both, because shee seekes neither aright. Manie had been great, if they had cared to be good; which now are crossed in what they woulde, because they willed not what they ought. If *Salomon* had made wealth his first suite, I doubt he had beene both poore and foolish: now, he asked wisdom, & gained greatnesse. Because hee chose well, he receiued what he asked not. O the bountie and fidelitie of our God! because we would haue the best, he giues vs all: Earth shall wait vpon vs, because we attende vpon heauen.

Go-

Go-on then, my Lord, go-on happily to loue religion, to practice it:
let God alone, with the rest. Be you a Pattern of vertue; hee shall make
you a Precedent of glory. Neuer man lost ought, by giuing it to God:
that liberall hand returnes our gifts, with aduantage. Let men,
let God see that you honour him; and they shall heare him
proclaime before you, *Thus shall it bee done to the man
whom the King will honor.*

TO





TO M^r NEWTON,

Tutor to the Prince.

E P. 4. Of Gratulation, for the hopes of our Prince; with an advising appreciation.



Ir, God hath called you to a great and happy charge; You haue the custody of our common Treasure: Neither is there any seruice comparable to this of yours; whether wee regard God, or the world. Our labours, oft-times bestowed vpon many, scarce profit one: yours, bestowed vpon one, redounds to the profit of manie millions: This is a summarie waie of obliging all the World to you. I incourage you not in your care: you haue more comfort in the successe of it, then all Worlds can giue you. The verie subiect of your paines would giue an hart to him that hath none. I rather congratulate, with you, our common happinesse, and the hopes of posteritie, in that roiall and blessed issue. You haue best cause to be the best witness of the rare forwardnesse of our gracious Maister: and I haue seen enough, to make me think I can neuer be enough thankfull to God for him. That Princes are fruitfull, is a great blessing: but, that their children are fruitfull in grace, and not more eminent in place then vertue, is the greatest fauour God can doo to a State. The goodness of a priuate man is his own; of a Prince, the whole worlds. Their wordes are Maximes, their actions examples, their examples rules. When I compare them with their royall Father (as I doo ofte and chearfully) I cannot say whether he bee more happie in himselfe, or in them. I see both in him, and them; I see and wonder, that God distributes to naturall princes giftes proportionable to their greatnesse. That wise Moderator of the world knows what vse is of their parts: he knowes that the head must haue all the

the senses that pertain to the whole body: And how necessarie it is, that inferiours should admire them no lesse for the excellency of their graces, then for the sway of their authority: Whereupon, it is, that hee giues heroicall qualities to Princes: and, as he hath bestowed vpon them his owne name; so also hee giues them speciall stamps of his owne glorious image. Amongst all other vertues, what a comfort is it to see those yeeres, and those spirits stoope so willingly to deuotion? Religion is growen too seuer a Mistresse for yong and high courages to attend. Verie rare is that Nobility of blood, that dooth not challenge liberty; and that liberty that ends not in loosenesse. Lo, this example teacheth our gallants, howe vuell euen Maiestie can stand vvith homage; Maiestie to men, vvith homage to GOD.

Farre be it from me, to doe that which my next clause shal condemne: but, I thinke it safe to say, that seldome euer those yeares haue promised, seldome haue performed so much. Only God keep two mischiefs euer from within the smoke of his Court; *Flattery* and *Treachery*: The iniquity of times may make vs feare these; not his inclination.

For, whether as English, or as men, it hath beene euer familiar to vs to faune vpon Princes: Tho, what doe I bestow two names vpon one vice, but attyred in two sundry suites of euill? For, *Flattery* is no other than gilded treason; nothing else but poyson in gold: This euill is more tame; not lesse dangerous. It had beene better for many great ones not to haue beene, then to haue been in their conceits more then men. This, *Flattery* hath done: and what can it not? That other, *Treachery*, spills the blood; this, the vertues of Princes. That takes them from others: this bereaues them of themselves. That, in spight of the actours, doth but change their Crowne: this steales it from them for euer. Who can but wonder, that reads of some not vnwise Princes, so bewitched with the enchantments of their Parasites, that they haue thought themselves Gods immortall, and haue suffered themselves to stiled, so adored? Neither Temples, nor Statues, nor Sacrifices haue seemed too much glory to the greatnes of their self-loue; Now none of all their actions could be either euill, or vnbecoming; Nothing could proceed from them worthy of censure, vnworthy of admiration: Their very spots haue been beauty, their humors iustice, their errors witty, their Paradoxes diuine, their excesses heroicall. O the damnable seruility of false minds! which perswade others of that which themselves laugh to see beleued. O the dangerous credulity of self-loue! which entertaines all advantages if neuer so euill, neuer so impossible. How happy a service shall you doe to this whole world of ours, if you shall still settle in that princely minde a true apprehension of himselfe; and shall teach him to take his owne height aright; and euen from his childhood to hate a parasite, as the worst traytor: To breake those false glasses, that would pre-

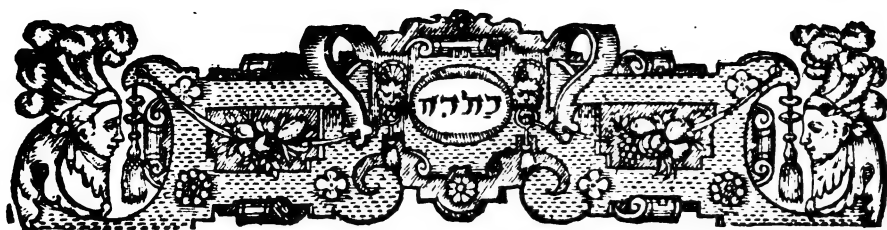
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sent him a face not his owne: To applaud plaine truth, and bend his browes vpon excesſiue prayſes. Thus affected, hee may bid Vice doe her worſt. Thus ſhall hee ſtrive with Vertue, whether ſhall more honour each other. Thus ſincere and ſolide glory ſhall euery where follow, and crowne him. Thus, when he hath but his due, hee ſhall haue ſo much, that he ſhall ſcorne to borrow the ſilke colours of adulation. Go-on happily in this worthy and noble imployment. The worke cannot but ſucceed, that is furthered with ſo many prayers.

To





TO ST. THOMAS CHALLONER.

EP. 5. *A report of some Observations in my
travell.*



I R, besides my hopes, not my desires, I travelled of late; for knowledge partly, and partly for health. There was nothing that made not my journey pleasant, save the labour of the way: which yet was so sweetly deceived, by the society of St. Edmund Bacon (a Gentleman truly honourable, beyond all titles) that I found small cause to complain. The sea brookt not me, nor I it; an vnquietement, made onely for wonder and vse, not for pleasure. Alighted once from that woddon conveyance, and vneuen way, I bechought my selfe how fondly our life is committed to an vnsteady and reeling peece of wood, fickle windes, restless waters; while wee may set foote on stedfast and constant earth. Lo, then euery thing taught mee, euery thing delighted mee; so ready are we to be affected with those forraine pleasures, which at home we should ouer-looke. I saw much, as one might in such a span of earth, in so few months. The time fauoured me: for, now newly had the key of peace opened those parts which war had before closed, closed (I say) to all English, save either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what strange fashions, entertainment, dangers, delights wee found) are fit for other eares, and winter eueninges. What I noted, as a Diuine within the sphere of my profession, my paper shall not spare in some part to report; and that to your self, which haue passed a longer way, with more happy fruit of obseruation. Euen little streams empty themselves into great riuers; and they againe into the Sea. Neither doe I desire to tell you what you knowe not: it shall be sufficient that I relate ought, which others shall thinke memorable.

Along our way, how many Churches saw we demolished! Nothing left, but rude heapes, to tell the passenger, there had been both deuotion and hostilitie. O the miserable foot-steps of war, besides bloodshed,

M m 2

ruine

ruine and desolation ! *Furie* hath done that there, which *Conetousnesse* would doe with vs; would doe, but shal not: The truth within, shal saue the wals without. And, to speak truly (what-euer the vulgar exclaim) Idolatry pull'd down those wals; not rage. If there had bin no Hollander to raze them, they shold haue fallē alone, rather then hide so much impiety vnder their guilty roof. These are spectacles, not so much of cruelty, as iustice; Cruelty of man, Iustice of God. But (w^{ch} I wondred at) Churches fall, & Iesuits Colledges rise, euery where: There is no City, where those are not either rearing, or built. Whence cometh this? Is it, for that deuotion is not so necessary as Policy? Those men (as we say of the Fox) fare best, when they are most cursed. None so much spighted of their owne; none so hated of all; none so opposed by ours: and yet these ill weedes growe. Whosoever liues long, shall see them feared of their owne, which now hate them; shall see these seuen leane kine deuoure all the fatte beastes that feede on the medowes of *Tyber*. I propheticie, as *Pharaoh* dreamed: The euent shall iustifie my confidence.

At *Bruxelles*, I saw som English-women professe themselves *Vestalls*; with a thousand rites, I knowe not whether more ridiculous, or magical. Poore soules! they could not be fooles enough at home. It would haue made you to pittie, laugh, disdain (I knowe not which more) to see by what cunning sleights & faire pretences that weak sexe was fetcht into a wilful bondage; and (if those two can agree) willingly constrained to serue a master whom they must & cannot obey: Whom they neither may forsake for their vow, nor can please for their frailty. What followes hence? Late sorrow, secret mischiefe, misery irremediable. Their forwardnes, for wil-worship, shall condemne our coldnes for truth.

I talked there (in more boldnesse, perhaps then wisdom) with *Costerus* a famous Iesuit; an old man, more teasty then subtile, and more able to wrangle then satisfie. Our discourse was long & rouing; & on his part full both of words & vehemency. He spake as at home, I as a stranger: yet so, as he saw me modestly peremptory. The particulars wold swel my Letter too much: It is enough, that the Truth lost lesse then I gained. At *Gaunt* (a City that commaunds reuerence for age, and wonder for the greatnesse) wee fell vpon a *Cappucine* nouice, which wept bitterly, because he was not allowed to be miserable. His head had now felt the razor, his backe the rodde: all that Laconicall discipline pleased him well; which another, being condemned to, would iustly account a torment. What hindred then? Piety, to his mother, would not permit this which he thought piety to God: Hee could not be a willing begger, vnlesse his mother must begge vnwillingly. Hee was the onely heire of his father, the onely stay of his mother: the comfort of her widow-hood depended on this her orphan; who now naked must enter into the world of the *Capucines*, as he came first into this; leauing his goods to the diuision of the fraternity: the least part whereof should

should haue beene hers, whose hee wished all: Hence those teares, that repulse. I pitied his ill-bestowed zeale; and rather wished, then durst teach him more wisdom. These men for deuoute, the Iesuites for learned and pragmaticall, haue ingrossed all opinion, from other Orders. O hypocritie! No *Capucine* may take or touch siluer: for, these are (you knowe) the quintessence of *Franciscan* spirits. This metall is as very an *Anathema* to these, as the wedge of gold to *Achan*; at the offer whereof he starts back, as *Moses* from the serpent: Yet he carries a boy with him, that takes and carries it; & neuer complains of either metall or measure. I sawe and laughed at it; and by this open trick of hypocritie suspected more, more close. How could I choose? while commonly the least appeares of that which is; especially of that which is loathsome in appearance, much more in nature. At *Namurs*, on a pleasant and steep hill-top, we found one that was tearmed a married Hermite; approving his wisdom about his fellowes, that could make choice of so cheerful & sociable a solitarinesse. Whence, after a delightful passage vp the sweet riuer *Mosa*, we visited the populous & rich Clergy of *Leodium*. That great City might well be dichotomized into Cloysters, and Hospitals. If I might aduecture, I could here play the Critick, after all the ruins of my neglected Philology. Old monuments, and after them our *Lipsius*; call this people *Eburones*: I doubt whether it should not rather be written *Ebriones*; yet without search of any other Records, saue my owne eyes: While yet I would those streetes were more moist with wine, then with blood; wherein no day, no night is not dismall to some. No law, no Magistracie holds on the known murderer, if himseife list: For three daies after his fact, the gates are open, and iustice shut: private violence may pursue him, publique iustice can not: whence, some of more hote temper carue themselves of reuenge; others take-up with a smal pecuniary satisfaction. O England, thought I, happy for iustice, happy for security! There you shall finde in euery corner a Maumer; at euery doore a Begger; in euery dish a Priest. From thence wee passed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of yron and Copperice; the vertue whereof yet the simple inhabitant ascribes to their beneficiall Saint, whose heauy foote hath made an ill-shaped impression, in a stone of his * *Sauoir*; A water more wholsome then pleasant, & yet more famous then wholsome. The wilde deserts (on which it borders) are haunted with three kindes of ill cattell; Free-booters, Wolues, Witches: Although these two last are oft-times one. For, that sauage *Ardenne*, is reputed to yield many of those monsters, whom the Greekes call *λυκανθρώπους*; they, *Lougarous*; we (if you wil) Witch-wolues; Witches that haue put on the shape of those cruell beasts. Wee sawe a boy there, whose halfe-face was deuoured by one of them neere the village: yet so, as that the care was rather cut then bitten off. Not many daies before our comming, at *Limburgh* was executed one of those mil-

* The name of
the upper Well
of the Spa.

creants, who confessed on the wheele to haue deuoured two and fourty children in that form. It would ask a large volume, to scan this Probleme of *Lycanthropy*. The reasons, wherewith their relation furnishe mee on both parts, would make an Epistle tedious. This in short I resolved; A substantial change is aboue the reach of all infernal powers, proper to the same hand that created the substance of both: Herein the Diuel playes the double Sophister; yea, the Sorcerer with Sorcerers. He both deludes the Witches conceit, and the beholders eyes.

One thing I may not omit, without sinful ouer-sight; A short, but memorable Story, which the *Grephier* of that Towne (though of different religion) reported to more cares then ours. When the last Inquisition tyrannized in those parts, and helpt to spend the Faggots of *Ardenne*; one of the rest, a confident Confessour, being led farre to his stake, sung Psalmes along the way, in an heauenlic courage, and victorious Triumph; the cruell Officer enuying his last mirth, and grieuing to see him merrier then his tormentors, commaunded him silence: Hee sings stil, as desirous to improoue his last breath to the best. The view of his approaching glory, bred his ioy; his ioy breakes forth into a cheerefull confession: The enraged Sheriffe causes his tongue, drawen forth to the length, to be cut off neere the rootes. Bloody wretch! It had been good Musick to haue heard his shrieks: but, to hear his Musick was torment. The poore Martyr dies in silence, rests in peace: Not many moneths after, our butcherly officer hath a sonne born with his tongue hanging downe vpon his chinne, like a Deere after long chace; which neuer could be gathered vp within the bounds of his lips. O the diuine hand, full of iustice, full of reuenge! Goe now, *Lipsius*, and write the new miracles of thy Goddesse; and confirm superstition by strange euents. Iudge you that haue seene, if euer the Chappel of *Halle* or *Zichem* haue yielded ought more notable. We mete euery where Pilgrimes to those his Ladies: two Ladies shal I call them, or one Lady in two shrines? If two, why do they worship but one? If but one, why doth she that cure at *Zichem*, which at *Halle* she could not? O what pittie it is, that so high a wit should in the last act be subiect to dotage! All the masculine brood of that braine we cherished, and (if neede were) admired: but these his silly virgins, the feeble issue of distempered age, who can abide? One of his darlings, at *Louan*, tolde mee from his owne mouth; that the elder of these two daughters, was by him in ten dayes got, conceiued, borne, christened. I belieued, and wondred not. These acts of superstition haue an inuisible father, and mid-wife: besides that it is not for an Elephant to goe three yeares with a Mouse. It was tolde mee in the shop of his *Moretus*, not without some indignation, that our King, when hee had well viewed the booke, and read some Passages, threw it to the ground with this Censure; *Damnation to him that made it, and to him that beleeueth it.* Whether a true story, or one of their Legends, I inquire

Histoire et Miracles, &c.
Que le 8. iour du mois de Septembre au dict an. 1603. estant Feste de la Natiuité de nostre Dame, le nombre de Pelerins a esté enuiron 20000. p. 35.

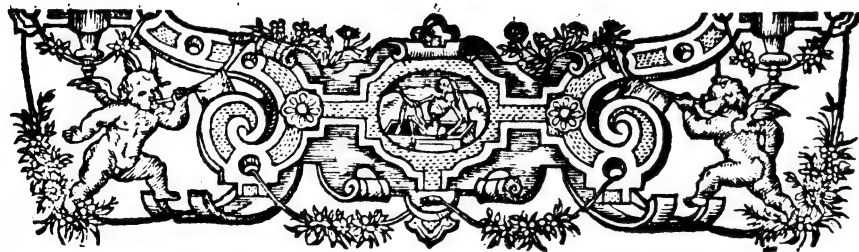
Virgo Hallensis.

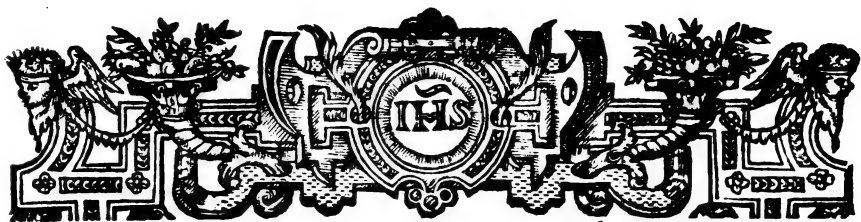
I inquire not : I am sure, that sentence did not so much discontent them, as it ioyed me. Let me tell you yct, ere I take off my pen, two wonders more, which I saw in that wonder of Cities, *Antwerp* ; One, a solemne masse in a shambles, and that on Gods day : while the house was full of meat, of butchers, of buyers ; some kneeling, others bargaining, most talking, all busie. It was strange to see one house sacred to God, and the belly ; and how those two seruices agreed : The Priest did eate flesh, the butchers solde flesh, in one roose, at one instant. The butcher killed, and sold it by peeces ; the Priest did sacrifice, and orally deuour it whole : whether was the more butcher ? The like wee might haue scene at *Malines*. The other, an English-man, so madly deuout, that he had wilfully mur'd vp himselfe as an *Anachoret* ; the worst of all prisoners : There sate he pent-up, for his further merite, halfe hunger-starued for the charity of the Citizens. It was worth seeing, how manly he could bite-in his secret want, and dissemble his ouer-late repentance. I cannot commend his mortification, if he wish to be in heauen, yea, in purgatory, to be deliuered from thence : I durst not pittie him ; because his durance was willing, and (as he hoped) meritorious : But, such incouragement as he had from me, such thanke shall he haue from God ; who in stead of an *Euge*, which he looks for, shall angerly challenge him, with *Who required this* ? I leaue him now, in his owne fetters ; You, to your worthy, and honourable employments.

Pardon mee this length. *Loquacity* is the naturall fault of *Trouailers* : while I profit any, I may well be forgiuen.

Mechlinia.
One Goodwin,
a Kentish-man.

To





TO ST. DAVID MURRAY.

EP. 6. *Concerning the Miracles of our time.*

INDEEDE the world abounds vvith miracles. These, while they fill the mouthes of many, sway the faith of some, and make all men wonder. Our nature is greedy of newes ; which it will rather faine, then want. Certainly, ere long, miracles will be no woonders, for their frequence. I had thought, our age had had too many gray hayres, and with time experience, and with experience craft, to haue descryed a juggler : But, now I see by the simplicity, it declines to his second childhoode. The two Lipsian Ladies, the charmes of *Bluntstones* boy, and *Garnets* strawe, what a noise haue they made ! I onely wonder how *Faux* and *Catesby* escaped the honour of Saints, and priuiledge of miracles. Heerein you aske my sentence ; more seasonably, then you hoped. For, I meant to haue wrote a iust volume of this subiect, and furnisht my selfe accordingly in that region of wonders ; but that I feared to surcharge the nice stomach of our time, with too much. Neither would my length haue ought auailed you ; whose thoughts are so taken vp with those hie and seruiceable cares, that they can giue no leasure to an ouer long discourse. May it please you therefore to receiue in short, what I haue deliberately resolued in my selfe, and thinke I can make good to others.

I haue noted foure ranks of cōmonly named Miracles : from which, if you make a iust subduction, how few of our wonders shal remaine either to beliefe or admiration ? The first meerely reported, not scene to be done ; the next seeming to be done, but counterfaiet ; the third, truly done, but not true miracles ; the last, trucly miraculous, but by Satan. The first of these are bred of lyes, and nourished by credulitie : The mouth of Fame is full of such blasts. For these, if I listed awhile to rake in the *Legends*, and booke of *Conformities*, an ingenuous Papist could not but blush, an indifferent Reader could not but lay his hand on his spleene, and wonder as much that any man could be so impudent to
broach

broach such reports, or any so simple to beleeue them; as the credulous multitude wonders that any should be so powerfull to effect them. But, I seeke neither their shame, nor others laughter. I dare say, not the *Talmud*, nor the *Alcoran*, hath more impossible tales, more ridiculous lies. Yea, to this head, *Canus* himselfe (a famous Papist) dare referre many of those ancient miracles reported, and (by all likelihood) beleeued of *Bede*, and *Gregory*. The next are bred of fraud, and cozenage, nourished by superstition. Who knowes not, how the famous Kentish Idol moued her eies, and hands, by those secret gimmers, which now euery Puppet-play can imitate? How Saint *Wilfreds* needle opened to the penitent, and closed it selfe to the guilty? How our Lady sheds the teares of a bleeding vine? and doth many of her daily feates, as *Bel* did of olde. eate vp his banquet, or as *Picens* the Eremitte fasted forty daies. But, these two euery honest Papist will confesse, with voluntarie shame and griefe; & grant that it may growe a disputable question whether Mountebanks or Priests are the greater cozeners. *Vines*, beyond his wont vehemently, rearmes them execrable and satanicall impostors. The third are true workes of GOD vnder a false title: God giues them their being, men their name: vniust, because aboue their nature; wherein the Philosopher and the superstitiously-ignorant, are contrarily extreame: while the one seekes out naturall causes of Gods immediate and metaphysicall workes; The other ascribes ordinary effectes, to supernaturall causes. If the violence of a discale cease, after a vow made to our Ladie; If a souldier, armed with this vow, escape gun-shot; a captiue, prison; a Woman traueling; death; the vulgar (and I would they alone) cry out, A miracle. One loadstone hath more woonder in it, then a thousand such euent. Euerie thing drawes a base minde to admiration. *Francesco del Campo* (one of the Arch-dukes Quiryres) tolde vs, not without importunate deuotion, that in that fatall field of *Newport*, his vow to their Virgin helpt him to swimme ouer a large water, when the oares of his armes had neuer before tryed any waues. A dogge hath done more, without acknowledgement of any Saint. Feare giues sudden instincts of skill, euen without precept. Their owne *Costerus* durst say, that the Cure of a discale is no miracle: His reason, because it may be done by the power of Nature, albe in longer time. * Yeeld this, and what haue *Lipsius* his two Ladies done? vwherefore serues all this clamour, from the two hills? I assented not; neither will be herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or shadow, heale a discale, it is miraculous, though it might haue beene done by a Potion. Many of their recoveries, doublelesse haue beene wrought through the strength of Nature in the Patient; not of vertue in the Saint. How many sicke men haue mended, with their physicke in their pocket? Tho many other also (I doubt not) of those Cures haue fallen into the fourth head;

The Rood of
Grace at Box-
ley Abbey.

* En l'an mil
six cents &
trois, y furent
comptez cent
& trente cinque
poténces &
iambes de bois
de personnes
boytenles y ap-
portées au leul
espace de quatre
ou cinq mois.
Histoire & Mi-
racles. c. 12. p.
34.

or { אור }
{ חמה }

Deut. 12. 1

By the faith &
worship of the
true God.

Pag. 7.

* Histoire &
miracles de
notre Dame.
Pag. 73.
Pag. 102.

head; which indeede is more knotty, and requires a deeper discourse. Wherein, if I shall euince these two things, I shall (I hope) satisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan, the other, that those which the Romish Church boasteth, are of this nature, of this author. I contend not of words: we take miracles in *Augustines* large sense; wherein is little difference betwixt a thing maruelous and miraculous; such as the spirit of GOD in either instrument calles *δυνάμεις*, & *σημεία*. Perhaps, it would be more proper to say, that GOD workes these miracles by Satan: for, as in the naturall & voluntary motions of wicked men; so in the supernatural acts of euill spirits (as they are acts) there is more then a meere permission. Satan, by his tempest, bereaues *Iob* of his children: yet *Iob*, looking higher, sayth *The Lord hath taken*. No sophistrie can elude this prooffe of *Moses*; that a Prophet or dreamer may giue a true signe or wonder, and yet say *Let vs goe after strange Gods*: nor that of our Sauour, who foretels of false Christs, false Prophets that shall giue *σημεία μεγάλα καὶ τεράτια*; signes and wonders, and those great. There are some too great, I grant, for the hand of all infernall powers: by which, our Sauour inuincibly proues the truth of his deity: These neuer graced falshood, neither admit any precedent from our times. As to the rest so frequent and common; for me, I could not belieue the Church of *Rome* were Antichristian, if it had not boasted of these wonders. All the knot lyes then, in the application of this to *Rome*, and our imaginary Lady: How shall it appeare, that their miracles are of this kinde? *Ludouicus Vives* giues sixe notes to distinguish Gods miracles, from Satans; *Lipsius* three: Both of them too many, as might easily be discovered by diiscussing of particulars. It is not so much the greatnesse of the worke, not the beleeve of witnesses, nor the qualitie nor manner of the action, nor truth of essence, that can descrie the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iustin Martyr* (if at least that booke be his) prescribes in his *Questions and Answeres*; How shall it be knowen that our miracles are better then the Heathens, although the euent countenance both alike? *Resp. Ex fide & cultu veri dei*: Miracles must be iudged by the doctrine which they confirme; not the doctrine, by the miracles. The dreamer, or prophet, must be esteemed, not by the euent of his wonder; but by the substance and scope of his teaching. The Romanists argue preposterously, while they would prooue the truth of their Church by miracles; whereas they should proue their miracles by the truth: To say nothing of the fashion of their Cures, that one is prescribed to come to our LADIE, rather on a Friday, as * *Henry Loyez*; another, to wash nine Dayes in the Water of MONTAIGU, as *Leonard Stocqueau*; another to eate a peece of the Oke vvhether the image stood, * as *Magdaleine* the widow of *Bruxelles*. All which if they saour not strong of magicall receipts, let the Indifferent

iudge

iudge. Surely, either there is no orcery, or this is it. All shall be plaine,
 if the doctrine confirmed by their miracles be once discusſed: for, if
 that be diuine truth, we doe vniuſtly impugn theſe workes as diabolical;
 if falſhood, they doe blaſphemouſly proclaim them for diuine.
 Theſe workes tend all chiefly to this double doctine; that the bleſſed virgin
 is to be inuoked, for her mediation; That God & Saints are to be
 adored in & by Images; Poſitions that would require a volume, & ſuch
 as are liberally diſputed by others: whereof one is againſt Scripture; the
 other (which in theſe caſes values notleſſe) beſides it. One deifies the
 virgin; the other a ſtocke or ſtone. It matters not what ſubtile diſ-
 tinctions their learned Doctours make betwixt mediation of Redemp-
 tion, and Interceſſion, *ἀλλεία*, and *λατρεία*, the Saint and the Image:
 Wee knowe, their common people; whoſe deuotion enriches theſe
 ſhrines (by confeſſion of their owne Writers) climbe the Hill of
Zichen vvith this conceite, that *Marie* is their Sauioreſſe; that the
 ſtocke is their Goddeſſe: vvhich vvleſſe it be true, how doe their
 woonders teach them lyes! and therefore how from GOD? But,
 to take the firſt at beſt (for, the ſecond is ſo groſſe, that vvère not
 the ſecond commaundement by Papiſtes purpoſely razed out of
 their Primiers, children and carters vvould condemne it) it cannot
 be denied, that all the ſubſtance of prayer is in the heart; the vocall
 ſound is but a complement, and as an outwarde caſe vvherein our
 thoughts are ſheathed. That power cannot knowe the prayer,
 vvhich knowes not the heart: either then the Virgin is God, for that
 ſhee knowes the heart; or to knowe the heart is not proper to GOD:
 or to knowe the heart, and ſo our prayers, is falſely aſcribed to
 the Virgin: and therefore theſe wonders, which teach men thus to
 honour her, are Doctours of lyes; ſo, not of GOD. There cannot
 be any diſcourſe, wherein it is more eaſie to be tedious. To ende;
 If prayers, vvère but in words, and Saints did meddle vvith all particu-
 larities of earthly things, yet bleſſed *Marie* ſhould bee a GOD,
 if ſhee could at once attend all her Sufferers. One ſolicites her at *Halle*,
 another at *Scherpen-hewell*, another, at *Luca*, at our *Walsingham* an-
 other; one in *Europe*, another in *Aſia*; or perhappes another is one
 of her new Clients in *America*: Tenne thouſand deuout Supply-
 ants are at once proſtrate before her ſeueral Thrones. If ſhee cannot
 heare all; vvhy pray they? If ſhe can, what can GOD doe more?
 Certainly (as the matter is vſed), there cannot bee greater wrong
 offered to thoſe heauenly ſpirites, then by our importunate ſuper-
 ſtitions to bee thruſt into GODs throne; and to haue forced vpon
 them the honours of their Maker. There is no contradiction in hea-
 uen: a Saint cannot allow that an Angell forbids. See thou doe it not,
 was the voyce of an Angell: if all the miraculous blocks in the world
 ſhall ſpeake contrary, wee knowe whome to beleeue. The olde rule
 was,

Examen
 Pacifique
 de la doctrine
 des Huguenots.
 O ſauueſſe
 ſauue moy. Ma-
 nuel of French
 prayers, printed
 at *Liege*, by ap-
 probation and
 authority of
Anton. Ghesart
 Inquiſitor, &c.

Let no man
worship the
Virgin *Mary*.

was, * *Μαρίαν μωδεῖς ἀποκυνέτω* : Either that rule is diuelish, or this practise. And if this practise be ill, God deliuer me from the immediate author of these miracles. Change but one Idoll for another, and what differ the wonders of *Apollon* Temples, from those of these Chappels? We reuerence (as we ought) the memory of that holy and happy Virgin: Wee hate those that dishonour her; we hate those that deifie her. Cursed be all honour, that is stolen from God.

This short satisfaction I giue, in a long question; such as I dare rest in; and resolute that all Popish miracles are either falsly reported, or falsly done, or falsly miraculous, or falsly ascribed to heauen.

To





TO M^r. WILLIAM BEDDELE,
at Venice.

EP. 7. *Lamenting the death of our late Divines, and inciting to their imitation.*

WE have heard, how full of trouble, and danger, the *Alpes* were to you; and did at once both pitié your difficulties, and rejoyce in your safety. Since your departure from vs, *Reynolds* is departed from the World. Alas! how many worthy lightes have our eyes seen shining and extinguish! How many losses have we llied to see the Church sustain, and lament; of her children, of her pillars, our owne, and foraine; I speake not of those, which (being excellent) would needes be obscure: whome nothing but their owne secrecie deprived of the honour of our teares. There are, besides, too many whom the world noted and admired; even since the time that our common mother acknowledged vs for her sonnes. Our *Fulke* ledde the way; that profound, ready and resolute Doctor, the hammer of hereticks, the champion of Truth: whome our younger times have heard oft disputing acutely and powerfully. Next him, followed that honour of our schooles, and Angell of our Church, learned *Whitakers*; then whom our age saw nothing more memorable: what clearenesse of iudgement, what sweetnesse of stile, what grauity of person, what grace of carriage was in that man? Who euer saw him, without reuerence? or heard him, without wonder? Soone after, left the world that famous and truly illuminate Doctor, *Francis Junius*, the glory of *Leiden*, the other trope of the Church, the Oracle of Textuall and schoole-divinity: rich in languages, subtile in distinguishing, and in argument inuincible: and his companion in labours, *La. Trelicatius*, would needes bee his companion in ioyes; who had doubled our sorrow and losse, but that hee recompenced it with a sonne like himselfe. Soone after, fell olde re-

N n

uerence

uerend *Beza*; a long-fixed starre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to p^{ro}oue vpon his aduersaries, that hee was not dead at the day. Neither may I, without iniury, omit that worthy part of our late *Diuines*, *Greenham*, and *Perkins*: whereof the one excelled in experientiall diuinity; and knewe well how to stay a weake conscience, how to raise a fallen, how to strike heremoyse-leile: the other, in a distinct iudgement, & rare dexterity in clearing the obscure subtilties of the schoole, and easie explication of the most perplex discourses. Doctor *Reynolds* is the last; not in worth, but in the time of his losse: Hee alone was a well-furnished library, full of all faculties, of all studies, of all learning: The memory, the reading of that man, were neere to a miracle. These are gone, amongst many more, whome the Church mournes for in secret: would God her losse could bee as easily supplied, as lamented. Her sorrow is for those that are past; her remainder of ioy in those that remaine; her hope in the next Age. I pray God the causes of her hope, and ioy, may be equiualent to those of her griefe.

What should this worke be, without an imitation, yea (that worde is not too bigge for you) an emulation of their worthinesse? It is no pride, for a man to wish himselfe continually better: then he dare hope to reach: nay, I am deceiued, if it be not true humilitie. For what doth this argue him, but low in his conceit, high in his desires onely? Or if so; happy is the ambition of grace, and power of sincere seruicablenesse to God. Let vs wish, and affect this, whilst the world dayes plots for greatness: Let mee not p^{er}uise; if I bestow enuie on them. Hee is great, that is good: and no man, mee thinks, is happy on earth, to him that hath grace for substance, and learning for ornament. If you know it not, the Church (our mother) looks for much at your hands: shee knowes how rich our common father hath left you: shee notes your graces, your opportunities, your imployments: shee thinks you are gone so farre, like a good Merchant, for no small gaine; and looks you shall come home well laded. And for vent of your present commodities, (tho our chiefe hope of successe be cut off with that vnhoped percer), yet what can hinder your priuate trafficke for God? I hope (and who doth not?) that this blow wil leaue in your noble *Venetians* a perpetual carre; and that their late irresolution shall make them euer capable of all better counsels; and haue his worke (like some great Eclipse) many yeares after. How happy were it, for *Kerke*, if as she is euerie yeare married to the sea, so shee were once thoroughly espoused to Christ: In the meane time, let mee perswade you to gratifie vs at home with the publication of that your exquisite Polemicall discourse; whereto our conference with M. *Albaster*, gaue so happy an occasion: You shall hereby cleare many truthe, and satisfie all Readers: yea, I doubt not, but an aduersary (not too peruerse) shall acknowledge the

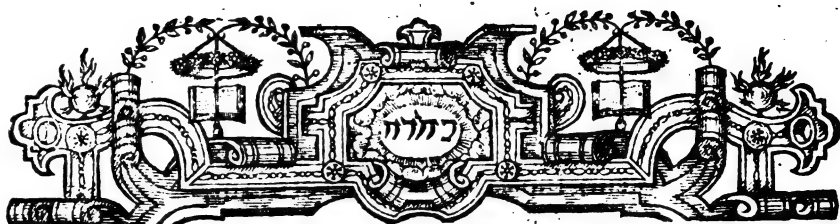
the Truths victorie and yours. It was wholesome counsell of a Father,
that in the time of an heretic every man should write. Perhappes, you
complain of the inundations of *Francford*: How many haue beene
discouraged from benefiting the world, by this conceit of multitude!

Indeed wee all write; and, while wee write, cry out of
number. How well might many be spared, e-
uen of thole that complain of too ma-
ny? whose importunate bab-
bling cloies the world,
without vse.

No 1

To





To my Lord, the Earle of E s s E X.

E P. 8. *Aduise for his Trauailes.*



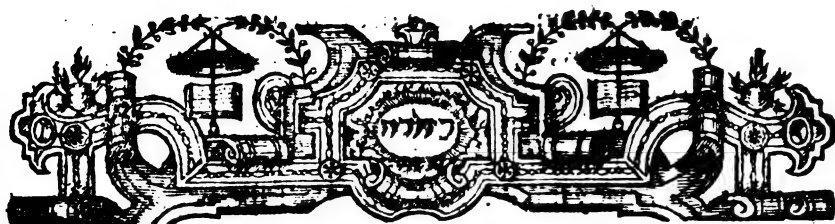
Y Lord, both my duty and promise make my Letters your debt; and, if neither of these, my thirst of your good. You shall neuer but need good counsel; most in trauell: Then are both our dangers greater, and our hopes.

I neede not to tell you the eyes of the world are much vpon you, for your owne sake, for your fathers: Onely let your eyes bee vpon it againe, to obserue it, to satisfie it, and in some cales to contemne it. As your graces, so your weaknesse, will bee the sooner spied, by how much you are more noted. The higher any building is, the more it requires exquisite proportion: which in some lowe and rude Piles, is needlesse. If your vertues shall be eminent like your fathers, you cannot so hide your selfe, but the world will see you, and force vpon you applause and admiration, in spight of modestie: but, if you shall come short in these; your fathers perfection shall be your blemish. Think now, that more eyes are vpon you, then at home: of Forainers, of your owne; theirs to obserue, ours to expect. For, now we account you in the schoole of wisdom: whence if you returne not better, you shall worse; with the losse of your time, of our hopes. For, I know not how naturall it is to vs, to looke for alteration in trauel; and, with the change of aire and land, to presuppose a change in the person. Now you are (through both your yeares and trauell) in the forge of your hopes. We all look (not without desire and apprecation) in what shape you will come forth. Thinke it not enough, that you see, or can say you haue seene, strange things of nature, or euent: It is a vain and dead trauell that rests in the eye, or the tongue. All is but lost, vnlesse your busie mind shall, from the body that it sees, draw forth some quintessence of obseruation; wherewith to enforme, and enrich it selfe. There is nothing can quite the cost & labour of Trauell, but the gain of wisdom.

wildome. How many haue welcen and pittied, which haue brought nothing from foraine Countries, but misshapen clothes, or exotick gestures, or new games, or affected lisping, or the diseases of the place, or (which is worst) the vices? These men haue at once wandred from their Countrey, and from themselves: and some of them (too easie to instance) haue left God behind them; or perhaps, in stead of him, haue after a loose and filthy life, brought home some idle Puppet in a box, whereon to spend their deuotion. Let their wrack warne you: and let their follies be entertained by you, with more detestation then pittie. I know your Honour too well to feare you: your young years haue been so graciously preuented with soueraigne antidotes of truth and holy instruction, that this infection despaire of preuailling. Your very blood giues you argument of safety: yet, good counsell is not vnseasonable, euen where danger is not suspected. For Gods sake, my Lord, whatsoeuer you gain, lose nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As sure as there is a God, you were trayned vp in the true knowledge of him. If eicher Angell, or Diuell, or Iesuit, should suggest the contrary, send him away, with defiance. There you see and heere, every day, the true mother and the fained, struing and pleading for the liuing child. The true Prince of peace hath past sentence from heauen, on our side. Doe not you stoop so much as to a doubt, or motion of irresolution. Abandon those from your table and salt, whom your owne or others experience shall decry dangerous; Those serpents are full of insinuations: But, of all, those of your owne Countrey: which are so much more pernicious, by how much they haue more colour of priuiledge of entirenesse. Religion is the greatest care: aduices for carriage, and improuement of trauele, challenge the next place. I need not counsell you to keep your state with affability; and so to manage your selfe, as that your curtesie may bee more visible, then your greatnesse. Nature hath taught you this; and hath secretly propagated it from your father: who, by his sweetnes of disposition, wonne as many hearts, as by his valour and munificence. I rather tel you, that a good nature hath betrayed many; who, looking for that in others which they haue found in themselves, haue at last complained of their own credulity, and others deceit. Trust not strangers too much, with your counsell, with your person: and in your greatest familiarities, haue an eye to their common disposition, and infirmities. Those natures wherewith you conuerse, are subiect to displeasure; & violent, in pursuit of smal indignities. Yesterday heard I named, from no vnfaithful report, a French Courtier, that in single combat hath sent 18. soules from the field to their place: yet hee was the patient in the quarrell; and for this, mentioned with more then excuse: I censure not how iustly. This is others care: Onely hence I argue the resentment of vnkindnesse taken, and pursued. You shall see, that the foyle is not so diuerse, as the inclination of persons: who,

in all Climates, though they differ in particulars, yet still agree too well in common faults. The Italian deep, close & craftie; the French rash; the German dull. One not forward to offer wrongs; but, apprehensive of a small wrong offered; another, prone either to take, or give them; but, not vntilse to remit; another, long in conceiving, long in retaining. What do I exemplifie? There are long Catalogues of peculiar vices, that haunt speciall places; which, if they were not notoriously infamous, my charity would serue me to particularize: It were pitie there should be fewer vices, to call and proper. There are good vices to be made of others enormities; if no more, by them to correct our own: who lothes vice in another, is in good forwardnes to leaue it in himself. The view of the public calamities, & disorders of other Churches, that best teach you thankfulness for the better state of ours: But better vse of their vertues; by how much it is more excellent to know what wee should doe, then what wee should not. You must now look vpon all things, not with the eie of a stranger onely, but of a Philosopher, but of a Christian; which accounts all lost, that is not reduced to practice. It is a great praise, that you are wiser by the contemplation of foraine things; but, much greater, that you are better. That you haue seen Cities, & Courts, & *Alpes*, & *Rivers*, can neuer yeeld you so sound comfort, as that you haue lookt seriously into your selfe. In vain doe we affect al forain knowledge, if we be not thoroughly acquainted at home. Think much, and say little; especially in occasions of dispraise: wherein, both a little is enough, & oft-times any thing is too much. You cannot enquire too muche that which in vs inferiours would be censured for dangerous curiositiy, in your greatness shall be construed as a commendable desire of knowledge. Ask still after men of greatest parts and reputation: and where you find Faine no lyer, note and respect them. Make choise of those for conuersation, which either in present, or in hope, are eminent: & when you meet with excellencies in any faculty, leaue not without some gain of knowledge. What are others graces to you, if you onely admire them; not imitate, not appropriate them? Lo, your equals in time grow vp happily in the Colledge (so I may call it) of our young and hopefull Court; which you haue left; and aboue all, that gracious President of worthinesse and perfection: whom while in all other things you serue, you may without reproofe emulate for learning, verue, pietie. My selfe am witness of their progres; which I do ioyfully gratulate to the succeeding age. Beware, least their diligence shall out-strip you, and vpbraide you with that ancient check of going far and faring worse. I am bold and busie in counselling: you abound with better monitors; and the best you carrie about, I hope, in your owne bosome. Tho these should be needless, yet they argue my humble affection, & discharge my duty. My prayers are better then my counsels; both of them hearty and vnfaigned for your good. God guide and returne you safe, from a iourney not more happy and prosperous then I wish it.

To



TO S^r. ROBERT DAVAY,
and his Lady..

EP. 9. *Concerning my Remooueall from them.*

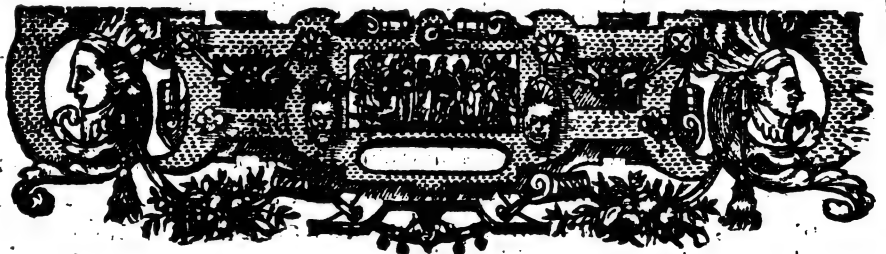
WITH how vnwilling an heart I leaue you, he knows that searches the heart: Neither durst I goe, but that I sensibly fee his hand pulling mee from you. Indeed, desire of competencie betraied me, at first; and drew mine eyes to looke aside: but, when I bent them vpon the place, and saw the number and the need of the people, together with their hunger and applause, meeting with the circumstances of Gods strange conueyance of this offer to mee; I sawe, that was but as the fowlers feather, to make mee stoope: and, contemning that respect of my selfe, I sincerely acknowledged higher moriues of my yeelding; and resolu'd I might not resist. You are deare to mee, as a Charge to a Pastor; If my paines to you haue not proued it, suspect mee: Yet I leaue you. God calles mee to a greater worke: I must followe him. It were more eale to mee, to liue secretly hidden in that quiet obscurity, as *Saul* amongst the stuffe, then to be drawn out to the eye of the world, to act so hie a Part before a thousand winesses. In this point, if I seeme to neglect you, blame mee not; I must neglect and forget my selfe. I can but labour, where soeuer I am. God knowes how willingly I doe that, whether there or here. I shal digge, and delue, and plant, in what ground soeuer my Master lets mee. If hee take mee to a larger fielde, complaine you not of losse, while the Church may gaine. But, you are mine owne Charge; No wise father neglects his owne, in compassion of the greater need of others; yet consider, that euery careful Parents, when the Prince commands, leaue their families, and goe to warfare. What if God had called mee to heauen; would you haue grudged my departure? Imagin that I am there, where I shall be; altho the case bee not to you altogether so hopelesse: for, now I may heare of you, visit you, renue my holy counsels, and be mutually comforted from you; there, none of these.

Hee

Hee, that will once transpose mee from earth to heauen, hath now chosen to transpose mee from one peece of earth to another: what is heere worthy of your sorrow, worthy of complaint? That should be for my owne good: this shall be for the good of many. If your experience haue taught you, that my labours doe promise profit, obtaine of your selfe to deny your selfe so much, as to reioyce that the losse of a few should be the aduantage of many soules. Tho, why doe I speake of losse? I speake that, as your feare, not my owne: and your affection causes that feare, rather then the occasion.

The God of the harvest shall send you a Labourer, more able, as carefull: That is my prayer, and hope, and shall be my ioy. I dare not leaue, but in this expectation, this assurance. What-euer become of me, it shall be my greatest comfort to heare you commend your change, and to see your happy progresse in those waies I haue both shewed you, and beaten. So shall we meet in the end, & neuer part.

Written





Written to M^r. I. B. and Dedicated to my
father, M^r. I. HALL.

E P. 10. *Against the feare of Death.*

YOU complaine, that you feare Death: Hee is no man, that doth not. Besides the paine, Nature shrinkes at the thought of parting. If you would learne the remedy, knowe the cause; For that she is ignorant, and faithlesse. She would nor be cowardly, if she were not foolish. Our feare is from doubt, and our doubt from vnbeleefe: and whence is our vnbeleefe, but chiefly from ignorance? Shee knowes not what good is elsẽ-where: she beleeuẽs not her part in it. Get once true knowledge and true faith, your feare shall vanish alone. Assurance of heauenly things, makes vs willing to part with earthly. Hee cannot cõtẽmne this life, that knowes not the other. If you would despise earth therefore, thinke of heauen. If you would haue death easie, thinke of that glorious life that followes it. Certainly, if we can indure pain, for health; much more shall we abide a few pangs, for glory. Thinke how fondly we feare a vanquisht enemy. Loẽ, Christ hath triumpht ouer Death: he bleedeth and gaspeth vnder vs: and yet we tremble. It is enough to vs, that Christ died: Neither would he haue died, but that we might dye with safetie and pleasure.

Thinke, that death is necessarrily annexed to nature: Wee are for a time, on condition that yee shall not be; wee receiue life, but vpon the tearmes of redeliuery. Necessity makes some things easie; as it vsually makes easie things difficult. It is a fond iniustice to embrace the couenant, and shrinke at the condition.

Thinke, there is but one common roade to to all flesh: There are no by-paths of any fairer, or neerer way; no not for Princes. Euen company abateh miseries: and the commonnesse of an euill makes it lesse fearfull. What worlds of men are gone before vs; yea, how many thousands out of one field? How many crownes and scepters lye piled

vp

vp at the gates of Death, which their owners haue left there, as spoiles to the conquerour? Haue we beene at so many graues, and so oft seen our selues die in our friends; and doe we shrink when our course cometh? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuselahs* age; assure your selfe, death is not now so fearfull, as your life would then be wearisome.

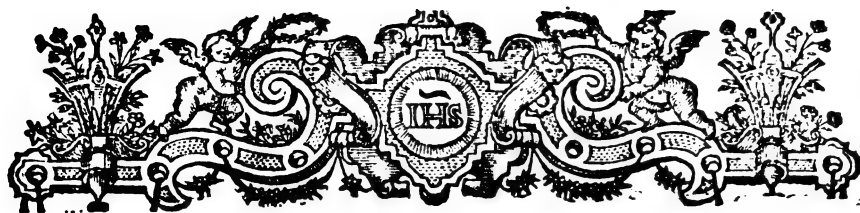
Thinke not so much what Death is, as from whome hee comes, and for what. Wee receiue euen homely messengers from great persons; not without respect to their masters: And what matters it who he be, so he bring vs good newes. What newes can bee better then this, That God sends for you, to take possession of a kingdome? Let them feare death, which know him but as a pursuiuant sent from hell; whom their conscience accuses of a life wilfully filthy; and bindes ouer secretly to condemnation: VVee know whither wee are going, and whom we haue beleueed; Let vs passe on cheerfully, through these blacke gates, vnto our glory.

Lastly, know that our improvidence onely addes terrour vnto death. Thinke of death, and you shall not feare it. Doe you not see, that euen Beares, and Tigres, seeme not terrible to those that liue with them? How haue we seene their keepers sport with them, when the beholders durst scarce trust their chaine? Be acquainted with Death; though he looke grimme vpon you, at the first, you shall find him (yea,

you shall make him) a good companion. Familiarity cannot stand with feare. These are receiptes now. Too much store doth rather ouerwhelme then satisfie. Take but these, and I dare promise you security.

FINIS.





EPISTLES.

THE SECOND DECADE.

By Ios. HALL.



Anno Domini, 1614.

THE

REPTILES

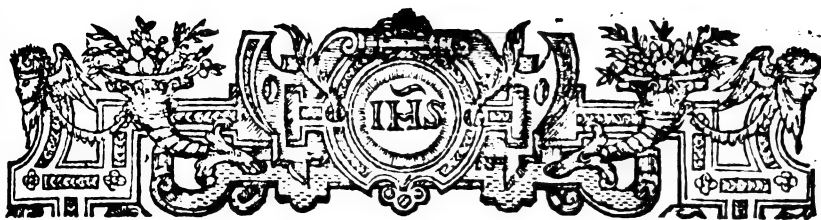
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AMPHIBIANS

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TO S^r. ROBERT DARCY.

E P. I. *The estate of a true, but weak Christian.*



If you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwayes. Not that I can commaund health, and bid the world smile when I list. How possible is it for a man to be happy without these; yea, in spight of them? These things can neither augment, nor impaire those comforts, that come from aboue. What vse, what sight is there of the stars, when the sunne shines? Then onely can I finde my

selfe happy, when (ouer-looking these earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her best Fauourites, are weake, imperfect, changeable, momentany; and such, as euer end in-complaint. Wee sorrow that we had them; and, while we haue them, we dare not trust them: Those from aboue are full, and constant. What an heauen do I fee in my self, when (after many trauerses of meditation) I find, in my heart, a feeling possession of my God! When I can walk, and conuerse with the God of heauen, not without an opennesse of heart, & familiarity: Whē my soule hath caught fast and sensible hold of my Sauour; and either pulls him down to it selfe, or rather lifts vp it selfe to him; and can and dare secretly avouch, I knowe whom I haue beleeued: When I can looke vpon all this inferior creation, with the eies of a stranger, & am transported to my home in my thoughts; solacing my selfe in the view and meditation of my future glory, and that present of the Saints: When I see wherefore I was made, and my conscience tells me I haue done that for which I came; done it, not so as I can boast, but so as it is accepted; while my weakenesses are pardoned, and my acts measured by my desires, and my desires by their sincerity; Lastly, when I can finde my selfe (vpon holy resolution) made firme and square, fit to entertaine all euents; the

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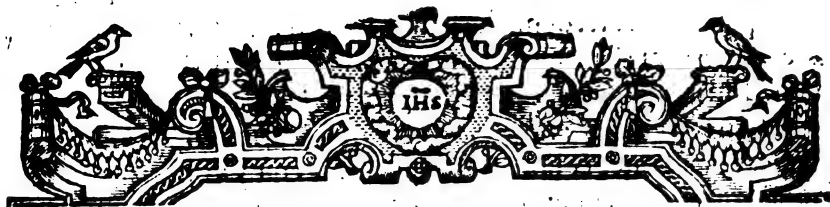
good

good with moderate regard, the euill with courage and patience, both with thanks; strongly settled to good purposes, constant and cheerfull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, & pittie the poor and miserable prosperity of the godles; and laugh at their moneths of vanity, and sorrow at my owne: But then againe (for why should I shame to confesse it?) the world thrusts it selfe betwixt me and heauen; and, by his dark and indigested parts, eclipseth that light which shined to my soule. Now, a senselesse dulnesse overtakes mee, and belots mee; my lust to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my selfe with others, and thinke, Are all men thus blockish and earthen? or, am I alone worse then the rest, and singular in my wretchednesse? Now I carrie my carcasse vp and down carelesly, and (as dead bodies are rubbed, without heat) I doe in vaine force vpon my selfe delights, which others laugh at: I endeouour my wonted worke, but without an heart; there is nothing is not tedious to me, no not my selfe.

Thus I am, till I single my selfe out alone, to him that alone can reuiue mee: I reason with my selfe, and confer with him; I chide my selfe, and intreat him: and, after some spirituall speeches interchanged, I renew my familiarity with him; and he the tokens of his loue to me. Lo, then I liue againe, and applaud my selfe in this happinesse, and with it might euer continue, and think basely of the world in comparison of it. Thus I hold on, rising & falling; neither knowe, whether I should more praise God for thus much fruition of him, or blame my selfe for my inconstancy in good; more reioice, that sometimes I am wel, or grieue that I am not so alwaies. I strue, and wish, rather then hope, for better. This is our warfare; we may not look to triumph alwaies; wee must smart sometimes, and complaine; and then againe reioyce that wee can complaine; and grieue that wee can reioyce no more, and that wee can grieue no more. Our hope is, If wee be patient, we shall once be constant.

To





TO S^r. EDMUND BACON.

E P. 2. *Of the benefit of Retiredness and secrecy.*

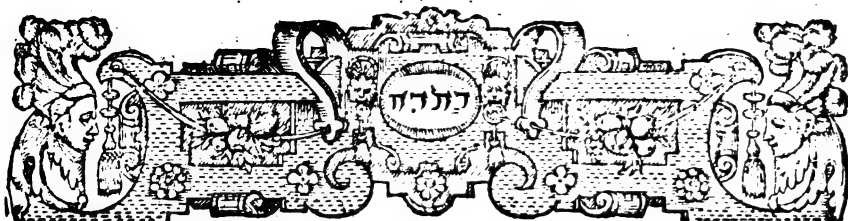


Vipest (if you can) that, because now many colde windes blowe betwixt vs, my affection can be cooler to you. True loue is like a strong streame, which the further it is frō the head, runs with more violence. The thoughts of those pleasures I was wont to finde in your presence, were neuer so delightfull, as now when I am barred from renewing them. I wish me with you; yea (if I could or might

wish to change) I should wish me your selfe. To liue hidden, was neuer but safe, and pleasant; but now, so much better, as the world is worse. It is an happinesse, not to be a witnesse of the mischief of the times; which it is hard to see, & be guiltlesse. Your Philosophicall Cell is a safe shelter from tumults, frō vices, frō discontentments. Besides that liuely, honest, and manly pleasure, which arises frō the gain of Knowledge in the deep mysteries of Nature; how easie is it, in that place to liue free from the common cares, from the infection of common euils! Whether the Spaniard gaine or saue by his peace, and how hee keeps it; and whether it were safer for the States to lay down armes, and be at once still and free; Whether the Emperours truce, with the Turke, were honourable and seasonable; or whether *Venice* haue wonne or lost by her late iarres; are thoughts that dare not look in at those doores. Who is enuyed, and who pittied at Court; Who buyes hopes, and kindnesse dearest; who layes secret mines to blowe vp another, that himselfe may succcede, can neuer trouble you: These cares, dare not enter into that Sanctuary of Peace. Thence you can see how all, that liue publique, are tossed in these waues, and pity them. For, great places haue seldom safe and easie entrances: and (which is worst) great charges can hardly be plausibly wielded, without som indirect policies. Alas! their priuiledges cannot counteruaile their toyle. Wearie dayes, and restless nights, short slues and long cares, weak bodies, and vnquiet minds attend lightly on greatnesse. Either Clients breake their sleepe in the morning, or the

the intention of their mind driues it off from the first watch: Either lures or complaints thrust themselues into their recreations; and Packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their businesses admit no night, no holiday : Lo, your priuacy frees you from all this, and what-euer other glorious misery. There you may sleep, and eate, & honestly disport, and enioy your selfe, and command both your selfe and others. And, whiles you are happy, you liue out of the reach of Enuy ; vnlesse my praises send that guest thither: w^{ch} I should iustly condemne as the fault of my loue. No man offers to vndermine you, none to disgrace you : you could not want these inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he shall be sure not to want abundance of vexations. An ill minde holds it an easie torment, to liue in continuall sight of euill ; if not rather a pleasure : but, to the well disposed, it is next to hell. Certainly, to liue among Toades and Serpents, is a Paradise to this. One iests pleasantly with his Maker : another makes himselfe sport with Scripture. One fills his mouth with oathes of sound : another scoffes at the religious. One speakes villany ; another laughes at it ; a third defends it. One makes himselfe a Swine : another a Diuel : Who (that is not all earth) can endure this ? who cannot with himselfe rather a desolate Hermite, or a close prisoner ? Euerie euill we see, doth either vex, or infect vs. Your retirednes auoids this ; yet so, as it equally escapes all the euills of Solitariness. You are ful of friends ; whose society, intermixed with your closenes, makes you to want little of publike. The Desert is too wilde, the City too populous : the Country is only fit for rest. I knowe, there want not some obscure corners, so haunted with dulnes, that as they yield no outward vnquietnes, so no inward contentment. Yours is none of those ; but such as strives rather with the pleasure of it, to requite the solitariness. The Court is for honour, the City for gaine, the Country for quiernes ; A blessing that need not (in the iudgement of the wisest) yield to the other two. Yea, how many haue we knowen, that hauing nothing but a cote of thatch to hide them from heauen, yet haue pittied the carefull pomp of the mighty ? how much more may those w^{ch} haue ful hands, & quiet hearts, pittie them both ? I doe not so much praise you in this, as wonder at you. I know many vpon whom the conscience of their wants forces a necessary obscurity ; who if they can steale a vertue out of necessity, it is well : but, I no where knowe so excellent parts shrouded in such willing secrecy. The world knowes you, & wants you ; and yet you are voluntarily hid. Loue your selfe stil ; & make much of this shadow, vntil our common mother call you forth to her necessary service, & charge you to neglect your selfe, to pleasure her. Which once done, you knowe where to finde Peace. Whether others applaud you, I am sure you shall your selfe : and I shall still magnifie you, and (what I can) imitate you.

To



TO M^r. I O H N W H I T I N G.

EP. 3. *An Apologeticall discourse of the Marriage of Ecclesiasticall persons.*



Knowe not whether this quarrell be woorthy of an aunswere, or rather of a silent scorne; or if an answere, whether merry or serious. I doe not willingly suffer my penne to wade into questions: Yet, this argument seemes shallow enough for an Epistle. If I free not this Truth, let mee bee punished with a diuorce. Some idle table-talkes calles vs to plead for our wiues. Perhaps some gallants grudge vs one, who can be content to allow themselves more. If they thought wiues curses, they would afford them vs. Our marriage is censured (I speake boldly) of none but them which neuer knew to liue chastly in mariage; who neuer knew that **Canonists* true distinction of *Virginitie*. What care wee for their censure, where GOD approues? But some perhaps maintaine it, out of iudgement: Bid them make much of that, which *Paul* tels them, is a *doctrine of Diuels*. Were it not for this opinion, the Church of *Rome* would want one euident brand of her *Antichristianisme*. Let their shauclings speake for themselves; vpon whom their vnlawfull Vow hath forced a wilfull and imposible necessity. I leaue them to scan the olde rule of *in turpi voto muta decretum*; if they had not rather, *Caute si non casie*. Euen moderate Papists will graunt vs free, because not bound by vow; no, not so farre as those olde *Germans*, *pro posse et nosse*. Or what care wee, if they graunt it not? while we hold vs firme to that sure rule of *Basil* the great; **He that forbids what GOD inioynes, or inioynes what GOD forbids, let him be accursed*. I passe not what I hear men, or Angels say, while I hear GOD say, *Let him be the husband of one wife*. That one word shall confirme me, against the barking of all impure mouthes. Hee that made mariage, sayes it is honourable: what care we for the disho-

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nour

** Bartol.
Brixienfis.*

virg. { Carnis,
Mentis.

Caus. 35. q. 5.
C. Tunc saluabitur. Mulier suam virginitatem bene seruat, si ideo nubat vt filios pariat ad iustitiam.

Profitentur continentiam corporum, in incontinentia debacchantur animorum. D. Rom. Cler. Salutanus.

* Qui verat quod Deus, praecepit, aut recipit quod Deus vetuit, maledictus habeatur ab omnibus qui amant Dominum. In Moralib. um. ca. 14.

^a Heb. 13
The Marriage
Bed is honorable.

"Non quia pec-
catū sit coniugi-
bus consuleri:
hoc enim opus
castit. non ha-
bet culpam in
coniuge, &c.
Gregory in
Plal. Per it.
σαφροσύνην
δι' ἐκείνου
ἡσυχίαν τῆς
νομίμης γυ-
ναικὸς συνά-
λυσιν.

Socrat. hist.
eccles.

^c Continentia
non est in cleri-
cis secularibus
de substantia
ordinis, nec de
iure diuino. Pā.

^d Copula sacer-
dotalis nec le-
gali, nec Euan-
gelica, nec A-
postolica au-
thoritate prohi-
betur. 26. q. 2. c.

^e Only ex sta-
tuto Ecclesiæ.
Durand. 4. Dist.
37. q. 1.

^f Tom. in. 2. 2. q.
88. art. 11.

^g Sed credo pro
bono & salute
esse animarum
(quod esset sa-
lubre statum)
ut volentes pos-
sint contrahere;
quia experientia
docet, contra-
rius prorsus ef-
fectus sequitur
ex illa lege con-
tinentiæ; cum
hodie non vi-
uant spirituali-
ter nec sine mudi.

sed maculatur illicito coitu cum eorum grauissimo peccato, ubi cum propria vxore esset castitas. Pa-
normis. de Cler. coniug. cap. Cum olim. ^h Sacerdotibus magna ratione sublatas nuptias, maiore restituendas videri:
In the record of Platina himselfe, In vita Pii. 2. ⁱ Μη ἐν ἔξορίαν ἐξορίαν ἀδελφὴν γυναικὰ περιάγειν, &c.
1. Cor. 9. 5. &c. ^k Rhemists read it, a woman a sister. ^l Clemens, citatus etiam ab Euseb. l. 3. c. 13. Patrum cum vxorem
uā ad mortem duci cerneret hortatum & consolatum his verbis μέμνησο ὅτι αὐτὴ τὸ Κυρίον. ^m illud, ad Philip.
συζυγε γυναικα

nour of those that corrupt it? yea, that which nature noteth with
shame, God mentions with honour, ^a τιμὸς ἡ κοίτη; ^b Gregory with the
title of *opus castum*; Paphnutius, of *σαφροσύνη*, chastity. But, if GOD
should be iudge of this controuersie, it were soone at an ende; who, in
the time euen of that legal strictnes, allowed wedlock, to the ministers of
his Sanctuarie. Let Cardinall Panormitan be heard speake. ^c *Continentie*,
saith he, *in Clergie men, is neither of the substance of their order, nor appointed
by any law of God.* And Gratian, out of *Augustine*, yet more.

^d *Their marriage*, saith he, *is neither forbidden by Legall, nor Euangelicall,
nor Apostolike authority.*

G O D neuer imposed this law of Continence: who then? ^e The
Church. As if a good spouse would gaine say what her husband willeth:
But, how well? Heare, O ye Papists, the iudgement of your owne Car-
dinall; and confesse your mouthes stopped. ^f *But I beleene* (saith he) *it
were for the good and safety of many soules, and would be an vwholesome
law, that those which would might marry; For that, as experience teacheth
vs, a contrary effect followes vpon that law of Continency; since at this day
they liue not spiritually, neither are cleane, but are defiled with unlawfull
copulation, to their great sinne: whereas with their owne wife it might be
chastity.* Is this a Cardinall, thinke you, or an Huguenot? But if this red
hat be not worthy of respect; Let a Pope himselfe speake out of *Peters
Chaire*. Pius the second, as learned as hath sit in that roome this thou-
sand yeares; ^g *Marriage*, saith he, *upon great reason was taken from the
Clergie*; but, vpon greater reason is to be restored. What neede wee o-
ther iudge? How iust this law is, you see; see now how ancient: For,
some doctrines haue nothing to plead for them, but Time. Age hath
beene an old refuge for Falshood. *Tertullians* rule is true; *That, which
is first, is truest.* What the ancient Jew with Prelates did, *Moses* is cleare:
What did the Apostles? Doth not ^h *Paul* tell vs that both the rest of the
Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and
(which is more) carried them still along in their trauels? For that chil-
dish elusion of ⁱ ἀδελφὴν γυναικα, who can abide, but to laugh at? Doth
not ^k *Clemens* of *Alexandria* (a Father not of more antiquitie, then
credit) tell vs, that, *Peter*, *Philip*, and *Paul* himselfe, were married? and
this last (tho vnlikest) how is it confirmed by *Ignatius*, in his Epistle
to the *Philadelphians*? Yea, their owne Cardinall, learned ^l *Caetane*, doth
both auouch and euince it. This was their practice: what was their
Constitution? Looke in these Canons, which the Romish Church fa-
thers vpon the Apostles, and *Franciscus Turrian* their Iesuite sweates
to defend it in a whole volume: There you finde, Canon. 5. enacted

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that ^m no Bishop, Presbyter, Deacon, shal forsake his wife (προφάσει ἐνλαβείας) in pretense of religion, vpon paine of depofuion. It would moue laughter, to see how the Iesuites gnaw vpon this bone; and suck-in nothing but the blood of their owne iawes; ⁿ while the sixt Generall Councell auerres and proclaimes this senle truely Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; what did the Ages succeeding? Search records: What-euer some palpably-foysted Epistle: of Popes insinuate; they married without scruple of any contrary iunction. Many of those ancients admired virginity; but, imposed it not. Amongst the rest, ^o *Origen* (tho himselte a wilfull Eunuch) is faine to perswade the sonnes of Clergie men, not to be proud of their Parentage. After this, when the Fathers of the *Nicene* Countcell went about to enact a law of Continency, *Socrates* the Historian expresses it thus: ^p *It seemed good* (saith hee) *to the Bishoppes to bring in a new law into the Church.* It was then new, and they but would haue brought it in; therefore before it was not: where we knowe how *Paphnutius*, himselte a Virgin, famous for holinesse, famous for miracles; rising (ἐβόα μακρὰ) cryed loud, that they ought not to lay this (βαρὺν ζυγόν) heauy yoke, vpon men of the Church. His Arguments wan assent. Hee spake and preuailed. So this liberty was still continued and confirmed. If this be not plaine enough; ^q Holy *Athanasius*, a witnes past exception, shal serue for a thousand histories til his Age.

^r Many Bishoppes, saith hee, haue not married; and contrarily Monkes haue beene fathers of children: as contrarily, you see Bishoppes the fathers of children; and Monkes that haue not sought posteritie. VVould you yet haue instances of the former, and the next Age? Here you haue ^s *Numidicus* the Martyr, a married Presbyter; ^t *Cheremon* of *Nilus*, a married Bishoppe; ^u *Demetrianus* Bishoppe of *Antioch*, whose sonne *Domnus* succeeded *Paulus Samosatenus*; *Philonomus* and *Phileas* B. B. of the *Thmuites*; *Gabinus* brother of *Eutichianus* B. B. of *Rome*; The father of *Nazianzen*, *Basil*, and the other ^x *Gregory*, *Hilarius*, and that good *Spiridian* Bishop of *Cyprus*, of whom *Sozomen* giues so direct testimony. To omit others, what should I speake of many Bishoppes of *Rome*, whose sonnes not spurious, as now a-dayes, but (as Pope *Urban* himselte witnesses) ^z lawfully begot in wedlock, followed their fathers in the Pontificall chaire. ^a The reason whereof, that Pope himselte inge-

dudum per Apostolos fiebant. *Ruffin*. l. 1. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in *Nicena* synodo habendū pro castitate cū propria vxore concubitu *Socra*. l. 1. c. 8. ^q In Epist. ad *Dracōnē*. ^r Multi ex episcopis matrimonia non inierunt; Monachi contra parentes liberorum facti sunt: quemadmodum vicissim Episcopos filiorum patres, & Monachos generis potestatem non quā fuisse animaduertas. *Athanas.* Epistola ad *Dracōnē*. ^s *Numidicus* presbyter, qui vxorem concrematam & adhaerentem lateri latus aspexit. *Cyprian* l. 4. Ep. 10. ^t Ex *Dionysio*, *Euseb.* l. 6. c. 41. ^u *Euseb.* l. 7. cap. 29. *Euseb.* l. 8. c. 9. *Gregorius* verd apud *Nazianzum* oppidū in locum patris sui episcopus subrogatus *Ruffin*. l. 2. c. 9. ^x *Gregor.* *Nissen* frater *Basilii*, teste *Nicephoro*, vxoratus, vxorem & liberos habuit: sed non propterea fuit in rebus et exercitiis diuinis inferior vel deterior. *Sozom.* ^z De legitimis coniugiis nati. ^a Cū ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, nō sunt intelligendi de fornicatione, sed de legitimis connubiis nati; quæ sacerdotibus vbique ante prohibitionem licita erant, et in Orientali ecclesia vsq; hodie eis licere probantur, *Dis.* c. 6. *Cenoman.*

^m Ἐπισκοπος, ἢ πρεσβύτερος, ἢ διάκονος, τὴν ἐκείνης γυναικα μὴ ἐνλαβείτω (non eiiciat)

προφάσει ἐνλαβείας: Ἐὰν δὲ ἐνβαλῇ, ἀφορίζεσθω: ἐπιμέναν δὲ καὶ βαρύνεσθω. *Can. Apost.* 5

ⁿ *Constant.* 6. l. 3. *Can. Quoniam.* Canon Apostolicus ἀκρίβειας.

Nos, sequentes veterem Canonē Apostolicæ ἀκρίβειας, & constitutiones sacrorū virorū, legales nuptias amodo valere volumus, &c.

^o Qui à Christianis parentibus enutriti sunt, &c. maxime si fuerint ex patribus sacerdotali sede dignificatis. i. Episcopus, presbyteratus, aut diaconatus, ne gloriatur. *Orig.* *Traet.* 8. in *Math.*

^p Visum erat Episcopis legem nouam introducere in Ecclesiā. *Socr.* l. 1. c. 8.

^q Signa per *Paphnutium* ad minus quā-

^b The author of the Aethiopick history

^c Nā non pauci illorum, dum Episcopatum gerunt, etiam liberos ex vxore legitimā procreant. Socrat. l. 5. cap. 1.

^d The words of that Council are thus truly translated by Chemnitius; Quomā in Romana ecclesia, loco canonis seu decreti, traditum esse cognouimus, ut ij qui digni habendi sunt ordinatione diaconi vel presbyteri, profiteantur se deinceps cum vxoribus suis non congressuros; nos sequētes veterem canonē Apostolicū, sincerē, exquisitē & ordinatē constitutionis, legitimas sacrorum virorum cohabitationes conjugales etiam ex hodierno die in posterū valere ratas & firmas esse volumus; nullo modo enim cū vxoribus propriis coniunctionē seu copulationē dissoluentes. Itaq; si quis dignus inueniatur &c. is minime prohibēdus est ad hunc gradū ascendere, ideo quod cum

legitimā vxore cohabitēt. Nec tempore ordinationis suæ ab eo possuletur, seu cogatur ut abstinere velit aut debeat legitimo congressu cum propriā vxore. * Citat. a Nilo Thessalonicensi. * Aliter se Orientalium habet traditio Ecclesiarum: aliter huius sanctæ Romanæ Ecclesiæ. Nam eorum sacerdotes, diaconi, aut subdiaconi, matrimonio copulantur: Istius autem ecclesiæ vel occidentaliū nullus sacerdotum, a subdiacono vsque ad episcopum, licentiam habet coniugium sortendi. dist. 31.

nuously rendereth; for that *mariage was euery where lawfull to the Clergie, before the prohibition* (which must needs bee late) *and in the Easterne Church to this day is allowed.* What need wee more testimonies or more examples? What euer ^b *Heliodorus*, Bishop of *Trica* (a man fitter for a wanton loue-story, then a Church-controuersie) brought into the Church of *Theffalia*, *Socrates* thus flatly writes of those Bishops of his time; ^c *For many of them in the place and function of Bishops, beget children of their lawfull wiues.* This was practised: see what was decreed in that sixt generall ^d Councell of *Constantinople*, to this purpose, to the confusion of all replyers. If any Protestant Church in Christendome can make a more peremptory, more full and absolute, more cautelous decree, for the mariage of Ecclesiasticall persons, let mee be condemned as faithlesse: a place, I grant, miserably handled by our aduersaries; and because they cannot blemish it enough, indignely torne out of the *Councils*. What dare not impudency doe? * Against all euidences of Greeke Copies, against their owne *Gratian*, against pleas of antiquitie. This is the readiest way; Whom they cannot aunswere, to burn; what they cannot shift off, to blot out; and to cut the knot, vvhich they cannot vntie. The Romanists of the next Age vvere somewhat more equall: vvhō, seeing themselves pressed with so flatte a decree, confirmed by authoritie of Emperours, as vould abide no deniall, began to distinguish vpon the point; limitting this libertie onely to the Easterne Church, and granting that all the Clergie of the East might marrie, not theirs. So Pope *Steuē the seconde* freely confesses: * *The tradition (sayth hee) of the Easterne Churches is otherwise, then that of the Romane Church. For, their Priests, Deacons, or Subdeacons are married; but, in this Church or the Western, no one of the Clergie, from the Subdeacon to the Bishop, hath leaue to marry.*

Liberally; but not enough: and if hee yeeld this, why not more? Shall that bee lawfull in the East, which in the West is not? Doe the Gospels or lawes of equity alter according to the foure corners of the vworld? doth GOD make difference betwixt *Greece* and *England*? If it be lawfull, why not euery where? if vnlawfull; why is it done any where? So then you see, we differ not from the Church in this; but from the Romish Church: But this sacred Councell doeth not onely vniuersally approue this practice (with paine of deposition to the gainesayers) but auouches it for a decree Apostolicall. Iudge now whether this one authoritie be not enough to weigh downe an hundred petty Conuenticles, and many legions (if ther had beene

many)

many) of priuate contradictions. Thus, for seauen hundred yeares, you finde nothing but open freedom: All the scuffling arose in the eight Age; wherein yet this violent imposition found many and learned aduertaries, and durst not be obtruded at once. Lo, euen then; *Gregorie* the third, writing to the B B^s. of *Banaria*, giues this disjunct charge; *Let none keepe an harlot or a concubine: but either let him liue chastely, or marry a wife whom it shall not be lawfull for him to forsake*: According to that rule of Clerks cited from *Isidore*, and renewed in the^h Councell of *Mentz*, to the perpetuall shame of our iuggling aduertaries. Nothing can argue guiltines so much, as vniust expurgations: *Isidore* saith, *Let them conuaine; or let them marry but one*: They cite him, *Let them conuaine*; and leaue out the rest: somewhat worse then the Diuell cited Scripture. But, I might haue spared all this labour of writing, could I perswade whosoever either doubts, or denies this, to read ouer that one Epistle which *Huldericus* B B. of *Auspurge* wrote learnedly, and vehemently, to Pope *Nicolas* the first, in this subiect: which if it doe not answer all cauels, and satisfie all Readers, and conuince all (not wilfull) aduertaries, let mee be cast, in so iust a cause. There you shall see, how iust, how expedient, how ancient this liberty is; together with the feeble and in- iurious grounds of forced continency: Reade it, and see whether you can desire a better Aduocate. After him (so strongly did hee plead, and so happily) for two hundred yeares more, this freedom still blef- led those parts; yet, not without extreame opposition. Histories are witnesses of the busie, and not vnlearned combats of those times, in this argument. But now, when the body of Antichristianisme began to be complete, and to stand vp in his absolute shape, after a thousand yeares from Christ; this liberty, which before wauered vnder *Nicolas* 1. Now by the hands of *Leo* 9. *Nicolas* 2. and that brand of hell, *Gregorie* 7. was vtterly ruined, vviues debarred, single life urged: *A good turne for whoremasters* (saith *Auentine*) who now for one wife might haue six hundred Bed-fellowes.

But, how approued of the better sort appeares: (besides that the Churches did ring of him, each where, for Antichrist) in that at the^m Councell of *Wormes* the French and German B B^s. deposed this *Grego- ry*, in this name (amongst other quarrells) forⁿ separating man and wife. Violence did this; not reason: neither was G O Ds will heere questioned; but, the Popes wilfulness. What broyles hereon ensued let^o *Auentine* witness.

The bickerings of our English Clergie, with their *Dunstanes*, about this time, are memorable in our own Histories, which teach vs how late,

gregem Christi perculit: nec vnquam talis lues populum Christi afflixit. *Auent. l. 5. Henric. Huntingdon. de Anglano. l. 7. de Anno 1100. in synodo Londinensi: Prohibuit sacerdotibus vxores, ante non prohibitas: Anselm. (saith that Historian) was the first that forbad mariage to the Clergie of England (and this was, about the yeare of our Lord, 1080.) Till then they were free. Item Fabianus liberos aut tuille sacerdotes per Annos 1080.*

^f Nemo scorta aut concubinā alar: sed aut ca- stē viuatur, aut vxorem ducat; quam repudiare fas non est.

^g Dist. 23.

^h Anno 813.

ⁱ Clerici casti- moniam inuiolati corporis perpetuo conseruare studeāt; aut certe vnus matrimonii vinculo fœde- rentur. *Isid. reg. cleric.*

^k Whether Hul- dericus or (as he is somewhere in- titled) Volusi- anus, I inquire not: the matter admits of no doubts. *Hulderi- cus Episcopus August. Anno 860. Aeneas Sylu. in sua Germ. Hediom. Eccl. hist. l. 8. c. 2. Fox, in Act. & Monum. hath it fully translated.*

^l *Auentinus l. 5. Gratum scorta- toribus, quibus pro vna vxore sexcentas iam mulierculas inire licebat.*

^m Anno 1076.

ⁿ Maritos ab vx- oribus separat.

^o Ex Interdicto sacerdotū con- iugio. graui- sima seditio

how

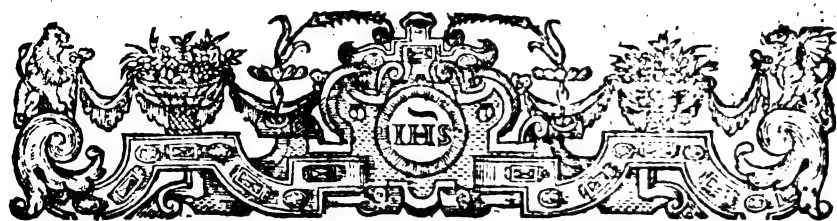
how repiningly, how vniustly, they stooped vnder this yoke. I had rather send my Reader to *Bale* and *Fox*, then abridge their Monuments, to enlarge mine owne.

I haue (I hope) fetcht this truth farrē enough ; and deduced it lowe enough through many Ages, to the midst of the rage of Antichristian tyranny. There left our liberty ; there began their bondage. Our liberty is happily renewed with the Gospell: what God, what his Church hath euer allowed, wee doe inioy. Wherein wee are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in some parts of it, better for their soundnesse) doe thus; and thus haue euer done.

Let Papists and Atheists say what they will; It is safe ctring with GOD and his purer Church.

To





To my Sister, M^r. B. BRINSLEY.

E P. 4. Of the Sorrow not to be repented of.

IT is seldome scene, that a silent griefe speeds well : for either a man must haue strong hands of resolution to strangle it in his bosome ; or else it driues him to some secret milchiefe : whereas sorrow reuealed, is halfe remedied, and euer abates in the vntering. Your griefe was wisely disclosed ; and shal be as strangely answered. I am glad of your sorrow ; and should weep for you, if you did not thus mourne. Your sorrow is, that you cannot enough grieue for your sinnes. Let me tell you, that the Angells themselues sing at this lamentation ; neither doth the earth afford any so sweete musick in the eares of God. This heaviness is the way to ioy. Worldly sorrow is worthy of pittie, because it leadeth to death : But, this deserves nothing but enuy and gratulation. If those teares were common, hell would not so enlarge it selfe. Neuer sin, repented of, was punished : & neuer any thus mourned, and repented not. Lo, you haue done that, which you grieue you haue not done. That good G O D, whose act is his will, accounts of our will as our deed. If he required sorrow proportionable to the hainousnesse of our sins, there were no end of mourning. Now, his mercy regards not so much the measure, as the truth of it ; and accounts vs to haue that which we complaine to want. I neuer knew any truly penitent, which in the depth of his remorse, was afraid of sorrowing too much ; nor any vnrepentant, which wisht to sorrow more. Yea, let me tell you, that this sorrow is better, and more, then that deep heavinesse for sin, which you desire. Many haue beene vexed with an extreame remorse for some sinne, from the gripes of a galled conscience, which yet neuer came where true repentance grew ; in whom the conscience plaies at once the accuser, witnes, Iudge, tormentour : But, an earnest griefe, for the want of griefe, was neuer found in any but a gracious heart. You are happy, and complaine. Tell mee, I beseech you ; This sorrow vvhich you mourne to vwant, is it a
grace

grace of the Spirit of God, or not? If not, why doe you sorrow to want it? If it be, oh how happy it is to grieve for want of grace! The God of all truth and blessednes hath said, *Blessed are those that hunger and thirst after righteousness*; and, with the same breath, *Blessed are they that mourne: for, they shall be comforted*. You say, you mourne; Christ saith, you are blessed: you say you mourne; Christ saith, you shall be comforted. Either now distrust your Sauour, or else confesse your happinesse, and with patience expect his promised consolation. What doe you feare? You see others stand like strong Oakes, vnshaken, vnremoued: you are but a reed, a feeble plant, tossed and bowed with euery winde, and with much agitation bruised: Lo, you are in tender and fauourable hands, that neuer brake any, whom their sinnes bruised; neuer bruised any whom temptations haue bowed. You are but flax; and your best is not a flame, but an obscure smoke of grace: Lo, here his spirit is, as a soft winde, not as cold water; he will kindle, will neuer quench you. The sorrow you want, is his gift: Take heede least while you vex your selfe with dislike of the measure, you grudge at the giuer. Beggers may not choose. This portion he hath vouchsafed to giue you, if you haue any, it is more then he was bound to bestow: yet you say, What, no more? as if you tooke it vnkindely, that he is no more liberal. Euen these holy discontentments are dangerous. Desire more (so much as you can) but repine not, when you doe not attain. Desire; but so as you be free from impatience, free from vnthankfulness. Those, that haue tried, can say how difficult it is to complain, with due reseruatiō of thanks. Neither know I whether is worse, To long for good things impatiently, or not at all to desire them. The fault of your sorrow, is rather in your conceit, then in it selfe. And, if indeed you mourne not enough, stay but Gods leasure, and your eyes shall run ouer with teares. How many doe you see sport with their sins, yea bragge of them? How many that should die for want of pastime, if they might not sin freely, and more freely talke of it? What a Saint are you to these, that can droup vnder the memory of the frailty of youth, and neuer thinke you haue spent enow teares! Yet so I encourage you in what you haue, as one that perswades you not to desist from suing for more. It is good to be couetous of grace, and to haue our desires heerein enlarged with our receits. Weep still, and still desire to weep: but, let your teares be as the raine in a sun-shine; comfortable and hopefull: and let not your longing, fauour of murmur, or distrust. These teares are reserued; this hunger shall be satisfied; this sorrow shall be comforted: There is nothing betwixt God and you, but time. Prescribe not to his wisdom: hasten not his mercy. His grace is enough for you: his glory shall be more then enough.

To



TOM. HUGH CHOLMLEY.

E P. 5. *Concerning the Metaphrase of the Psalmes.*

NE Eatē not my immoderate studies. I haue a body that controlls mee enough in these courtes ; my friends need not. There is nothing wherof I could sooner surfet , if I durst neglect my body to satishe my minde : But , whiles I affect knowledge , my weakenes checks me & saies, *Better a little learning then no health.* I yield, and patiently abide my selfe debarrēd of my chosen felicity. The little I can get, I am no niggard of: neither am I more desirous to gather, then willing to impart. The full handed, are commonly most sparing. Wee vessels, that haue any emptie room, answer the least knock with a hollow noise: you, that are full, sound not. If we pardon your closenes, you may wel beare with our profusion. If there bee any wrong, it is to our selues, that we viter what wee should lay vp. It is a pardonable fault, to do less good to our selues, that we may doe more to others. Amongst other indeuors, I haue boldly vndertaken the holy metres of *David*, how happily, iudge you by what you see. There is none of all my labors so open to al censures; none wherof I wold so willingly heare the verdit of the wise and iudicious. Perhaps, some think the verse harsh, whose nice care regards roundnes more thē sense: I embrace smoothnes, but affect it not. This is the least good quality of a verse ; that intends any thing but muscail delight. Others may blame the difficulty of the tunes: whose humour cannot be pleased without a greater offence. For, to say truth, I neuer could see good verse writtē in the wonted measures. I euer thought them most easie, & least Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety: The French & Dutch haue giuen vs worthy examples of diligence, & exquisitenesse in this kinde. Neither our cares, nor voices are lesse tunable. Heere is nothing wanting, but will to learne. What is this, but to eate the corne out of the eare, because we will not abide the labour to grinde, and knead it? If the question be, whether

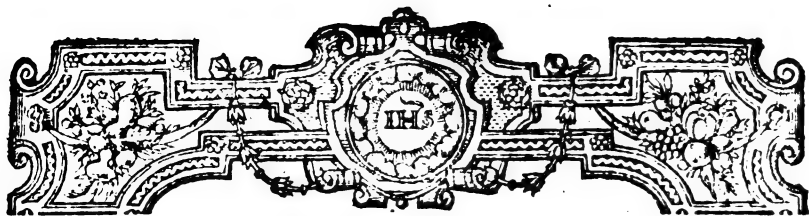
Pp

our

g Asteriscus.
Veru.

Our verſe muſt deſcend to them, or they aſcend to it; wile moderation I think would determine it moſt equal, that each part ſhould remit ſome-what, and both meet in the miſt. Thus I haue endeouored to doe, with ſincere intent of their good, rather then my own applauſe. For, it had beene eaſie to haue reached to an higher ſtraine: but I durſt not; whether for the graue Maieſtie of the Subiect, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I haue laboured to keep *Dauids* entire ſenſe, with numbers neither loſty, nor ſlubbred: which meane is to much more difficult to finde, as the buſineſſe is more ſacred; and the liberty leſſe. Manie great wits haue vndertaken this taſke; which yet haue either not effected it, or haue ſmothered it in their priuate deſks, and denied it the common light. Amongſt the reſt, were thoſe two rare ſpirits of the *Sidneys*; to whom, Poefie was as naturall as it is affected of others: and our wor-thie friend, M^r. *Sylueſter*, hath ſhewed mee, how happily he hath ſome-times turned from his *Bartas*, to the ſweete Singer of *Iſrael*. It could not bee, that in ſuch abundant plentie of *Pœſie*, this worke ſhould haue paſt vnattempted: would God I might liue to ſee it perfected, either by my owne hand, or a better. In the meane time, let me expect your vn-partiall ſentence, both concerning the forme, and ſenſe. Lay aſide your loue, for a while; which too oft blindes iudgement. And as it uſe to be done in moſt equall proceedings of Juſtice, ſhut me out of doores while my verſe is diſcuſſed: yea, let mee receiue not your cenſure onely, but others by you: this once (as you loue me) play both the Informer and the Iudge. Whether you allow it, you ſhall encourage mee; or correct, you ſhall amend mee: Either your ſtarres or your ſpits (that I may vſe *Origens* notes) ſhall bee welcome to my margent. It ſhall be happy for vs, if God ſhall make our poore labours any way ſeruiſeable to his Name, and Church.

TO



TO M^r. SAMUEL SOTHEBY.

E P. 6. *A Preface to his Relation of the Russian affaires.*

TRauell persiteth wisdom; and obseruation gives perfection to trauell: without which, a man may please his eyes, nor feede his braine; and, after much earth measured, shall returne with a wearie body, & an empty minde. Home is more safe; more pleasant; but lesse fruitfull of experience: But, to a minde not working and discursiue, all heauens, all earths are alike. And, as the end of trauell is obseruation; so, the end of obseruation is the informing of others: for, what is our knowledge if smothered in our selues, so as it is not knowen to more? Such secret delight can content none but an enuious nature. You haue breathed many and cold ayres, gone farre, seen much, heard more, obserued all. These two yeares you haue spent in imitation of *Nebuchadnezers* seuen; conuersing with such creatures as *Paul* sought with, at *Ephesus*. Alas! what a face, yea what a backe of a Church haue you scene? what manners? what people? Amongst whō, ignorant superstition striues with close Atheism, treachery with cruelty, one Diuel with another; while Truth and Vertue do not so much as giue any challenge of resistance. Returning once to our *England* after this experience, I imagine you doubted whether you were on earth, or in heaven. Now then (if you will heare me, whom you were wont) as you haue obserued what you haue seen, and written what you haue obserued; so, publish what you haue written: It shall be a gratefull labor, to vs, to posterity. I am deceived, if the sicklenes of the Russian state, haue not yielded more memorable matter of history then any other in our age, or perhaps many centuries of our predecessors. How shall I think, but that God sent you thither before these broils, to be the witnes, the register of so famous mutations? Hee loues to haue those iust euils which hee doth in one part of the world, known

to the whole; and thole euils, which men doe in the night of their secrecy, brought forth into the Theater of the world; that the euill of mens sinne being compared with the euill of his punishment, may iustifie his proceedings, and condemne theirs. Your worke shall thus honour him; besides your second seruice, in the benefit of the Church. For, whiles you discourse of the open Tyranny of that Rufsian *Nero*, *John Basilus*; the more secret, no lesse bloodie plots of *Boris*; the ill successe of a stolne Crowne, tho set vpon the head of an harmlesse sonne; the bold attempts and miserable end of a false, yet aspiring challenge; the perfidioulnesse of a seruile people, vnworthy of beter gouernours; the miscarriage of wicked gouernours, vnworthy of better subiects; the iniust vlturations of men, iust (tho late) reuenges of God, cruelty rewarded with blood, wrong claimes with ouerthrowe, treacherie with bondage; the Reader, with some secret horror, shall draw in delight, and with delight instruction: Neither knowe I any relation whence hee shall take out a more easie lesſon of iustice, of loyaltie, of thankfulness.

But aboue all, let the world see and commiserate the hard estate of that worthie and noble Secretarie, *Buchinski*. Poore gentleman! his distresse recalles euer to my thoughts *Esops* Storke, taken amongst the Cranes: Hce now nourishes his haire, vnder the displeasure of a forraine Prince; At once in durance, & banishment. He serued an ill master; but, with an honest heart, with cleane hands. The masters iniustice doth no more infect a good seruant, thē the truth of the seruant can iustifie his ill master. A bad workeman may vse a good instrument: and oftentimes a cleane napkin wipeth a foule mouth. It ioyes me yet to think, that his pietie, as it euer held friendship in heauen, so now it wins him friends in this our other world: Lo, euen from our Iland unexpected deliuerance takes a long flight, and blesseth him beyond hope; yea rather, from heauen, by vs. That G O D, whom hee serues, wil be knowne to those rude and scarce humane Christians, for a protector of innocence, a fauourer of truth, a rewarder of pietie. The mercy of our gracious King, the compassion of an honorable Councillor, the loue of a true friend, and (which wrought all, and set all on worke) the grace of our good God, shall now loose those bonds, & giue a glad welcome to his liberty, & a willing farewell to his distresse. He shal, I hope, liue to acknowledge this; in the mean time, I do for him. Those Rufsian affaires are not more worthie of your records, thē your loue to this friend is worthie of mine. For neither could this large Sea drowne or quench it, nor time & absence (which are wont to breed a lingring consumption of friendship (abate the heat of that affection, which his kindnesse bred, religion nourished. Both rarenesse, & worth shall commend this true loue, which (to say true) hath beene now long out of fashion. Neuer times yielded more loue; but, not more subtile. For, euery man loues himselfe in another, loues the estate in the person: Hope of aduantage is the loadstone that draws the yron harts of men; not

vertue,

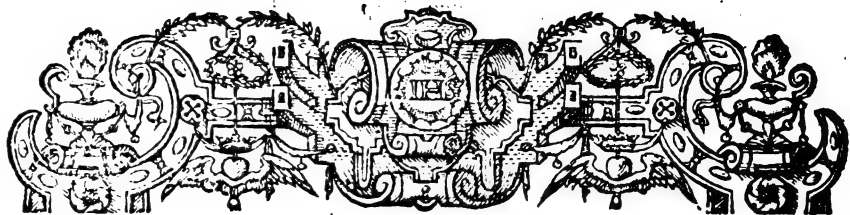
verue, not desert. No age afforded more Parasites, fewer friends : The most are friendly in sight, seruiceable in expectation, hollow in loue, trustlesse in experience. Yet now, *Buchinski*, see and confesse thou hast found one friend, which hath made thee many : on whome while thou bestowedst much fauour, thou hast lost none. I cannot but thinke how welcome, Libertie (which tho late, yet now at last hath lookt backe vpon him) shall bee to the Cell of his affliction ; when, smiling vpon him, she shall lead him by the hand, & (like another Angel) open the yron gates of his miserable captiuitie, and (from those hard *Prestaues* and lauage *Christians*) carry him by the haire of the head, into this paradise of God. In the meane time, I haue written to him as I could, in a knowen language, with an vnknown hand ; that my poor Letters of gratulation might serue as humble attendants to greater.

For your work, I wish it but such glad intertainment, as the profit, yea the delight of it deserues ; and feare nothing, but that this long delay of publication will make it scarce newes : We are all growne *Athenians*, and account a strange report like to a fish and a guest. Those eyes and hands staid it, which might doe it best. I cannot blame you, if you thinke it more honored by the stay of his gracious perusal, then it could bee by the early acceptation of the world. Euen the cast garments of Princes are pretious. Others haue in part prevented you ; whose labors, to yours, are but as an *Eccho* to a long period : by whom, wee heare the last found of these stirs, ignorant of the beginning. They giue vs but a taste in their hand : you lead vs to the open fountaine. Let the Reader giue you but as much thank, as you giue him satisfaction ; you shall desire no more.

Finally, GOD giue vs as much good vse, as knowledge of his iudgements ; the world, helpe of your labors ; your selfe, incouragement ; *Buchinski*, libertie.

Pp3

TO



TO STANISLAUS BVCHINSKI, late
Secretarie to DEMETRIVS Emp.
of *Russia*.

E P. 7. *Of the comfort of Imprisonment.*

THe knowledge, that the eie giues of the face alone, is shallow, vncertaine, imperfect. For what is it, so see the vtmost skin, or fauour of the visage; changeable with disease, changeable with passion? The eare (mee thinks) doth both most clearly disclose the mindes of others, and knit them faster to ours: which, as it is the sense of discipline, so of friendship; commanding it euent to the absent, and in the present cherishing it. This thing we haue lately proued in your selfe, most noble *Stanislaus*: neerer examples wee might haue had; better, we could not. How many, how excellent things haue wee heard of you, from our common friend, tho most yours, which haue easily won our beleeve, our affections! How oft, how honourable mention hath hee made of your name! how frequently, how feruently haue wee wisht you, both safety, and libertie! And now, Lo where she comes, as the Greekes say, ἀπὸ μυχῶν, and visites her forlorne Client. Altho, I would not doubt to say that this outwarde durance of the body, hath seemed more harsh to the behoulders, then to your selfe, a wise man (which is more) a Christian; whose free soule, in the greatest straights of the outer man, flies ouer Seas and Lands whither it listeth; neither can, by any distance of place, nor swelling of waues, nor height of mountaines, nor violence of enemies, nor strong barres, nor walles, nor guards, bee restrained from what place it selfe hath chosen. Lo, that enioyes God, enioyes it selfe and his friends; and so feedes it selfe with the pleasure of enioying them, that it easily either forgets or contemnes all other things. It is no *Paradoxe*, to say that *A wise Christian cannot bee emprisoned, cannot bee banished*: Hee is euer at home, euer free. For, both his libertie is within him, and

and his home is vniuertall. And what is it, I beseech you (for you haue tried) that makes a prilon? Is it straitnesse of walls? Then you haue as many fellowes, as there are men. For, how is the soule of eucry man pent within the clay-walles of the body, more close, more obscure! whence shee may looke oft, through the grates of her busie thoughts; but, is neuer released in substance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuerie, with *Returne yee sonnes of Adam*: Thus either all men are prisoners, or you are none. Is it restraint? How many (especially of that other lexe in thole your Easterne partes) chamber vp themselues, for state; so as they neither see the Sunne, nor others them? How many superstitious men, for deuotion; how many obscure *Aglai*, for ease and carelesnesse, keepe themselues in their owne Cottage, in their owne village; and neuer walke foorth so much as to the neighbour townes? And what is your *Russia* to all her inhabitants, but a large prilon, a wide Gally? yea, what other is the world to vs? How can hee complaine of straitnes, or restraint, that roues all ouer the world, and beyond it? Tyranny may part the soule from the body; cannot confine it to the bodie. That which others do for ease, deuotion, state, you doe for necessitie: why not as willingly, since you must do it? Do but imagine the cause other; and your case is the same with theirs which both haue chosen, and delight to keepe close; yet hating the name of prisoners, while they embrace the condition. But, why do I perswade you, not to mislike that, which I pray you may forsake? I had rather you should bee no prisoner at all; then to be a cheerfull prisoner vpon necessitie. If the doores bee open, my perswasion shall not hold you in. Rather our prayers shall open those doores, and fetch you foorth into this common libertie of men; Which also hath not a little (tho an inferiour) contentment. For, how pleasant is it to these senses, by which we men are wont to be led, to see and be seene, to speake to our friends, and heare them speake to vs; to touch and kisse the deare hands of our Parents and with them at last to haue our eyes closed? Either this shall befall you; or what hopes, what pains (I adde no more) hath this your careful friend lost? and we, what wishes, what consultations? It shall bee; I dare hope, yea beleue it: Onely thou our good God giue such ende, as thou hast done entrance into this businesse; and so dispose of these likely induements, that whom we loue and honour absent, we may at last in presence see and embrace.

T O



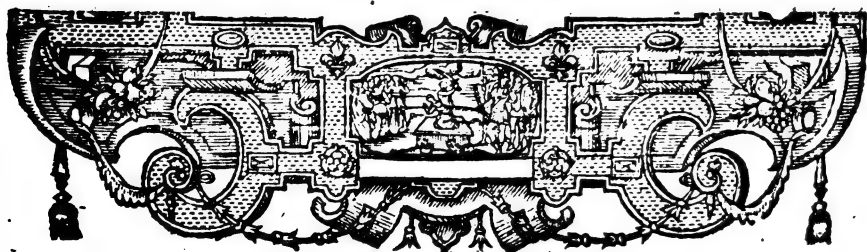
To my father in law, M^r. GEORGE WENYFFE.

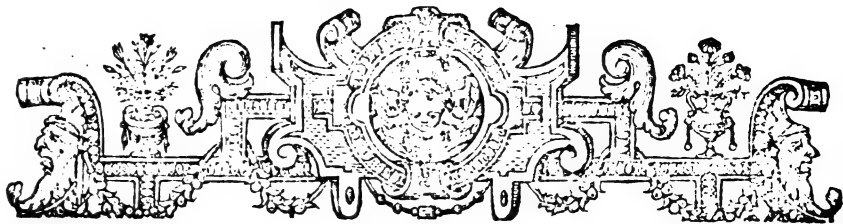
E P. 8. *Exciting to Christian cheerefulness.*

YOU complaine of dulnesse; a common disease, and incident to the best mindes, and such as can most contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawlesse his sport be, so it be pleasant: he faines to himselfe false delights, when he wants: and if hee can passe the time, & chase away *Melancholy*, he thinks his day spent happily. And thus it must needs bee; while the world is his God, his deuotion can bee but his pleasure: whereas the mortified soule, hath learned to scorne these friuolous and sinfull ioyes; and affects either solid delights, or none; and had rather be dull for want of mirth, then transported with wanton pleasures. When the world, like an importunate Minstrell, thrusts it self into his chamber, and offers him Musicke, vnought; if hee vouch-safe it the hearing, it is the highest fauour hee dare, or can yield: Hee rewards it not, hee commends it not: Yea, hee secretlie loathes those harsh and iarring notes, and reiects them. For, hee findes a better comfort within, betwixt GOD and himselfe, when hee hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a play: the Christian is a iudicious spectator, which thinks those iestes too grosse to be laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, wee sinne, if wee reioyce not: There is not more errour in false mirth, then in vniust heauinesse. If Worldlings offende, that they laugh when they should mourne; wee shall offende no lesse, if wee droupe in cause of cheerefulness. Shall wee enuie, or scorne, to see one ioy in redde and white drosse, another in a vaine title; one in a dainty dish, another in a iest; one in a book, another in a friend; one in a Kite, another in a Dogge; whiles we enioy the God of heauen, and are sorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauinesse. Is there

there any ioy, without God? Certainly, if ioy be good, and all goodnetle be from him; whence should ioy arise, but from him? And if he be the Author of ioy; how are we Christians, and reioyce not? What? doe wee freeze in the fire, and starue at a feast? Haue wee a good conscience, and yet pine and hang down the head? When God hath made vs happy, do we make our selues miserable? When I aske my heart *Dauids* question, I knowe not whether I bee more angry or ashamed at the answer; *Why art thou sad my soule?* My body, my purse, my fame, my friends; or perhaps none of these: only I am sad, because I am. And what if all these? what if more? when I come to my better wits, Haue I a father, an aduocate, a comforter, a mansion in heauen? If both earth and hell conspired to afflict me, my sorrow cannot counteruaile the causes of my ioy. Now I can challenge all aduersaries; and either desie all miseries, or bid all crosses, yea death it selfe, welcome. Yet God doth not abridge vs of these earthly solaces, which dare weigh with our discontentments, & sometimes depreess the balance. His greater light doth not extinguish the lesse. If God had not thought them blessings, he had not bestowed them: and how are they blessings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competency, may giue occasions, but not bounds, to our reioycings. Wee may not make them Gods riuals, but his spokel-men. In themselues they are nothing; but in God, worth our ioy. These may be vsed; yet so as they may be absent without distraction. Let these goe; so God alone bee present with vs, it is enough: Hee were not God, if he were not Al-sufficient. We haue him, I speake boldly; We haue him in feeling, in faith, in pledges, & earnest; yea, in possession. Why doe we not enioy him? Why doe wee not shake-off that senselesse drowsinesse, which makes our liues vnpleasant; and leaue-ouer all heauinesse to those that want God; to those that either knowe him not, or knowe him displeased?

T O





To Mr. W. R. Dedie. to Mr. THOMAS BURLZ.

*E P. 9. Consolations of immoderate Griefe for
the death of friends.*

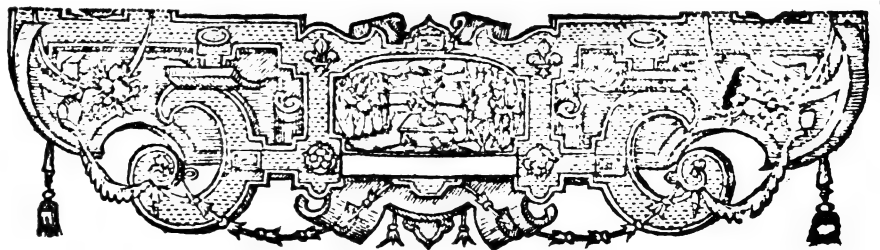
WHile the streame of sorow runnes ful, I knowe how
vaine it is to oppose counsell. Passions must haue
leasure to digest. Wisdom doth not more moderate
them, then time. At first, it was best to mourne
with you, and to mitigate your sorrow, by bearing
part; wherein, would GOD my burden could be
your ease. Euery thing else is lesse, when it is diuided;
And then is best, after teares, to giue counsell: yet, in these thoughts I
am not a little straited. Before you haue digested griefe, aduise coms too
early; too late, when you haue digested it. Before, it was vnseasonable;
after, would be superfluous. Before, it could not benefit you: after, it
may hurt you, by rubbing-vp a skinned sore afresh. It is as hard to
chooseth the season for counsell, as to giue it: and that season is, after the
first digestion of sorrow; before the last. If my Letters then meet with
(the best opportunitie, they shall please me, and profit you: If not, yet
I deserue pardon, that I wished so. You had but two Jewels, which you
held precious; a Wife, and a Sonne: One was your selfe diuided; the o-
ther, your selfe multiplied: You haue lost both, and well-neere at once.
The losse of one caused the other, and both of them your iust grief. Such
losses, when they come single, afflict vs; but, when double, astonish vs;
and tho they giue aduantage of respite, would almost ouerwhelme the
best patient. Lo, now is the triall of your manhood, yea of your Chri-
stianity: You are now in the lists, set-vpon by two of Gods fierce affli-
ctions; shoue now what patience you haue, what fortitude. Wherefore
haue you gathered, and layd-vp, all this time; but for this brunt? Now
bring forth all your holy store to light, and to vse; and approue to vs in
this difficulty, that you haue all this while beene a Christian in earnest.
I knowe, these euents haue not surprised you on a suddain: you haue sus-
pected

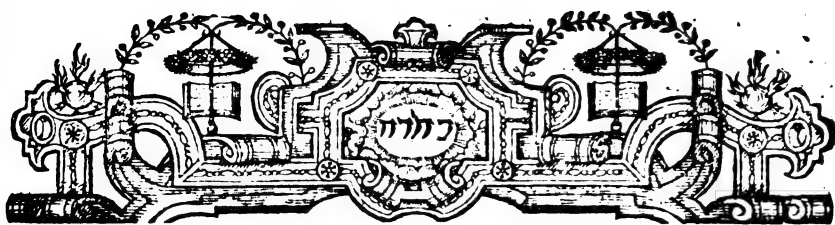
pected they might com; you haue put-cases if they should come. Things that are hazardous, may bee doubted: but, certaine things are, and must bee expected. Prouidence abates grieffe, and discountenances a crosse. Or, if your affection were so strong, that you durst not forethink your losse; take it equally but as it falls. A wise man and a Christian, knowes death so fatall to Nature, so ordinary in euent, so gainfull in the issue, that I wonder hee can for this either feare or grieue. Doth GOD onely lend vs one another, and doe wee grudge when hee calls for his owne? So I haue ieuell debtors, that borrow with prayers, keepe with thankes, repay with caritie. Wee mittake our tenure: Wee take that for gift, which GOD intendes for loane; Wee are Tenants at will, and thinke our selues owners. Your wife and childe are dead: Well; they haue done that for which they came.

If they could not haue died, it had bene worthy of wonder; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone; how vnhappy should wee seeme to our neighbours, to our selues! Now it is common, let vs moune that we are men. Lo, al Princes and Monarchs daunce with vs in the same ring: yea, what speake I of earth? The God of Nature, the Sauour of men, hath trod the same steps of death? And doe wee thinke much to follow him? How many seruants haue we knowne, that haue thrust themselves betwixt their Maister & death; which haue died, that their master might not dy: & shall we repine to die with ours? How truly may we say of this our *David*, *Thou art worth ten thousand of vs*; yea, worth a world of Angels: yet he died, & died for vs. Who would liue, that knowes his Sauour died? who can be a Christian, & would not be like him? Who can be like him, that would not die after him? Thinke of this, and iudge whether all the world can hire vs not to die. I neede not aske you, whether you loued those w hom you haue lost: Could you loue them, and not wish they might bee happy? Could they be happy, and not die? In truth, Nature knowes not what shee would haue; Wee can neither abide our friends miserable in their stay, nor happy in their departure: We loue our selues so well, that we cannot be content they should gaine by our losse. The excuse of your sorrow is, that you mourn for your selfe. True: but, compare these two, and see whether your losse or their gain be greater. For, if their aduantage exceede your losse; take heed, least while you bewray your loue in mourning for them, it appeare that you loue but your selfe in them. They are gone to their preferment, and you lament: your loue is iniurious. If they were vanished to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you knowe they are in surer handes then your owne: you knowe, that hee hath taken them, which hath vnderaken to keepe them, to bring them againe: You knowe it is but a sleepe, which is miscalled *Death*; and that they shall, they must awake, as sure as they lie down; and wake more fresh, more glorious, then

then when you shut their eyes. What do we with *Christianitie*, if we beleeue not this? and if we doe beleeue it, why doe we mourne as the hopeles? But the matter, perhaps, is not so heauie as the circumstance: Your crosses came sudden, and thicke; You could not breathe from your first losse, ere you felt a worse. As if hee knew not this, that sent both: As if hee did it not on purpose. His proceedings seeme harsh; are most wise, most iust. It is our fault, that they seeme otherwise then they are. Doe wee thinke, wee could carue better for our selues? O the mad insolence of Nature, that dares controll, where shee should wonder! Presumptuous clay! that will bee checking the Potter. Is his wisdom, himselfe? Is he, in himselfe, infinite? is his Decree out of his wisdom; and doe wee murmur? Doe we, foolish wormes, turne againe when he treads vpon vs? What? doe you repine at that which was good for you, yea best? That is best for vs, which God seeth best: and that hee sees best, which he doth. This is Gods doing. Kisse his rod in silence, and giue glory to the hand that rules it. His will is the rule of his actions; and his goodness, of his will. Things are good to vs, because hee wills them: Hee wills them, because they are good to himselfe. It is your glory that he intends, in your so great affliction. It is no praise to wade ouer a shallow Ford: but, to cutte the swelling waues of the Deepe, commendes both our strength and skill. It is no victorie, to conquer an easie and weake crosse. These maine euils haue crownes answerable to their difficulty: Wrestle once and goe away with a blessing. Be patient in this losse, and you shall own, triumph in your gainc. Let God haue them with cheerefulnesse, and you shall enioy God with them in glory.

To





To Mr. I. A. Merchant.

E. P. 10. *Against Sorrow for worldly losses.*

IT is fitter for me to beginne with chiding, then with aduice: what meanes this weake distrust? Go on, and I shall doubt whether I write to a Christian. You haue lost your heart, together with your wealth; How can I but feare, least this *Mammon* was your God? Hence was Gods ielousie in remoouing it; and hence your immoderate teares for losing it. If thus; God had not loued you, if he had not made you poore. To some, it is an aduantage to leese: you could not haue beene at once thus rich, and good. Now, heauen is open to you, which was shut before; and could neuer haue given you entrance, with that load of iniquitie. If you be wise in menaging your affliction, you haue changed the world for God, a little drosse for heauen. Let me euer lose thus, and smart when I complaine.

But you might haue at once retained both. The stomach, that is purged, must bee content to part with some good nourishment, that it may deliuer it selfe of more euill humors. God saw (that knowes it) you could not hold him so strongly, while one of your hands was so fastened vpon the world. You see, many make themselues willfully poore: why canot you be content God shold impouerish you? If God had willed their pouerty, he would haue commanded it: If he had not willed yours, hee would not haue effected it. It is a shame for a Christian, to see an heathen philosopher laugh at his owne shipwracke, while himselfe houles out, as if all his felicity were imbarcked with his substance. How should we scorne, to thinke that an heathen man should laugh either at our ignorance, or impotence? ignorance, if we thought too highly of earthly things; impotence, if we ouerloued them. The feare of some euils is worse then the sense. To speak ingenuously; I could neuer see, wherein pouerty deserued so hard a conceit. It takes away the delicacy of fare, softnesse of lodging, gaynesse of attire, and perhaps brings with it con-

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tempt:

tempt: this is the worst, and all. View it now on the better side: Loe, there quiet security, sound sleepes, sharpe appetite, free merriment; no feares, no cares, no suspicion, no distemper of excesse, no discontentment. If I were Iudge, my tongue should be vniust, if pouerty went away weeping. I cannot see, how the euils it brings, can compare with those which it remoues; how the discommodities should match the blessings of a meane estate. What are those you haue lost, but false friendes, miserable comforters? Else they had not left you. Oh slight & fickle stay, that windes could bereaue you of! If your care could goe with them, heere were no damage: and, if it goe not with them, it is your fault. Griue more for your fault, then for your losse. If your negligence, your riotous misspense had empaiied your estate, then Satan had impouerisht you; now would I haue added to your griefe, for your sin, not for your affliction: But now, since windes and waters haue done it as the officers of their maker; why should not you say with me, as I with *Job*, *The Lord hath taken*? Vse your losse well, and you shall finde that God hath crossed you with a blessing. And if it were worse then the world esteemes it, yet think not what you feelee, but what you deserue. You are a stranger to your selfe, if you confesse not, that God fauours you in this whip. If hee had stripped you of better things, and scourged you with worse, you should still haue acknowledged a mercifull iustice: If you now repine at an easie correction, you are worthe of seuerity. Beware the next, if you grudge & swell at this. It is next to nothing which you suffer: what can bee further from vs, then these goods of outward estate? You neede not abate either health, or mirth, for their sakes. If you doe now draw the affliction neerer then he which sent it, and make a foraine euell domesticall; if while God visites your estate, you fetch it home to your bodie, to your minde; thanke your selfe that you wil needs be miserable: But, if you loue not to fare ill; take crosses as they are sent, and go lightly away with an easie burden.

F I N I S.

EPISTLES.

THE
SECOND
VOLUME:
CONTAINING TWO
DECADES.

By Ios. HALL.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614.

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TO THE SAME MOST
GRATIOVS PA-
TRONAGE
OF
THE HIGH AND MIGHTY
PRINCE,
HENRIE,
PRINCE
OF GREAT BRITAIN:
HIS
HIGHNESSES

*Unworthy seruant, humbly prostrates himselfe,
and his second labour,*

With continuall Apprecations of
all Happineffe.

THE
JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE

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1970

BY THE EDITOR

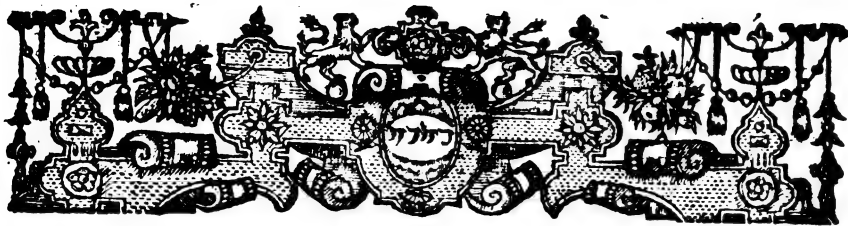
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separation; at AMSTERDAM.

*EP. 1. Setting forth their iniury done to the Church,
the iniustice of their cause, and fearfulness of
their offence: Censuring and advising them.*



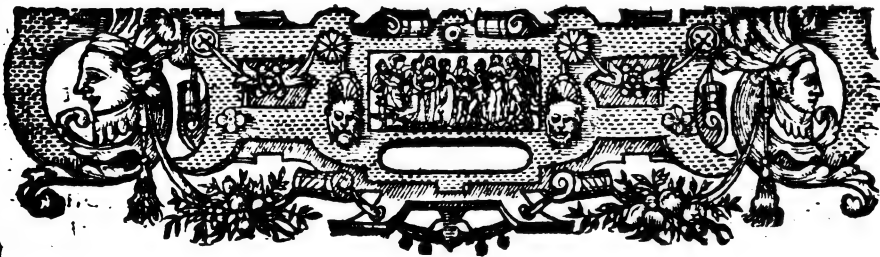
WE heare of your separation, and mourn;
yet not so much for you, as for your
wrong: you could not doe a greater in-
iury to your mother, than to flie from
her. Say she were poore, ragged, weak;
say she were deformed; yet she is not in-
fectious: Or if she were, yet she is yours.
This were cause enough for you, to la-
ment her, to pray for her, to labour for
her redresse; not to auoid her: This vn-
naturallness is shamefull; and more hai-
nous in you, who are reported not par-
ties in this euill, but authors. Your flight is not so much, as your mis-
guidance. Plead not: this fault is past excuse. If wee all should followe
you, this were the way, of a Church (as you plead) imperfect, to make
no Church; and of a remedy, to make a disease. Still the fruit of our
charity to you, is, besides our grieffe, pittie. Your zeale of truth hath
misled you, and you others: A zeale, if honest, yet blindfolded, and
led by selfe-will. Oh that you loued Peace, but halfe so well as Truth:
then, this breach had neuer beene: and you that are yet brethren, had
beene still companions. *Goe out of Babylon*, you say; The voyce not of
Schisme, but of holinesse. Know you where you are? Look about you,
I beseech you, looke behinde you; and see if wee haue not left it vpon
our backs. Shee her selfe seeks, and sees that shee is abandoned: and
com-

complaines to all the world, that we have not onely forsaken, but spoyled her; and yet you say, *Come out of Babylon*. And except you will bee willingly blinde; you may see the heapes of her altars, the ashes of her Idols, the ruines of her monuments, the condemnation of her errors, the reuenge of her abominations. And are we yet in *Babylon*? Is *Babylon* yet amongst vs? Where are the maine buildings of that accursed Citie; those high and proude Towers of their vniuersall Hierarchy, infallible iudgement, dispensation with lawes of God, and sins of men; disposition of Kingdomes, disposition of Princes, parting stakes with God in our conuersion, through freedome of will; in our saluation, through the merit of our workes? Where are those rotten heapes (rotten, not through age, but corruption) of transubstantiating of bread, adoring of Images, multitude of Sacraments, power of indulgences, necessitie of confessions, profit of pilgrimages, constrained and approued ignorance, vnknowne deuotions? Where are those deepe vaults (if not mines) of Penances and Purgatories, and whatsoever hath beene deuised by those Popelings, whether profitable or glorious, against the Lord, and his Christ? Are they not all rased, and buried in the dust? Hath not the maiestie of her Gods, like as was done to *Mithra*, and *Serapis*, beene long agoe offered to the publique laughter of the vulgar? What is this but to goe, yea to runne (if not to fly) out of *Babylon*? But (as euery man is an hearty Patron of his owne actions, and it is a desperate cause that hath no plea) you alledge our consorting in Ceremonies, and say still wee tarrie in the suburbs. Graunt that these were as ill, as an enemy can make them, or can pretend them: You are deceiued, if you thinke the walles of *Babylon* stand vpon Ceremonies. Substantiall errors are both her foundation, and frame. These rituall obseruations are not so much as Tile and Reede, rather like to some Fane vpon the roofe; for ornament, more then vse: Not parts of the building, but not necessarie appendances. If you take them otherwise, you wrong the Church; if thus, and yet depart, you wrong it and your selfe: As if you would haue perswaded righteous *Lot* not to stay in *Zoar*, because it was so neere *Sodome*. I feare, if you had seene the money-changers in the Temple, how euer you would haue praied, or taught there: Christ did it, not forsaking the place, but scourging the offenders: And this is the valour of Christian teachers, To oppose abuses, not to runne away from them: Where shall you not thus finde *Babylon*? Would you haue runne from *Genens*, because of her wafers? Or from *Corinth*, for her disordered loue-feasts? Either run out of the world, or your flight is in vaine. If experience of change teach you not, that you shall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue chosen; let not feare of seeming to repent ouer-soone, make you partiall. Loe, there a common harbour of all opinions, of all heresies; if not a mixture. Heere you drew in the free and cleere aire of the

the Gospell, without that odious composition of *Judaisme*, *Arianisme*, *Anabaptisme*: There you live in the stench of these and more. You are unworthy of pitie, if you will approue your misery. Say if you can, that the Church of *England* (if shee were not yours) is not an heauen, to *Amsterdam*. How is it then, that our gnats are harder to swallow, than their camels? and that whiles all Christendome magnifies our happines, and applauds it; your handfull alone, so detests our enormities, that you despise our graces? See whether in this you make not God a loser. The thanke of all his fauours is lost, because you want more: and in the meane time, who gaires by this sequestration, but *Rome* and *Hell*? How doe they insult in this aduantage, that our mothers owne children condemne her for vncleane, that wee are daily weakened by our diuisions, that the rude multitude hath so palpable a motiue to distrust vs? Sure, you intended it not: but, if you had been their hired Agent, you could not haue don our enemies greater seruice. The God of heauen open your eyes, that you may see the vniustice of that zeale which hath transported you; and turne your heart to an indeauour of all Christian satisfaction: Otherwise, your soules shall finde too late, that it had beene a thousand times better to swallow a Ceremony, than to rend a Church: yea, that cuen whordomes & murders shal abide an easier answer than separation.

I haue done, if onely I haue aduised you of that fearfull threatning of the wise man: *The eye that mocketh his father, and despiseth the gouernement of his mother, the rauens of the riuer shall picke it out, and the young Eagles eate it.*

To





TO S^r. ANDREW ASTLEY.

E P. 2. *A Discourse of our due preparation for death, and the meanes to sweeten it to vs.*



Ince I saw you, I saw my father dye: How boldly and merrily did he passe thorow the gates of death, as if they had had no terror, but much pleasure! Oh that I could as easily imitate, as not forget him! We know we must tread the same way; How happy, if with the same minde? Our life as it giues way to death, so must make way for it: It will be, tho wee will not: it will not bee happy, without our will, without our preparation. It is the best and longest lesson, to learne how to die; and of surest vse: which alone if we take not out, it were better, not to haue liued. Oh vaine studies of men, how to walke thorow *Rome* streetes all day in the shade; how to square circles, how to salue vp the celestiaall motions, how to correct mil-written copies, to fetch vp olde wordes from forgetfulnesse, and a thousand other like points of idle skill; while the maine care of life and death is neglected! There is an Art of this, infallible, eternal both in truth, and vse: for tho the meanes be diuers, yet the last act is still the same, and the disposition of the soule neede not bee other: it is all one whether a feuer bring it, or a sword; wherein yet, after long profession of other sciences, I am still (Why should I shame to confesse?) a learner; and shall bee (I hope) whilst I am: yet it shall not repent vs, as diligent scholars repeate their parts vnto each other, to be more perfect; so mutually to recall some of our rules of well dying: The first whereof is a conscionable life: The next, a right apprehension of life, and death: I tread in the beaten path; do you follow me. To liue holily, is the way to die safely; happily: If death bee terrible, yet innocence is bold, and will neither feare it selfe, nor let vs feare; where contrariwise wickednesse is cowardly, and cannot abide either any glimpse of light, or shew of danger. Hope doth not more draw

drawe our eyes forward, than conscience turnes them backward, and forces vs to looke behinde vs; affrighting vs euen with our past euils. Besides the pain of death, euerie sinne is a new Fury to torment the soule, and make it loth to part. How can it chuse, when it sees on the one side, what euill it hath done; on the other, what euill it must suffer? It was a cleare heart (What els could doe it?) that gaue so bold a forehead to that holy Bishop, who durst on his death-bed professe, I haue so liued, as I neither feare to die, nor shame to liue. What care wee when wee be found, if well doing? what care wee how suddenly, when our preparation is perpetuall? what care wee how violently, when so many inward friends (such are our good actions) giue vs secret comfort? There is no good Steward, but is glad of his Audit; his straight accounts desire nothing more than a discharge: only the doubtfull and vntrusty feares his reckoning. Neither onely doth the want of integrity make vs timorous, but of wisdom, in that our ignorance can not equally value, either the life which we leaue, or the death we expect. We haue long conueried with this life, and yet are vnacquainted: how should we then knowe that death we neuer saw? or that life which folowes that death?

These cottages haue beene ruinous, and wee haue not thought of their fall: our way hath been deep, and we haue not looked for our rest. Shew mee euer any man that knew what life was, and was loth to leaue it. I will shew you a prisoner that would dwell in his Gaole, a slaue that likes to be chained to his Galley. What is there heere, but darknesse of ignorance, discomfort of euents, impotency of body, vexation of conscience, distemper of passions, complaint of estate, feares and sense of euill, hopes and doubts of good, ambitious rackings, couetous toiles, enuious vnderminings, irkesome disappointments, wearie faticies, restless desires, and manie worlds of discontentments in this one? What wonder is it that wee would liue? we laugh at their choice that are in loue with the deformed; And what a face is this we dote vpon? See if sinnes, and cares, and crosses, haue not (like a filthy morphew) ouerspread it, and made it loathsome to all iudicious eyes. I maruell then, that any wise men could be other but Stoicks, and could haue any conceit of life, but contemptuous; not more for the misery of it, while it lasteth, than for the not lasting: wee may loue it, we can not holde it: What a shadow of a smoake, what a dreame of a shadow is this, we affect? Wise *Salomon* sayes there is a time to be borne, and a time to die: you doe not heare him say, a time to liue. What is more flitting than time? yet life is not long enough to be woorthy the title of time. Death borders vpon our birth, and our cradle stands in our graue. We lament the losse of our parents: how soone shall our somes bewaile ours? Lo, I that write this, and you that read it; how long are we here? It were well, if the world were as our tent, yea as our Inne; if not to

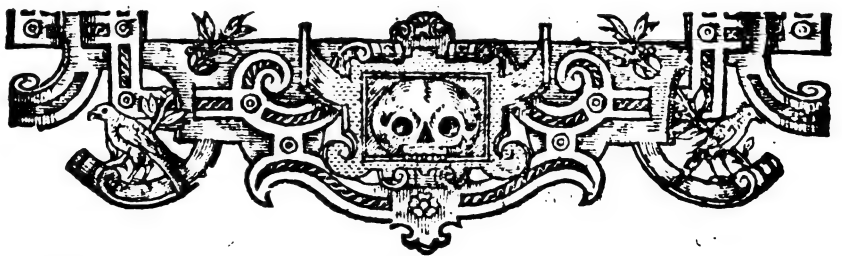
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lodge,

lodge, yet to bait in: but now it is onely our thorow-fare, one generation passeth, another commeth; none stayeth. If this earth were a paradise, and this which we call our life were sweet as the ioyes aboue, yet how should this ficklenesse of it coole our delight? Grant it absolute; who can esteeme a vanishing pleasure? How much more now, when the drammes of our hony are lost in pounds of gall; when our contentments are as farre from sincerity as continuance? Yet the true apprehension of life (tho ioyned with contempt) is not enough to settle vs, if either wee be ignorant of death, or ill perswaded: for if life haue not woorth enough to allure vs, yet death hath horror enough to affright vs. He that would die cheerfully, must know Death his friend: what is hee but the faithfull officer of our Maker, who euer smiles or frownes with his Master; neither can either shew or nourish enmitie, where God fauors: when hee comes fiercely, and pulles a man by the throat, and summons him to hell, who can but tremble? The messenger is terrible; but the message worse: hence haue risen the miserable despaires, and furious rauing of the ill conscience; that findes no peace within, lesse without. But when hee comes sweetly, not as an executioner, but as a guide to glory, and profers his seruice, and shewes our happinesse, and opens the doore to our heauen; how worthy is he of entertainment? how worthy of gratulation? But his salutation is painfull, if courteous; what then? The Physician heales vs, not without paine; and yet we reward him. It is vnthankfulnesse to complaine, where the answere of profit is excessiue. Death paineth: how long? how much? with what proportion to the sequell of ioy? O death, if thy pangs be grievous, yet thy rest is sweete. The constant expectation that hath possessed that rest, hath already swallowed those pangs, and makes the Christian at once wholly dead to his paine, wholly alieue to his glory. The soule hath not leasure to care for her suffering, that beholds her crowne; which if shee were inioyned to fetch thorow the flames of hell, her faith would not sticke at the condition.

Thus in brieft, he that liues Christianly, shall die boldly; hee that findes his life short and miserable, shall die willingly; hee that knowes death, and foresees glory, shall die cheerfully and desirously.

To





TO M^r. SAMUEL BURTON,
Archdeacon of Gloucester.

P E. 3. *A discourse of the tryall and choice of the
True Religion.*

S I R : This Discourse inioyned by you , I send to
your censure, to your disposing ; but to the use of o-
thers. Vpon your charge I haue written it for the
Wauering : If it seeme worthy, communicate it;
else, it is but a dash of your penne. I feare onely the breuity : a
Volume were too little for this Subiect. It is not more yours, than
the Author. Farewell.



W E do not more affect varietie in all other
things, than wee abhorre it in Religion : E-
uen those which haue held the greatest fals-
hoods, holde that there is but one truth. I
neuer read of more then one Heresike, that
held all Heresies true ; neither did his opi-
nion seeme more incredible, than the relation of it. G O D can
neither bee multiplied, nor Christ diuided : if his coat might bee
parted, his body vvas intire. For that then all sides challenge Truth,
and but one can possesse it ; let vs see who haue found it, who in-
ioy it.

There are not many Religions that strue for it, tho many opini-
ons. Euerie Heresie, albe fundamentall, makes not a religion. We
say not, The Religion of *Arians*, *Nestorians*, *Sabellians*, *Macaronians*,
but the Sect or Heresie. No opinion challenges this name in our vsuall
speech, (for I discusse not the propriety) but that which, arising from
many differences, hath settled it self in the world, vpon her owne princi-
ples, not without an vniuersall diuision : Such may soone be coun-
red :

ted : Tho it is true, there are by so much too many, as there are more than one. Fiue religions then there are by this rule, vpon earth ; which stand in competition for truth, *Jewish, Turkish, Greekish, Popish, Reformed* ; whereof each pleads for it selfe, with disgrace of the other. The plaine Reader doubts, how he may sit Iudge, in so high a plea : GOD hath put this person vpon him ; vvhile hee chargeth him to trie the spirits ; to retaine the good, reiect the euill : If still hee plead with *Moses*, insufficiency ; let him but attend, God shall decide the case in his silence, without difficulty. The Jew hath little to say for himselfe, but impudent denials of our Christ, of their Prophecies : whose very refusal of him, more strongly prooues him the true Messias : neither could hee be iustified to be that Sauour, if they reiected him not ; since the Prophets foresaw, and foretold, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath so mightily confuted them from heauen, by the voice of his iudgement, that all the vworld hisseeth at their conuiction. Loe, their very sinne is capitally written in their desolation, and contempt. One of their owne late Doctours seriously expostulates in a relenting Letter to another of his fellow Rabbins, what might be the cause of so long and desperate a ruine of their *Israell* ; and comparing their former captiuities with their former sinnes, argues (and yet feares to conclude) that this continuing punishment, must needs be sent for some sinne so much greater than Idolatry, oppresion, Sabath-breaking ; by how much this plague is more grieuous than all the other : Which, his feare tells him (and hee may beleue it) can be no other, but the murder, and refusal of their true Messias. Let now all the Doctours of those obstinate Synagogues, answer this doubt of their owne obiecting : But how, past all contradiction, is the ancient witness of all the holy Prophets, answered and confirmed by their euent ? whose foresayings verified in all particular issues, are more than demonstratiue. No Art can describe a thing past, with more exactnesse, than they did this Christ to come. What circumstance is there, that hath not his prediction ? Haue they not fore-written who should be his mother ; A Virgin : Of what tribe ; of *Juda* : Of what house ; of *Dauid* : What place ; *Bethleem* : what time ; when the Scepter should be taken from *Juda* : Or after sixtie nine weeke ; What name ; *Iesus, Immanuel* ; What habitation ; *Nazareth* : What har-binger ; *Iohn*, the second *Elias* : What his businesse ; to preach, saue, deli-uer : What entertainment ; reiectiō : What death ; the Crosse : What manner ; piercing the body, not breaking the bones : What compa-nie ; amidst two wicked ones : Where ; at *Ierusalem* : Where-about ; vvithout the Gates : With what wordes ; of imploration : What draught ; of vinegar and gall : Who was his Traitor, and with what suc-cesse ? if all the Synagogues of the Circumcision, all the gates of Hell, can obscure these evidences, let mee be a proselyte. My labour heerein

is so much lesse, as there is lesse danger of Iudaisme. Our Church is well rid of that accursed nation, whom yet *Rome* harbors, and, in a fashion, graces; whiles in stead of spitting at, or that their *Neapolitan* correction whereof *Gratian* speaks; the Pope solemnly receiues at their hands, that Bible which they at once approoue, and ouerthrowe. But vvould G O D there were no moe *Jewes* than appeare. Euen in this sence also hee is a *Jew*; that is one within: plainly, whose heart doth not sincerely confesse his Redeemer. Tho a Christian *Jew*, is no other than an Atheist; and therefore must be scourged else-where. The *Jew* thus answered: The *Turke* stands out for his *Mahomet*, that couening *Arabian*, whose religion (if it deserue that name) stands vpon nothing but rude ignorance, and palpable imposture. Yet loe heere a subtle Diuell, in a grosse religion: For when hee saw that he could not by single twists of Heresie pull downe the well-built wals of the Church; hee winds them all vp in one Cable, to see if his cord of so many folds might happily preuaile: raising vp wicked *Mahomet*, to deny with *Sabellius* the distinction of persons, with *Arrius* Christs diuinitie, with *Macedonius* the Deity of the Holy-ghost, with *Sergius* two wils in Christ, with *Marcion* Christs suffering: And these policies seconded with violence, how haue they wasted Christendome? O damnable mixture, miserably succesfull! which yet could not haue been, but that it meets vvith sottish clients, and sooths vp nature, and debates both all knowledge, and contradiction. What is their *Alcoran*, but a fardle of foolish impossibilities? Vvhosoever shall heare mee relate the Stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the moones descending into *Mahomets* sleeue, the Litter, wherein hee saw God carried by eight Angels, their ridiculous and swinish Paradise, and thoulands of the same bran; would say, that *Mahomet* hoped to meet either with beasts, or mad men: Besides these barbarous fictions, behold their lawes, full of licence, full of impiety: in which, reuenge is encouraged, multitude of wines allowed, theft tolerated; and the frame of their opinions such, as vvell bewrayes their whole religion to bee but the mungrel issue of an *Arian*, *Jew*, *Nestorian*, and *Arabian*: A monster of many seeds, and all accursed; In both which regards, Nature herselfe, in whose breast God hath written his royall Law (tho in part, by her defaced) hath light enough to condemne a *Turke*, as the vvorst Pagan. Let no man look for further disproofe. These follies, a wise Christian will scorne to confute, and scarce vouchsafe to laugh at.

The Greekish Church (so the *Russes* tearm themselves) put in the next claime; but with no better successe: vvhole infinite Clergy affoords not a man that can giue either reason or account of their owne doctrine. These are the basest dregs of all Christians, so wee fauourably tearm them; tho they, perhaps in more simplicity than wilfulness, would admit none of all the other Christian world to their sonr, but

those, who in a solemne renunciation spit at, and abiure their former God, Religion, Baptisme: yet peradventure we might more iustlie tearme them *Nicolaitans*, for that obscure Saint (if a Saint; if honest) by an vnequall diuision, findes more homage from them than his master. These are as ignorant as Turks, as idolatrous as Heathens, as obstinate as Iewes, and more superstitious than Papists. To speake ingenuously from that I haue heard and read; if the worst of the Romish religion, and the best of the Moscovitish be compared, the choice will be hard whether should be lesse ill. I labour the lesse in all these, whole remotenies and absurdities secure vs from infection, and whose onely name is their confutation. I descend to that main triall of Truth, which creeps into our bosome, and is not lesse nere than subtle, the religion (if not rather the faction) of Papism; whose plea is importunate, and so much more dangerous, as it carries fairer probability. Since then of all Religions the Christian obtaineth, let vs see of those that are called Christian, which should command assent and profession. Euery religion beares in her lineaments the image of her parent: the true Religion therefore is spirituall, and looks like God in her puritie: all false religions are carnall, and carrie the face of Nature, their mother, and of him whose illusion begot them, Satan. In summe, Nature neuer conceived any which did not fauour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian stone of this triall; wee neede no more. Whether Religion soeuer doth more plausibly content Nature, is false; whether giues more sincere glory to God, is his Truth. Lay aside preiudice: Whither I beseech you tendeth all Popery, but to make Nature either vainely proud, or carelessly wanton? What can more aduance her pride, than to tell her, that she hath in her own hands freedome enough of will (with a little preuention) to prepare her selfe to her iustification; that shee hath (whereof to reioice) some-what, which shee hath not receiued; that if God please but to vnsettle her, shee can walke alone? She is insolent enough of her selfe; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, shee may vndertake to merit her owne glory, and braue God in the prooffe of his most accurate iudgement; to fulfil the whole royall law; and that from the superfluitie of her owne satisfactions shee may be abundantly beneficiall to her neighbors; that naturally without faith a man may doe some good workes; that wee may repose confidence in our merits. Neither is our good onely by this flattery extolled, but our ill also diminished: our euils are our sinnes; some of them (they say) are in their nature veniall, and not worthy of death; more, that our originall sinne, is but the want of our first iustice; no guilt of our first fathers offence, no inherent ill disposition; and, that by Baptismall water is taken away what-euer hath the nature of sinne; that a meere man (let mee not wrong S.

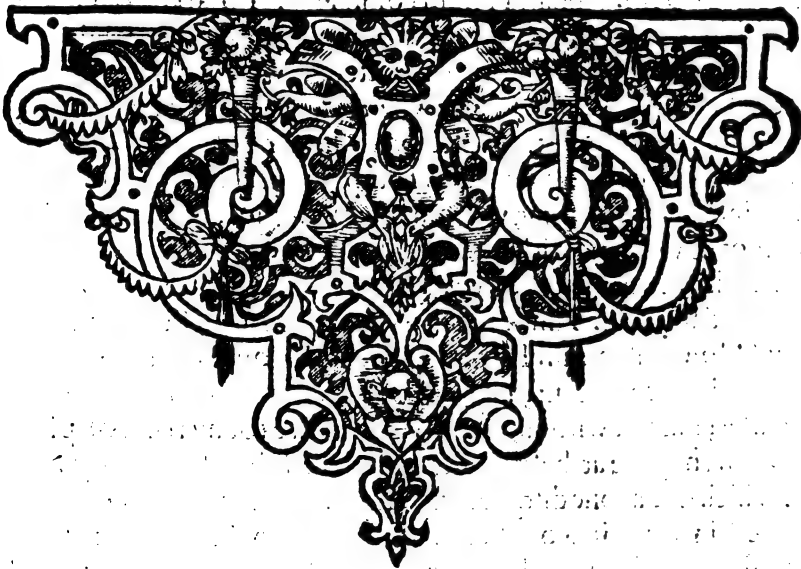
Peters

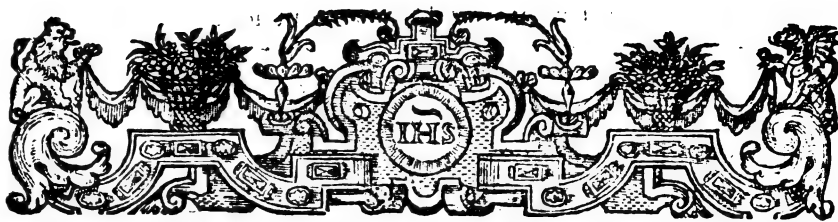
Peters successeour, in to tearming him) hath power to remit both punishment and sinne, past and tuture; that many haue suffered more than their sinnes haue required; that the sufferings of the Saints added to Christs passions, make vp the treasure of the Church, that spirituall Eschequer; whereof their Bishoppe must keep the key, and make his friends. In all these the gaine of Nature (who sees not?) is Gods losse? all her brauery is stoll'n from aboue: besides those other direct derogations from him; that his Scriptures are not sufficient; that their originall fountaines are corrupted, and the streames runne cleerer; that there is a multitude (if a finite number) of Mediatours. Turne your eyes now to vs, and see contrarily how wee abase Nature, how wee knead her in the dust; spoyling her of her proud ragges, loading her with reproches; and giuing glory to him that sayes he will not giue it to another: whiles wee reach, that wee neither haue good, nor can doe good of our selues; that wee are not sicke or fettred, but dead in our sinne; that wee can not mooue to good, more than we are moued; that our best actions are faulty, our satisfactions debts, our deserts damnation; that all our merit is his mercy that saues vs; that euery of our sinnes is deadly, euery of our natures originally depraued, and corrupted; that no water can intirely wash away the filthinesse of our concupiscence; that none but the blood of him that was God, can cleanse vs; that all our possible sufferings are below our offences; that Gods written Word is all-sufficient to informe vs, to make vs both wise and perfect; that Christs mediation is more than sufficient to saue vs, his sufferings to redceme vs, his obedience to intich vs. You haue seene how Papistry makes Nature proud; now see how it makes her lawlesse and wanton: while it teacheth (yet *this one*, not so vniuersally) that Christ died effectually for all; that in true contrition an expresse purpose of new life is not necessary; that wicked men are true members of the Church; that a leud miscreant or infidell in the businesse of the Altar partakes of the true body and blood of Christ, yea (which a shame to tell) a brute creature; that men may saue the labour of searching, for that it is both easie and safe (with that Catholike Collier) to belecue with the Church, at aventure: more than so, that deuotion is the seed of ignorance; that there is infallibility annexed to a particular place and person; that the bare act of the Sacraments conferres grace without faith; that the meere signe of the Crosse made by a Iew or Infidell, is of force to drive away diuels; that the sacrifice of the Masse in the very worke wrought auailles to obtaine pardon of our sinnes, not in our life only, but when we lie frying in Purgatory; that wee neede not pray in faith to bee heard, or in vnderstanding; that almes giuen merit heauen, dispose to iustification, satisfie God for sin; that abstinence from some meats and drinks is meritorious; that Indulgences may be granted to dispense with all the penance of sinnes after ward to be committed; that these by a living man may bee applied

ed to the dead; that one man may deliuer anothers soule out of his purging torments: and therefore, that hee who wants not either money, or friends, need not feare the smart of his sins. O religion sweet to the wealthy, to the needy desperate! Who will now care henceforth how sound his deuotions be, how lewd his life, how hainous his sinnes, that knowes these refuges? On the contrary, we cūbe Nature, we reſtraine, wee diſcourage, wee threaten her, teaching her not to reſt in implicit faiths, or generall intentions, or externall actions of pietie, or preſumptuous diſpenſations of men: but to ſtrive vnto ſincere faith, without which we haue no part in Chriſt, in his Church, no benefit by Sacraments, prayers, faſtings, beneficences: to ſet the heart on worke in all our deuotions, without which the hand & tongue are but hypocrites: to ſet the hands on worke in good actions, without which the preſuming heart is but an hypocrite: to expect no pardon for ſinne before we commit it, and from Chriſt alone when we haue committed it, and to repent before we expect it: to hope for no chaſſering, no ranſome of our ſoules from belowe, no contrary change of eſtate after diſſolution: that life is the time of mercy, death of retribution. Now let me appeale to your ſoule, and to the iudgement of all the world, whether of theſe two religions is framed to the humor of Nature: yea, let me but knowe what action Popery requires of any of her followers, which a meer Naturaliſt hath not done, cannot doe? See how I haue choſen to beat them with that rod wherewith they think we haue ſo often ſmarted: for what cauill hath bene more ordinary againſt vs, than this of eaſe and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne ſtrict and rigorous aſtereneſſe? Where are our penall works, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing confeſſions, ſolemne vowes of willing beggery and perpetuall continency? To doe them right, we yeeld; in all the hard works of will-worſhip they goe beyond vs; but (leſt they ſhould inſult in the victory) not ſo much as the Priests of Baall went beyond them. I ſee their whips: ſhevv mee their knives. Where did euer zealous Romaniſt lance and carue his fleſh in deuotion? The Baalites did it, and yet neuer the wiſer, neuer the holier. Either therefore this zeale, in workes of their owne deuiling, makes them not better than we, or it makes the Baalites better than they: let them take their choiſe. Alas, theſe difficulties are but a colour to auoide greater: No, no, to worke our ſtubborne wills to ſubiection, to draw this vntowarde fleſh to a ſincere cheerefulneſſe in Gods ſeruiſe: to reach vnto a ſound beleefe in the Lord Ieſus, to pray with a true heart, without diſtraction, without diſtruſt, without miſ-conceit: to keep the heart in continual awe of God: Theſe are the hard taſks of a Chriſtian, worthy of our ſwear, worthy of our reioycing: all which that Babyloniſh religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to doe with the ſoule. Giue

vs obedience : let them take sacrifice. Doe you yet looke for more eu-
 dence? looke into particulars, and satisfie your selfe in Gods decision,
 as *Optatus* aduised of olde. Since the goods of our father are in question,
 whither should we goe but to his Will and Testament? My soule beare
 the danger of this bold assertion: If wee erre, wee erre with Christ and
 his Apostles. In a word, against all staggering, our Sauours rule
 is sure and eternall : *If any man will doe my
 Fathers will, hee shall knowe of the
 doctrine whether it be of
 G O D.*

To





TO M^r. EDMUND SLEIGH.

*EP. 4. A discourse of the hardnesse of Christianity,
and the abundant recompense of the pleasures
and commodities of that profession.*

How hard a thing is it (deare vncle) to be a Christian ! Perhaps others are lesse dull, & more quiet ; more waxen to the impressions of grace, and lesse troublesome to themselves. I accuse none, but whom I knowe, and whom I dare ; my selfe. Euen easie businesses are hard to the weak : let others boast ; I must complaine. To keepe our station is hard, harder to moue forward : One while I scarce restrain my vnruely desires, from euill ; other, can finde no lust to good. My heart wil either be vain, or sullen : when I am wrought with much sweat to detest sin, and distaste the world ; yet who shall raise vp this droffe of mine to a spiritual ioy ? Sometimes I purpose well, and if those thoughts (not mine) begin to lift me vp from my earth ; loe, hee that rules in the aire, stoopes vpon me with powerfull tentations, or the world puls mee downe with a sweeter violence ; so as I knowe not whether I be forced, or perswaded to yeeld. I finde much weaknesse in my selfe, but more trechery. How willing am I to be deceived ! How loth to be altered ! Good duties seeme harsh, and can hardly escape the repulse, or delay of excuses ; and not without much strife growe to any relish of pleasure ; and when they are at best, cannot auoid the mixture of many infirmities : which doe at one disquiet, and discourage the minde, not suffering it to rest in what it would haue done, and could not. And if after many sighs, and teares, I haue attained to doe well, and resolute better ; yet this good estate is farre from constant, and easily inclining to change. And whiles I strue, in spight of my naturall sicklenesse, to holde my owne with some progresse, and gaine ; what difficulty doe I finde, what opposition ? O GOD, what aduersaries hast thou provided

ded for vs weak men ! what incounters ! Malicious and subtil spirits, an alluring world; a serpentine and stubborne nature : Force and fraud doe their worst to vs; sometimes because they are spirituall enemies, I see them not, and complaine to feele them too late : Other-whiles my spirituall eyes see them with amazement; and I (like a cowardly Israelite) am readie to flee, and plead their measure, for my feare : Who is able to stand before the sonnes of *Anak* ? Some other times I stand still, & (as I can) weakly resist; but am foyled with indignation, & shame. Then againe I rise vp, not without bathfulnesse and lorne : and with more heartie resistance preuaile, and triumph : when ere long, surpris'd with a sudden & vnwarned assault, I am carried away captiue, whither I would not : and mourning for my discomfiture, study for a feeble reuenge : My quarrell is good, but my strength maintaines it not ; It is now long ere I can recouer this ouerthrowe, and find my selfe whole of these wounds. Beside suggestions, crosses, fall heauie, and worke no small distemper in a minde faint and vnsettled, whose law is such, that the more I growe the more I beare; and not seldome, when God giues me respite, I afflict my selfe : either my feare faimeth euils, or my vnruely passions raise tumults within mee, which breed much trouble, whether in satisfiying or suppressing : not to speake, that sinne is attended, besides vnquietnesse, with terror.

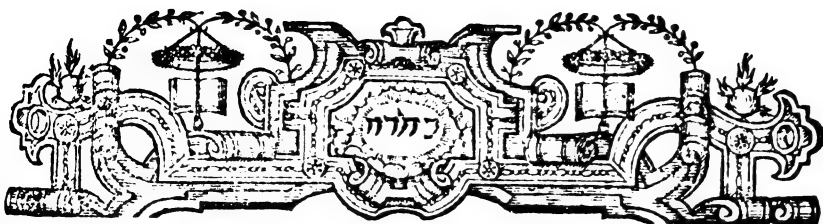
Now you say; Alas ! Christianitie is heard : I grant it; but gainful and happy. I contemne the difficultie, when I respect the aduantage. The greatest labours that haue answerable requitals, are lesse then the least that haue no regard. Beleue mee, when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, vvhoe not only payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that we suffer were a death, and euery crosse an hell, wee haue amends enough. It were iniurious to complaine of the measure, when wee acknowledge the recompense. Away vvith these weake dislikes : tho I should buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe, nothing with my profession: I were vnworthy of this fauour, if I could repent to haue endured : herein alone I am safe, herein I am blessed: I may be all other things, and yet with that dying Emperour complaine, with my last breath, *That I am no vvhat the better* : let me be a Christian, I am priuileg'd from miseries; hel can not touch me; death can not hurt me. No euill can arrest me while I am vnder the protection of him, which ouer-rules all good and euill : yea, so soone as it touches mee, it turnes good; and being sent and suborned by my spirituall aduersaries to betray me, now in an happy change it fights for mee, and is driuen rather to rebel, than wrong mee. It is a bolde and strange word : No price could buy of mee the gaine of my sinnes : That, which while I repented, I vvould haue expiated vvith blood; now after my repentance I forgoe

forgoe not for a world; the fruit of hauing sinned (if not rather, of hauing repented.) Besides my freedome, how large is my possession? All good things are mine, to challenge, to inioy. I can not looke beyond my owne, nor besides it; and the things that I can not see, I dare claime no lesse. The heauen that roules so gloriously about my head is mine, by this right: yea, those celestiaall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort mee in my troubles, and are readie to receiue that soule which they haue kept.

What speake I of creatures? The GOD of spirits is mine: and by a sweet and secret vnion I am become an heire of his glory, yea (as it were) a limme of himselfe. Oblessednesse! worthy of difficultie, worthy of paine: What thou wilt, Lord, so I may be thine, what thou wilt. When I haue done all, when I haue suffered all, thou exceedest more than I want. Follow me then, deare vncke: or (if you will) lead mee rather (as you haue done) in these steps; and from the rough way, looke to the end: Overlooke these trifling grieuances, and fasten your eyes vpon the happy recompense; and see if you can not scorne to complain. Pitie thole that take not your pains; and persist with courage; till you feeke the weight of your crowne.

To





To Mr. W. L.

EP. 5. *Expostulating the cause of his vnsettlednes in religion, which is pleaded to be our dissensions: shewing the insufficiency of that Motiue, and comparing the estate of our Church herein, with the Romish.*



VWould I knew where to finde you: then I could tell how to take a direct aime; wheras now I must roue, and coniecture. To day you are in the tents of the Romanists; to morrow in ours; the next day betwene both, against both. Our aduerlaries think you ours, we theirs, your conscience findes you with both, and neither. I flatter you not: this of yours is the

worst of all tempers: heate and cold haue their vses; lukewarmnesse is good for nothing, but to trouble the stomack. Those that are spirituallly hot, find acceptance; those that are starke cold, haue a lesser reckoning; the meane betwene both, is so much worse, as it comes neerer to good, and attaines it not. How long will you halt in this indifferencie? Resolue one way, and know at last what you doe hold; what you should. Cast off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beast. To die wauering and vncertaine, your selfe will graunt fearefull. If you must settle, when beginne you? If you must begin, why not now? It is dangerous deferring that, whose want is deadly, and whose opportunity is doubtfull. God crieth with *Iehu, Who is on my side, who?* Looke at last out of your window to him, and in a resolute courage cast downe this *Iezabell* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iust answer cannot remoue? If you had rather wauer, who can settle you? But if you loue not inconstancy, tell vs why you stagger: Be plaine, or else you will neuer bee firm; What hinders you? Is it our diuisions? I see you shake your head at this, and by your silent gesture be-

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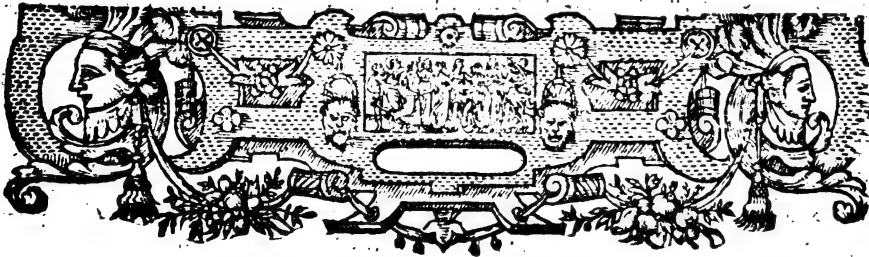
wray this the cause of your distaste: Would God I could either deny this with truth, or amende it with teares: But I grant it, with no lesse sorrow, than you with offence. This earth hath nothing more lamentable, than the ciuill iarres of one faith. What then? Must you desie your mother, because you see your brethren fighting? Their dissension is her grieve: Must shee lose some sonnes, because some others quarrell? Doe not so wrong your selfe in afflicting her. Will you loue Christ the lesse, because his coate is diuided? Yea, let me boldy say; The hem is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Beholde, heere is one Christ, one Creed, one Baptisme, one heauen, one way to it; in summe, one religion, one foundation, and (take away the tumultuous spirits of some rigorous Lutherans) one heart: our differences are thole of *Paul* and *Barnabas*; not those of *Peter* and *Magus*: if they be some, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction; yea that familie, yea that fraternity, yea that man that alwayes agrees with himselfe. See if the Spoule of Christ, in that heauenly marriage-song doe not call him, a young Hart *in the mountaines of diuision*. Tell me then, VVhither wil you goe for truth, if you will allow no truth, but where there is no diuision? To *Rome* perhaps, famous for vnity, famous for peace. See now how happily you haue chosen; how well you haue sped; Loe there *Cardinall Bellarmine* himselfe, a witnesse about exception, vnder his owne hand acknowledgeth to the world, and reckons vptwo hundred thirtie and seauen contrarieties of doctrine among the *Romish* Diuines. VVhat need we more euidence? O the perfect accordance of *Peters* See! wor-thieto bee recorded for a badge of truth. Let now all our aduerfaries scrape together so many contradictions of opinions amongst vs, as they confesse amongst themselues, and bee you theirs. No, they are not more peaceable, but more subtle; they haue not lesse dissension, but more smothered. They fight closely within doores, without noise; all our fraies are in the field: would God we had as much of their cunning, as they want of our peace; and no more of their policy, than they want of our Truth. Our strife is in ceremonies, theirs in substance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, There is not one point in all Diuinity (except those wherein wee accord with them) wherein they all speake the same. If our Church displease you for differences, theirs much more; vnlesse you will bee either wilfully incredulous, or wilfully partiall: vnlesse you dislike a mischief the lesse for the secrecie. VVhat will you doe then? VVill you be a Church alone? Alas, how full are you of contradictions to your selfe! how full of contrary purposes! How oft do you chide with your selfe! how oft doe you fight with your selfe! I appeale to that bosome which is priuy to those secret combats: belieue me not, if euer

euër you finde perfect vnitie any where but aboue: either goe thither, and seeke it amongst those that triumph, or bee content with what estate you finde in this warfaring number. Truth is in differences, as gold in dross, wheat in chaffe; will you cast away the best metall, the best graine, because it is mingled with this offall? Will you rather bee poore and hungry, than bestow labour on the fann, or the furnace? Is there nothing worth your respect, but peace? I haue heard that the interlacing of discords graces the best Musicke; and I know not whether the very euill spirites agree not with themselues. If the body be sound, what tho the coate be torne? or if the garment bee whole, what if the lace be vnript? Take you peace: let me haue Truth; if I cannot haue both. To conclude, Embrace those truths that wee all holde; and it greatly matters not what you hold in those wherein we differ: and if you loue your safetic, seeke rather groundes whereon to rest, than excules for your vnrest. If euër you looke to gaine by the truth, you must both chuse it, and cleaue to it:

Meer resolution is not enough; except
you will rather lose your
selfe than it.

Sfz

To





TO ST. EDMUND LVCY.

*EP. 6. Discoursing of the different degrees of
heavenly glory; and of our mutuall know-
ledge of each other aboue.*



As those which neuer were at home, now after much heare-say traueilling toward it, aske in the way, What manner of house it is, what seat, what frame, what soile; so doe wee in the passage to our glory: Wee are all pilgrims thither; yet so, as that some haue lookt into it afar through the open windowes of the Scripture. Go to then: whiles others are inquiring about worldly dignities, and earthly pleasures, let vs two sweetely consult of the estate of our future happinesse; yet without presumption, without curiosity. Amongst this infinit choice of thoughts, it hath pleased you to limit our Discourse to two heads. You aske first, if the ioyes of the glorified Saints shall differ in degrees. I feare not to affirme it. There is one life of all, one felicitie; but diuers measures. Our heauen beginnes heere, and here varies in degree. One Christian inioyes God aboue another, according as his grace, as his faith is more: and heauen is still like it selfe, not other aboue from that beneath. As our grace begins our glory, so it proportions it: Blessednes stands in the perfect operation of the best faculties, about the perfectest object; that is, in the vision, in the fruition of God. All his Saints see him, but some more cleerely; as the same Sun is seene of all eyes, not with equal strength. Such as the eie of our faith was to see him that is invisible, such is the eie of our present apprehension to see as we are seen. Who sees not, that our rewards are according to our works? not for them, as on merite (Wo be to that soule which hath but what it earneth) but after them, as their rule of proportion: & these, how sensibly vnequall? One giues but a cup of colde water to a Disciple, another giues his blood for the Master. Differēt works haue different wages, not of desert, but of mercy. Fiue talents wel imploied, cary away more recōpence than two; yet both

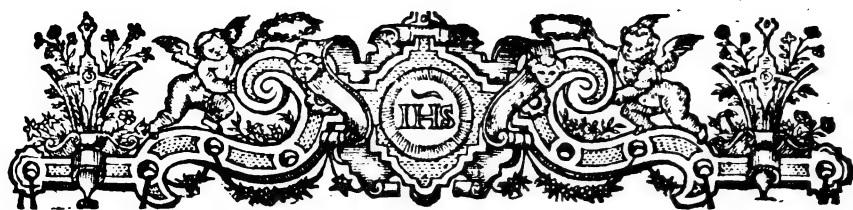
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approoued, both rewarded with their Masters ioy. Who can sticke at this, that knowes those heavenly spirits (to whom wee shall bee like) are marshalled by their Maker into seuerall ranks? hee that was rapt into their element, and sawe their blessed orders as from his owne knowledge, hath stiled them, *Thrones, Principalities, Powers, Dominions*. If in one part of this Celestiall family, the great housholder hath thus ordered it, why not in the other? yea euen in this he hath instanced; *You shall sit on twelue Thrones, and iudge the twelue Tribes of Israell*. If he meane not some preheminence to his Apostles, how doth he answer, how doth hee satisfie them? Yet more: *Lazarus* is in *Abrahams* bosome; therefore *Abraham* is more honoured than *Lazarus*. I shall neede no moe proofes, if from heauen you shall looke downe into the great Gulfe, and there see diuersity of torments according to the value of sinnes. Equalitie of offences, you acknowledge an idle Paradox of the Stoicks: to holde vnequall sinnes equally punished, were more absurd, and more iniurious to Gods iustice: There is but one fire, which yet otherwise burnes the straw, otherwise wood and iron. Hee that made and commandes this dungeon, these tortures, tels vs that the wilfully disobedient shall smart with moe stripes; the ignorant with fewer. Yet so conceiue of these heavenly degrees, that the least is glorious. So do these vessels differ, that all are full: there is no want in any, no enuy. Let vs strue for a place, not strue for the order: How can wee wish to be more then happy?

Your other Question is of our mutuall knowledge aboue; the hope whereof (you thinke) would giue much contentment to the necessitie of our parture: for both wee are loth not to knowe those whom wee loue; and wee are glad to thinke wee shall knowe them happie: whereof (if it may comfort you) I am no lesse confident. If I may not goe so farre as with the best of the Fathers, to say wee shall knowe one anothers thoughts, I dare say, our persons wee shall; our knowledge, our memory, are not there lost, but perfected: yea I feare not to say wee shall knowe both our miseries past, and the present sufferings of the damned. It makes our happinesse not a little the sweeter, to knowe that we were miserable, to knowe that others are and must bee miserable: wee shall knowe them; not feelee them: Take heede, that you cleerely distinguish betwixt speculation, and experience. VVee are then farre out of the reach of euills: VVee may see them to comfort vs, not to affect vs. VVho doubts that these eyes shall see, and knowe the glorious manhood of our blessed Sauour, aduanced aboue all the powers of heauen? And if one body, why not more? And if our elder brother, why no more of our spirituall fraternity? Yea if the twelue thrones of those Iudges of *Israell*, shall bee conspicuous; how shall wee not acknowledge them? And if these, who shall restraine vs from more? You will easilly graunt, that our loue can neuer faile:

Faith & hope giue place to sight, to present fruition: for these are of things not seen; but loue is perpetual, not of God only, but his Saints: For nothing ceases, but our earthly parts, nothing but what fauors of corruption. Christian loue is a grace, and may wel challenge a place in heauen: & what loue is there, of what we know not? More plainly; If the three Disciples in *Tabor* knew *Moses* and *Elias*, how much more shal we know them in Gods *Sion*? Lastly, (for it is a letter, not a volume, that I intended in this not necessarie, but likely discourse) that famous parable can tell you, that those which are in Hell, may knowe singular and seuerall persons, tho distant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you say; It is but a parable: neither will I presse you with the contrary authoritie of *Ambrose*, *Tertullian*, *Gregory*, *Hierom*, or any Father; nor with that vniuersall rule of *Chrysostome*; that those onely are parables, where examples are expressed, and names concealed: I yeeld it; yet all holy parables haue their truths, at least their possibilities. Deny this, and you disable their vse, wrong their Author. Our Sauour neuer said ought was done, that cannot be: and shall then the damned retaine ought, which the glorified lose? No man euer held that the soule was aduantaged by torment. Comfort you therefore in this; you shall know and bee knowne. But farre be from hence all carnall and earthly thoughts; as if your affections should be (as belowe) doubled to your wife or child. Nature hath no place in glory: here is no respect of blood, none of mariage. This grosser acquaintance and pleasure is for the Paradise of Turkes, not the Heauen of Christians. Heere is, as no mariage, (saue betwixt the Lambe and his Spouse the Church) so no matrimoniall affections: You shall reioyce in your glorified childe; not as your child, but as glorified. In briebe, let vs so inquire of our company, that about all things wee striue to be there our selues, where wee are sure, if we haue not what wee imagined, wee shall haue more than wee could imagine.

 To



To Mr. T. L.

EP. 7. *Concerning the matter of diuorce in the case of apparent adultery; aduising the innocent party of the fittest course in that behalfe.*



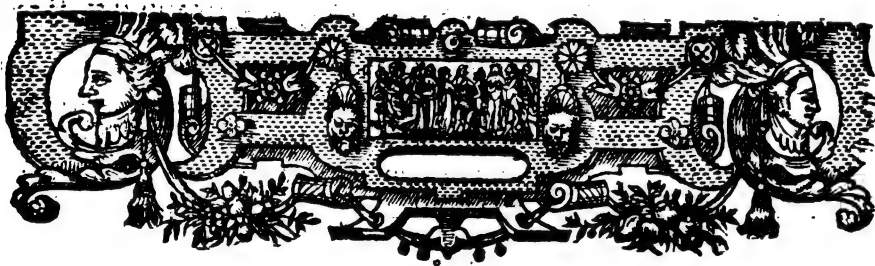
Al intermedling is attended with danger; and euer so much more, as the band of the parties contending is neerer, and straiter: how can it then want perill to iudge betwixt those which are, or should be one flesh? yet great necessities require hazard. My profession would iustly checke me, if I preferred not your conscience to my owne loue. I pitie and lament, that your owne bolome is false to you; that your selfe, with shame, and with sinne, are pulled from your selfe, and giuen to whome you would not: An iniuriethat cannot bee paralleled vpon earth; and such as may without our wonder, distract you: slight crosses are digested with study, and resolution; greater, with time; the greatest, not without study, time, counsell. There is no extreame euill, whose euasions are not perplexed. I see here mischief on either hand: I see you better, not with griefes onely, but dangers. No man euer more truely held a Wolfe by the eare; which he can neither stay, nor let goe, with safety. Gods auncient Law would haue made a quick dispatch, and haue determined the case, by the death of the offender, and the liberty of the innocent; and not it alone: How many heathen Law-giuers haue subscribed to *Moses? Arabians, Grecians, Romans*, yea very *Gothes*, the dregs of Barbarisme, haue thought this wrong not expiable, but by blood. *With vs*, the easinesse of reuenge, as it yeelds frequency of offences, so multitude of doubts: VWhether the wronged husband should conceale, or complaine: complaining, whether he should retaine, or dismisse: dismisling, whether he may marry, or must continue single: not continuing single, whether he may receiue his owne, or chuse another:

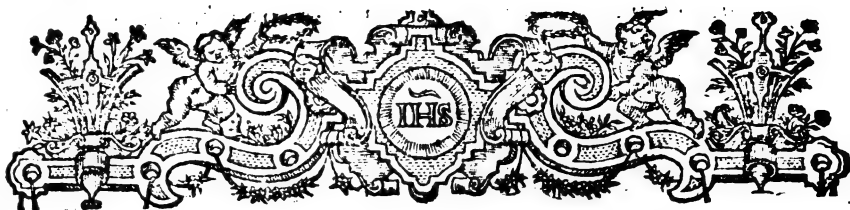
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But your inquiries shall bee my bounds. The fact (you say) is too euident. Let me aske you; To your selfe, or to the world? This point alone must vary your proceedings. Publike notice requires publicke discharge. Priuate wrongs are in our owne power: Publicke, in the hands of authority. The thoughts of our owne breasts, while they smoothe themselves within vs, are at our command, whether for suppressing, or expressing: But if they once haue vented themselves by wordes, vnto other eares, now (as common straies) they must stand to the hazard of censure: such are our actions. Neither the sword, nor the keyes, meddle within doors; and what but they without? If some haue laid hold on the wrong, prosecute it, cleere your name, cleere your house, yea Gods. Else you shall be reputed a Pandar to your owne bedde: and the second shame shall surpasse the first, so much as your owne fault can more blemish you, then anothers. If there were no more; He is cruelly mercifull, that neglects his owne fame. But what if the sinne were shrouded in secrecie? The loathsomenesse of vice consists not in common knowledge. It is no lesse hainous, if lesse talked of. Report giues but shame: God and the good soule detest close euils. Yet then I aske not of the offence, but of the offender; not of her crime, but her repentance. Shee hath sinned against Heauen, and you: But hath shee washed your polluted bedde with her teares? Hath her true sorrow beene no lesse apparent, than her sinne? Hath shee peeced her olde vow, with new protestations of fidelity? Doe you finde her at once humbled, and changed? VVhy should that eare bee deafe to her prayers, that was open to her accusations? VVhy is there not yet place for mercy? VVhy doe wee Christians liue as vnder martiall law, wherein we sinne but once? Plead not authority: Ciuilians haue beene too rigorous: the mercifull sentence of Diuinity shall sweetly temper humane seuerenesse. How many haue wee knowne the better for their sinne? That *Magdalene* (her predecessor in filthinesse) had neuer loued so much, if shee had not so much sinned. How oft hath Gods Spouse deserued a diuorce? which yet still her confessions, her teares haue reuersed. How oft hath that icroll beene written, and signed, and yet againe cancelled, and torne, vpon submission? His actions, not his wordes onely, are our precepts: Why is man cruell, where God relents? The wrong is ours onely, for his sake; without whose law, were no sinne. If the Creditour please to remit the debt, doe standers by complaine? But if shee be at once filthy, and obstinate, flie from her bed, as contagious. Now your beneuolence is adultery; you impart your body to her, she her sinne to you: A dangerous exchange; An honest body for an harlots sinne: Heerein you are in cause that shee hath more then one adulterer. I applaude the rigor of those ancient Canons, which haue still roughly censured euen this cloake of vice: As there is a necessity of charitie in the former, so of iustice in this. If you can so loue your wife that you detest not her sinne,

sinne, you are a better husband than a Christian, a better bawde than
 an husband. I dare say no more vpon so generall a relation; good Phy-
 sicians in dangerous diseases dare not prescribe on bare sight of vrine,
 or vncertaine report, but will feele the pulse, and see the
 symptomes, ere they resolute on the receit. You see
 how no niggard I am of my counsels:
 would God I could as easily as-
 swage your griefe, as satisfie
 sic your doubts.
 (* *)

To





TO M^r. ROBERT HAYE.

E P. 8. A Discourse of the continuall exercise of a Christian, how he may keep his heart from hardnesse, and his waies from error.

TO keepe the heart in vre with God, is the highest taske of a Christian. Good motions are not frequent; but the constancy of good disposition is rare and hard. This worke must be continuall, or else speedeth not: like as the body from a settled & habituall distemper must be recovered by long diets; and so much the rather, for that wee cannot intermit heere without relapses. If this field be not tilled euery day, it will runne out into thistles. The euening is fittest for this worke: when retired into our selues, wee must cheerefully, and constantly, both looke vp to God, and into our hearts; as wee haue to doe with both: to God in thanksgiuing first, then in request. It shall be therefore expedient for the soule, duly to recount to it selfe all the specialities of Gods fauours: a confused thanks fauours of carelesnesse, and neither doth affect vs, nor win acceptance aboue. Bethinke your selfe then of all these externall, inferiour, earthly graces: that your being, breathing, life, motion, reason, is from him; that hee hath giuen you a more noble nature, than the rest of the creatures, excellent faculties of minde, perfection of senses, soundnesse of body, competency of estate, leemelinesse of condition, fitnessse of calling, preservation from dangers, rescue out of miseries, kindnesse of friends, carefulnesse of education, honestie of reputation, liberty of recreations, quietnesse of life, opportunitie of well-doing, protection of Angels. Then rise higher to his spirituall fauours, tho heere on earth, and strue to raise your affections with your thoughts: Blesse God that you were borne in the light of the Gospell, for your profession of the Truth, for the honour of your vocation, for your incorporating into the Church, for the priuilege of the Sacraments.

Sacraments, the free vse of the Scriptures, the Communion of Saints, the benefit of their prayers, the ayde of their counsels, the pleasure of their conuersation; for the beginnings of regeneration, any foot-steps of faith, hope, loue, zeale, patience, peace, ioy, conscionablenesse, for any desire of more. Then let your soule mount highest of all, into her heauen, and acknowledge those celestiaall graces of her election to glory, redemption from shame and death, of the intercession of her Sauior, of the preparation of her place; and there let her stay a while vpon the meditation of her future ioyes. This done, the way is made for your request; Sue now to your God; as for grace to answer these mercies, so to see wherein you haue not answered them: From him therefore, cast your eyes downe vpon your selfe: and as some carefull Iustice doth a suspected felon, so doe you strictly examine your heart, of what you haue done that day; of what you should haue done; inquire whether your thoughts haue bene sequestred to God, strangers from the world, fixed on heauen; whether iust, charitable, lowly, pure, Christian; whether your senses haue bene holily guided, neither to let in temptations, nor to let out sinnes; whether your speeches haue not bene offense, vaine, rash, indiscreet, vnflattery, vnedifying; whether your actions haue bene warrantable, expedient, comely, profitable. Thence, see if you haue bene negligent in watching your heart, expence of your time, exercises of deuotion, performance of good works, resistance of temptations, good vse of good examples: and compare your present estate with the former: looke ieaously, whether your soule hath gained or lost; lost ought of the heat of her loue, tendernesse of conscience, feare to offend, strength of vertue; gained, more increase of grace, more assurance of glory. And when you finde (alasse! who can but finde?) either holinesse decayed, or euill done, or good omitted, cast downe your eyes, strike your breast, humble your soule, and sigh to him whom you haue offended; sue for pardon as for life, heartily, yearningly: inioyne your selfe carefull amendment, redouble your holy resolutions, strike hands with God in a new covenant: My soule for your safety. Much of this good counsell I confesse to haue learned from the Table of an vnknown Author, at *Antwerpe*. It contented mee: and therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vse: Our practise shall both commend it, and make vs happy.

To



To Mr I. F. one of the Company of the
Turkish Merchants.

*EP. 9. Discoursing of the lawfulnessse of conuer-
sation and trade with infidels and Hereticks,
and shewing how farre and wherein it is al-
lowable.*

IN matter of sinne I dare not discommend much feare: Loosenes is both a more ordinary fault, and more dangerous, than excesse of care: yet heerein the minde may bee vniustly tortured, and suffer without gaine. It is good to knowe our bounds, and keepe them; that so wee may neither be carelessly offensive, nor needlessly afflicted. How farre we may trauell to, and conuerse with Infidels, with Heretickes, is a long demande, and cannot bee answered at once. I see extremes on both hands, and a path of trueth betwixt both, of no small latitude. First, I commend not this course to you; it is well, if I allow it. The earth is large; and trueth hath ample Dominions; and those not incommodious, not vnpleasant. To neglect the maine blessings with competency of the inferiour; for abundance of the inferiour, without the maine, were a choice vnwise and vnequall. While wee are free, who would take ought but the best? VVhither goe you? Haue we not as temperate a Sunne, as faire an heauen, as fertill an earth, as rich a sea, as sweete companions? VVhat stand I on equalitie? a firmer peace, a freer Gospell, an happier gouernement than the world can shew you? yer you must goe: I giue you allowance; but limited, and full of cautions: like an inquisitiue Officer, you must let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their false seruices, who will not spit at, as impious? We speake of conuersing with men, not with idolatries: ciuilly, not in Religion:

Religion : not in works of darknes, but businette of commerce and common indifferencies. Fie on thole Rimmonites, that pleade an vpright soule in a prostrate bodie: Hypocrites, that pretend a *Nathanael* in the skinne of a *Nicodemus*. God hates their secret halting, and will reuenge it. Let-goe their vices; speake of their persons: Thole may bee conuersed with; not with familiaritie, not with intirenelle; as men qualified, not as friends. Traffique is heere allowed, not amitie; not friendship, but peace. *Paul* will allow you to feast at their table, not to frequent it: yet not this to all. Christianity hath all statures in it, all strengths: children, and men, weaklings, Giants. For a feeble vngrounded Christian, this very companie is dangerous: safe for the strong and instructed. Turne a child loose into an Apothecaries shop, or an Idiot: that gally-pot which lookes fairest, shall haue his first hand, tho full of poisonous drugs: where the iudicious would chuse the wholesomest, led not by sense, but skill. Settlednesse in the trueth will cause vs to hate and scorne ridiculous impietie: and that hate will settle vs the more; where the vnstayed may growe to lesse dislike, and indanger his owne infection. He had need bee a resolute *Caleb* that should go to spie the land of *Canaan*; yet not such a one, vpon euery occasion: meere pleasure or curiositie I dare not allow in this aduventure. The command of authoritie, or necessitie of traffique I can not reiect: Or if after sufficient preuention, desire to informe our selues thorowly in a forraigner religion, or state (especially for publique vse) carry vs abroad, I censure not. In all matter of danger, a calling is a good warrant; and it cannot want perill to goe vsent. Neither is there small weight in the qualitie of the place, and continuance of the time. It is one case where the profession of our religion is free, another where restrained; perhaps not without constraint to idolatry: where we haue means for our soules, an allowed Ministry, the cause must needs differ from a place of necessarie blindness, of peeuish superstition. To passe thorow an infected place is one thing, to dwell in it another: Ech of these giue a new state to the cause, and looke for a diuers answer. But as in all these outward actions, so here, most forece (I confesse) lies in the intention, which is able to giue not toleration onely, to our travel, but praise. To conuerse with the without, but in a purpose of their conuersion, & with indenuour to fetch the in, can be no other than an holy course: wherein that the Iesuits haue been (by their owne saying) more seruiceable in their *Indies & China*; let the thanke (after their number & pleasure) their shelter of *Spaine*: the opportunitie of whose patronage hath preserr'd them to vs; not their more forward desires. In short, companying with Infidels may not bee simply condemned; who can holde so, that sees *Lot* in *Sodom*, *Israel* with the *Egyptians*, *Abraham* and *Isaac* with their *Abimelechs*; *Roses* among thornes, and *pearles* among much mud; and, for all, *Christ* among *Publicans* and *Sinners*? so wee neither bee infected by them, nor they further infected by

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our

Our confirmation ; nor the weake Christian by vs infected with offence, nor the Gospell infected with reproch ; what danger can there be? If neither wee, nor they, nor the weake, nor (which is highest) the Name of God bee wronged ; who can complaine? You haue mine opinion ; dispose now of your selfe as you dare : The earth is the Lords, and you are his ; where soeuer hee shall finde you, bee sure you shall finde him euery where.

To





To the Gentlemen of his Highnesse Court.

E P. 10. *A description of a good and faithfull Courtier.*

WHiles I aduentured other characters into the light, I reserved one for you; whom I account no small part of my ioy; The Character of *What you are*, of *What you should bee*: Not that I arrogate to my selfe, more than ordinarie skill in these high points; I desire not to describe a Courtier; How should I, that haue but seene & saluted the seat of Princes? Or why should I, whose thoughts are sequestred to the Court of heauen? But if I would decipher a good Courtier, who can heerein controll my indeuour? Goodnesse in all formes is but the iust subiect of our profession: what my obseruation could not, no lesse certaine rule shal afford me. Our Discourse hath this freedome, that it may reach beyond our eyes with belcefe. If your experience agree not with my speculation, distrust me. I care not for their barking, which condemne me, at first, of incongruities; as if these two rearmes were so dissonant, that one sentence could not holde them. The Poet slanders, that abandons all good men from Courts. Who knowes not that the *Egyptian* Court had a *Moses*; the Court of *Samaria* an *Obadiah*; of *Ierusalem* an *Ebed-melech*; of *Damascus* a *Naaman*; of *Babylon* a *Daniel*; of *Ethiopia* a good *Treasurer*; and very *Neroes* Court in *Pauls* time, his *Saints*. That I may not tell, how the Courts of Christian Princes haue been likened by our Ecclesiasticall historians, to some royall Colleges for their order, grauity, goodnesse mixed with their maiesty; and that I may willingly forbear to compare (as, but for enuy, I durst) yours with theirs; I speake boldly, the Court is as nigh to Heauen as the Cell, and doth no lesse require, and admit strict holinesse.

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ness. I banish therefore hence all impietie, and dare prelage his ruine whose foundation is not layd in goodnesse. Our Courtier is no other than vertuous, and serues the God of heauen as his first Master, and from him deriues his dutie to these earthen gods; as one that knowes the thrones of heauen and earth are not contrary, but subordinate, and that best obedience springs from deuotion: his abilitie and wil haue both conspired to make him perfectly seruiceable, and his diligence waites but for an opportunitie. In the factions of some great riuals of honor, hee holds himselfe in a free neutrality, accounting it safer in vniust frayes to looke on, than to strike; and if necessitie of occasion will needs winde him into the quarrell, hee chuses not the stronger part, but the better; resolving rather to fall with innocence and truth, than to stand with powrfull iniustice. In the changes of fauours and frownes hee changeth not; his sincere honesty beares him thorow all alterations, with wise boldnes, if not with successe: and when hee spies clouds in the eyes of his Prince (which yet of long hee will not seeme to see) his cleere heart giues him a cleere face; and if hee may bee admitted, his loyall breath shall soone dispell thole vapors of ill suggestion: but if after all attempts of winde and Sunne he sees them settled, and the might of his accusers will not let him seeme as he is; hee giues way in silence, without stomach, and waits vpon Time. He is not ouer-hastily intent vpon his owne promotion; as one that seeks his Prince, not himselfe; and studies more to deserue than rise, scorning either to grow great by his owne bribes, or rich by the bribes of others. His officious silence craues more than others words; and if that language bee not heard, nor vnderstood, hee opens his mouth, yet late and sparinglie; without bashfulnesse, without importunity; caring onely to motion, not caring to plead. Hee is affable and curteous; not vainly popular, abasing his Princes fauour to wooe the worthlesse applause of the vulgar; approouing by his actions that hee seekes one, not many; if not rather, one in many. His Alphabet is his Princes disposition; which once learned, hee plies with diligent seruice, not with flatterie; not commending euery action as good, nor the best too much & in presence. When he finds an apparent growth of fauour, he dares not glory in it to others, lest he should solicit their enuie, & hazard the shame of his owne fall; but inioys it in quiet thankfulness, not neglecting it, nor drawing it on too fast: Ouermuch forwardnes argues no perpetuitie. How oft haue wee knowne the weake beginnings of a likely fire scattered with ouerstrong a blast? And if another rise higher, he enuieth not; onely emulating that mans merit, & suspecting his own. Neither the name of the Court, nor the grace of a Prince, nor applause of his inferiours, can lift him aboue himself, or lead him to affect any other than a wise mediocrity. His owne sincerity cannot make him ouer-credulous. They are fewe & well tried, whom hee dares vsurper perhaps obliged by his own fauours: so in all employments of friendship he is wary without

sub

suspicion, and without credulitie charitable. Hee is free, as of heart, so of tongue, to speake what he ought, not what he might: neuer but (what Princes eares are not alwaies inured to) meere Truth: yet that, tempered for the measure, & time, with honest discretiō. But if he meet with ought that might be beneficiall to his master, or the state, or whole concealment might proue preiudiciall to either, neither feare nor gain can stop his mouth. He is not basely querulous, not forward to spend his complaints on the disgraced, not abiding to build his own fauours vpon the vniust ruins of an oppressed fortune. The errours of his fellowes he reports with fauour; their vertues with aduantage. Hee is a good husband of his houres; equally detesting idlenesse and base disports; and placing all his free time vpon ingenuous studies, or generous delights; such as may make either his body, or minde, more fit for noble seruice. He listeth not to come to counsell vncalled, nor vnbidden to intermeddle with secrets, whether of person, or state; which yet once imposed, hee manageth, which such fidelite and wisdom, as well argue him to haue retrained, not out of feare, but iudgement. Hee knowes how to repay an iniurie with thanks, and a benefit with vsurie; the one out of a wise patience without malicious closenesse; the other out of a bountious thankfulness. His life is his owne willing seruant, and his Princes free vassall; which he accounts lent to him, that hee may giue it for his master: the intercepting of whose harmes hee holds both his duty, and honour: and whether he be vsed as his sword, or his shield, hee doth both with cheerefulness. He can so demean himselfe in his officious attendance, that he equally auoids satiety and obliuion; nor needlesly lauish of himselfe, to set out and shew his parts alwaies at the highest; nor wilfully concealed in great occasions. He loues to deserue and to haue friends, but to trust rather to his owne vertue. Reason and honestie (next vnder religion) are his Counsellors; which hee followes without care of the event, not without foresight. In a iudgement of vnkindnesse and enuie, hee neuer casts the first stone, and hates to picke thanks by detraction. Hee vndertakes none but worthy sutes, such as are free from basenesse and iniustice; such as is neither shame to aske, nor dishonor to grant; not suffering priuate affections to ouer-weigh publique equitie or conuenience; and better brooking a friends want, than an ill precedent; & those which he yeeldeth to accept, he loues not to linger in an afflicting hope: a present answer shal dispatch the feares or desires of his expecting client. His brest is not a cisterne to retaine, but as a conduit-pipe, to vent the reasonable and honest petitions of his friend. Finally, hee so liues, as one that accounts not Princes fauours hereditarie; as one that will deserue their perpetuities, but doubt their change; as one that knowes there is a wide world besides the Court, and aboue this world an heauen.





EPISTLES.

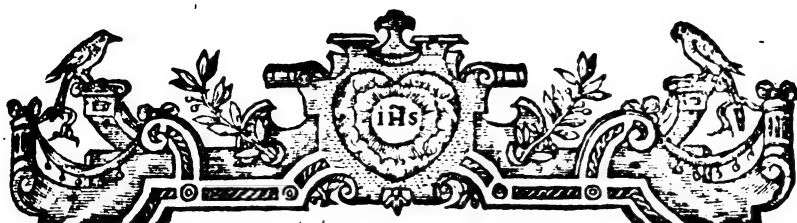
THE
FOURTH
DECADE.

By Ios. HALL.



Anno Domini, 1614.





THE FOVRTH DECADE.

TO MR. WALTER FITZVILLIAMS.

E P. I. A Discourse of the true and lawfull use of pleasures; how we may moderate them, how we may inioie them with safetie.



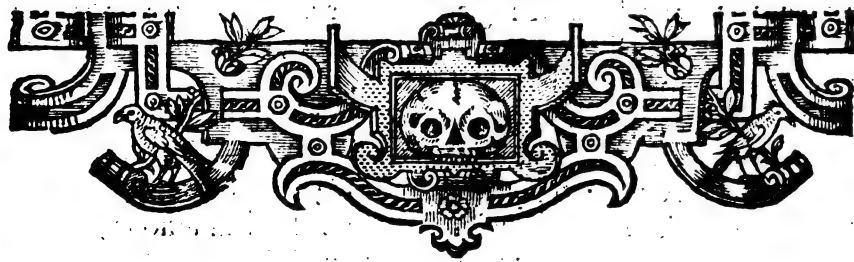
Ndeed; wherein standes the vse of Wisedome, if not in tempering our pleasures and sorrowes? and so disposing our selues in spight of all occurrents, that the world may not blow vpon vs with an vnequall gale, neither tearing our sailes, nor slackning them. Events will varie; if we continue the same, it matters not: nothing can ouerturne him, that hath power ouer himselfe. Of the two, I confesse it harder to manage prosperitie,

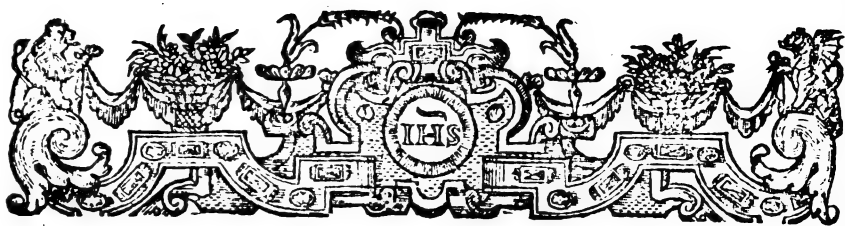
and to auoid hurt from good: strong and colde windes doe but make vs gather vp our cloake more round, more close; but to keepe it about vs in a hote Sunne-shine, to run and not sweat, to sweat and not faint; how difficult it is! I see some that auoide pleasures for their danger, and which dare not but abandon lawfull delights, for feare of sinne; who seeme to me like some ignorant Metallists, which cast away the precious Ore, because they can not separate the gold from the drosse; or some simple Iew, that condemns the pure streames of *Jordan*, because it falles into the dead sea. Why doe not these men refuse to eat, because meat hath made many Gluttons? Or how dare they couer themselves, that know there is pride in rag s? These hard Tutors, if not Tyrants, to themselves, whiles they pretend

tend a mortified strictnesse, are iniurious to their owne libertie, to the liberallitie of their Maker: Wherefore hath hee created, and giuen the choice commodities of this earth, if not for vse? Or why placed hee Man in a Paradiſe, not in a Deſert? How can we more diſpleaſe a liberall friend, than to depart from his delicate feaſt wiſfully hungry? They are deceiued that call this holineſſe; it is the diſeaſe of a minde ſullen, diſtruſtfull, impotent: There is nothing but euill, which is not from heauen; and hee is none of Gods friends, that reiects his gifts for his owne abuſe. Heare mee therefore, and true Philoſophie; There is a neerer way than this, and a fairer: if you will be a wiſe Chriſtian, tread in it. Learne firſt by a iuſt ſuruey, to know the due and lawfull bounds of pleaſure; and then beware, either to go beyond a knowne Mere, or in the licence of your owne deſires, to remoue it. That God, that hath curb'd in the furie of that vnquiet and foaming element, and ſayd of old, *Heere ſhalt thou ſtay thy proud waues*, hath done no leſſe for the rage of our appetite. Beholde, our limits are not obſcure; which if wee once paſſe, our inundation is perilous and ſinfull. No iuſt delight wanteth either his warrāt, or his termes. More plainly be acquainted both with the quality of pleaſures, and the meaſure: Manie a ſoule hath loſt it ſelfe in a lawfull delight, through exceſſe: and not fewer haue periſhed in thoſe, whole nature is vicious, without reſpect of immoderation: Your care muſt auoid both. The taſte of the one is deadly; of the other, a full carouſe: and in truth, it is eaſier for a Chriſtian, not to taſte of that, thā not to be drunk with this. The il is more eaſily auoided, than the indifferent moderated. Pleaſure is of a winding, and ſerpentine nature; admit the head, the body will aſk no leaue: & ſooner may you ſtop the entrance, than ſtay the proceeding. Withall, her inſinuations are ſo cunning, that you ſhall not perceiue your exceſſe, till you be ſicke of a ſurfet: A little honic is ſweet; much, ſulſome. For the attaining of this temper, then, ſettle in your ſelf a right eſtimatiō of that wherein you delight: reſolue euery thing into his firſt matter, & there will be more danger of contempt, than ouer-ioying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately and wondrous building of this humane bodie, whole beautie wee dore vpon, but the ſame earth wee tread on, better tempred; but worſe, when it wants his gueſt? What are thoſe precious metalls whom wee worſhip, but veines of earth better coloured? What are coſtly robes, but ſuch as are giuen of wormes, and conſumed of moths? Then, from their beginning, looke to their end, and ſee laughter conclude in teares; ſee death in this ſweet pot. Thy conſcience ſcourges thee with a long ſmart for a ſhort libertie, and for an imperfekt delight, giues thee perfect torment: Alas, what an hard penny-worth; ſo little pleaſure for ſo much repentance! Inioy it, if thou canſt: but if while the ſword hangs over thee in an horſes haire, ſtill threatning his fall and thine, thou canſt be ſecurely iocund; I wonder, but

but enuy not. Now I heare you recall mee, and after all my discourie (as now hit yet wiser) inquire by what rule our pleasures shall be iudged immoderat? Wee are all friends to our selues, and our indulgence will hardly call any fauor too much. I send you not (tho I might) to your bodie, to your calling, for this triall; while your delights exclude not the presence, the fruition of God, you are safe: the loue of the medicine is no hinderance to the loue of health; let all your pleasures haue reference to the highest good, and you can not exceed. You see the Angels sent about Gods messages to this earth; yet neuer out of their heauen, neuer without the vision of their Maker. These earthly things cause not distraction, if wee rest not in them, if wee can looke thorow them, to their giuer. The minde that desires them for their owne sakes, and suffers it selfe taken vp with their sweetnesse as his main end, is already drunken. It is not the vse of pleasure that offends, but the affectation. How many great Kings haue been Saints? They could not haue been Kings, without choice of earthly delights; they could not haue been Saints, with earthly affections. If God haue mixed you a sweet cuppe, drinke it cheerefully; commend the taste, and be thankfull; but reioyce in it as his. Vse pleasures without dorage; as in God, from God, to God; you are as free from errour, as miserie.

Writ-





Writtento W. F. and D D. to M^r. R O B E R T I E R M I N.

EP. 2. A Discourse of the bloody vse of single combats; the iniustice of al pretences of their lawfullness; setting forth the danger and sinfulness of this false and vnchristian manhood.

You haue receiued a proud challenge, & now holde your self bound vpon tearmes of honour, to accept it. Heare first the answer of a friend, before you giue an answer to your enemy; receiue the counsell of loue, ere you enter those courses of reuenge: Thinke not you may reiect mee, because my profession is Peace; I speake from him, which is not onely the Prince of Peace, but the God of Hosts; of whom if you will not learne to manage your hand and your sword, I shall grieue to see, that courage hath made you rebellious. Grant once that you are a Christian; and this victory is mine; I ouercome, and you fight not: would God the furie of mens passions could bee as easily conquered, as their iudgements conuincd; how manie thousands had beene free from blood! This conceit of false fortitude hath cost wel-neere as many liues as lawfull warre, or as opinion of heresie. Let mee tell you with confidence, that all duels or single Combats are murderous: blanch them ouer (how you list) with names of honour, and honest pretences; their vse is sinfull, and their nature diuellish.

Let vs two, if you please, (before hand) enter into these lists of words. Let reason (which is a more harmelesse fight) conflict with reason: Take whom you will with you into this field; of all the Philosophers, Ciuilians, Canonists; for Diuines (I hope) you shall finde none; and let the right of this truth be tried vpon a iust induction.

I onely premise this caution, (lest we quarrell about the cause of this
 quarrell) that necessity must be excluded from these vnlawfull fights;
 which euer alters their qualitie, and remoues their euill; The defence of
 our life, the iniunction of a Magistrate, are euer excepted: voluntary
 combats are onely questioned; or whose necessitie wee doe not finde,
 but make. There are not many causes that can draw vs forth single
 into the field, with colour of equity. Let the first be the trial of some
 hidden right; whether of innocence vpon a false accusation, or of title
 to inheritance, not determinable by course of Lawes; A proceeding not
 tolerable among Christians, because it wants both warrant and cer-
 tainty. Where euer did God bid thee hazard thy life for thy name?
 Where did hee promise to second thee? When thou art without thy
 commandement, without his promise, thou art without thy prote-
 ction. He takes charge of thee, but when thou art in thy wayes; yea in
 his. If this be Gods way, where did he chalke it out? If thou want his
 word, looke not for his aide. Miserable is that man, which in dange-
 rous actions, is left to his owne keeping; yea how plainly dooth the
 euent shew Gods dislike? How oft hath innocence lien bleeding in
 these combats, and guiltinesse insulted in the conquest? Those very de-
 cretals (whom we oft cite not, often trust not) report the inequality of
 this issue. Two men are brought to the barre, one accuses the other of
 theft without further euidence, either to cleere, or conuince: The
 sword is called for, both witnesse, and Iudge: They meet, and com-
 bat: The innocent party is slaine: The stoll'n goods are found after in
 other hands, and confessed. O the iniustice of humane sentences! O
 wretched estate of the party miscarried! His good name is lost with
 his life, which he would haue redeemed with his valour: hee both dies
 and sins, while hee strives to seeme cleere of a sinne. Therefore men
 say he is guilty, because hee is dead, while the others wickednes is re-
 warded with glory. I am decciued, if in this case there were not three
 murderers; the Iudge, the aduersarie, himselfe. Let no man chal-
 lenge God for neglect of innocence, but rather magnifie him for reuenge
 of presumption. What he ioyne, that he vndertakes, hee maintaines:
 who art thou, O vaine man, that darest expect him a party in thine owne
 braules? But there is no other way of tryall. Better none than this. In-
 nocency or land is questioned; and now we send two men into the lists,
 to try whether is the better fencer: what is the strength of skill of the
 champions, to the iustice of the cause? Wherefore serue our owne
 oathes? whereto witnesse, records, lotteries, and other purgations? Or
 why put wee not men as well to the olde Saxon, or Liouian, Ordalian
 trials of hote yrons, or scalding liquors? It is farre better some truth
 should be vnknewen, than vnlawfully searched. Another cause see-
 mingly warrantable may be the determining of warre, preuention of
 common bloodshed: Two armies are ready to ioyne battell, the field

is sure to be bloody on both sides; either part chuses a champion; they two fight for all: the life of one shall ransom a thousand. Our Philosophers, our Lawyers shout for applause of this Monomachy, as a way neere, easie, safe: I dare not. Either the warre is iust, or vniust: if vniust, the hazard of one is too much; if iust, too little. The cause of a iust warre must be, besides true, important; the title common, wherein still a whole state is interess'd; therefore may not without rashnesse and tentation of God, be cast vpon two hands. The holy Story neuer records any, but a barbarous Philistine, to make this offer, and that in the presumption of his vnmarchablenesse. Profane monuments report many, and some on this ground wisely reiected. *Tullus* challenged *Albanus*, that the right of the two hosts might be decided by the two captaines; hee returned a graue reply (which I neuer read noted of cowardise) That this sure of honor stood not in them two, but in the twocities of *Alba* and *Rome*.

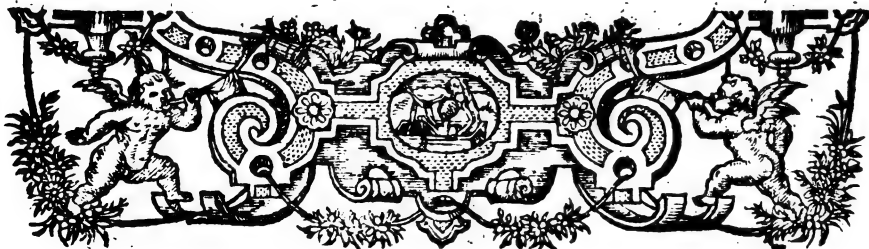
All causes of publike right are GODs: when we put to our hand in Gods cause, then we may looke for his. In vaine we hope for successe, if we doe not our vtmost; wherefore either warre must be determined without swords, or with many: why should all the heads of the Common-wealth stand vpon the necke and shoulders of one Champion? If hee miscary, it is iniury to lose her; if he preuaile, yet it is iniury to hazard her: yet respecting the parties themselves, I can not but graunt it neere to equitie, and the best of combats, that some blood should bee hazarded; that more might be out of hazard. I descend to your case, which is yet further from likelihood of approofe; for vwhat can you plead but your credit? others opinion? You fight, not so much against anothers life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not; the world condemnes you for a coward: who would not rather hazard his life, than blemish his reputation? It were well, if this resolution were as wise as gallant. If I speake to a Christian, this courage must be rectified. Tell mee, what world is this, whose censure you feare? Is it not that which God hath branded long agoe with *Positum in maligno*? Is it not that which hath euer misconstrued, discouraged, disgraced, persecuted goodnes? that which reproached, condemned your Sauour? What do you vnder these colours, if you regard the fauour of that, whose amitie is enmitie with God? What care you for the censure of him, whom you should both scorne and vanquish? Did euer wise Christians, did euer your Master, allow either this manhood, or this feare? Vvas there euer any thing more strictly, more fearefully forbidden of him, than reuenge in the challenge; than in the answer, payment of euill; and murder in both? It is pittie, that euer the water of baptism was spilt vpon his face, that cares more to discontent the world, than to wrong God: He saith, *Vengeance is mine*: and you steale it from him

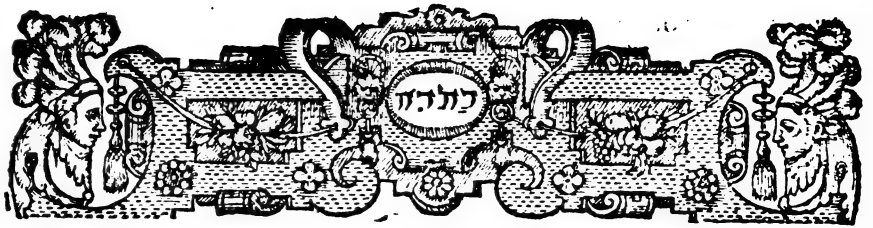
him in a glorious theft, hazzarding your soule more than your body. You are weary of your selfe, while you thrust one part vpon the sword of an enemy; the other, on Gods. Yet, perhaps I haue yeelded too much. Let goe Christians; The wiser world of men (and who els are worth respect) will not passe this odious verdict vpon your refusall: valiant men haue reiected challenges; with their honours vntainted. *Augustus*, when hee receiued a defiance, and braue appointment of combat from *Antony*, could answer him, That if *Antony* were weary of liuing, there were wayes enow besides to death. And that Scythian King returned noother replie to *Iohn* the Emperour of *Constantinople*. And *Metellus* challenged by *Sertorius*, durst answer scornfully, with his penne, not with his sword; That it was not for a Captaine to die a soldiers death. Was it not dishonourable for these wise and noble Heathens to turne off these desperate offers? VVhat law hath made it so with vs? Shall I seriously tell you? Nothing, but the meere opinion of some humorous gallants, that haue more heart than braine; confirm'd by a more idle custome: VVorthy grounds, whereon to spend both life and soule; vwhereon to neglect G O D, himselfe, posterity. Goe now and take vp that sword, of whose sharpnes you haue boasted, and hasten to the field; whether you die or kill, you haue murdered. If you suruiue, you are haunted with the conscience of blood; if you die, with the torments; and if neither of these, yet it is murder, that you would haue killed. See whether the fame of a braue fight can yeeld you a counteruailable redress of these mischiefs: how much more happily valiant had it been to master your selfe, to feare sinne more than shame, to contemne the world, to pardon a wrong; to preferre true Christianitie before idle manhood, to liue and doe well!

(* * *)

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To





TO MR. MAT. MILVARD.

EP. 3. A discourse of the pleasure of studie and contemplation, with the varieties of Scholar-like employments, not without incitation of others therunto; and a censure of their neglect.

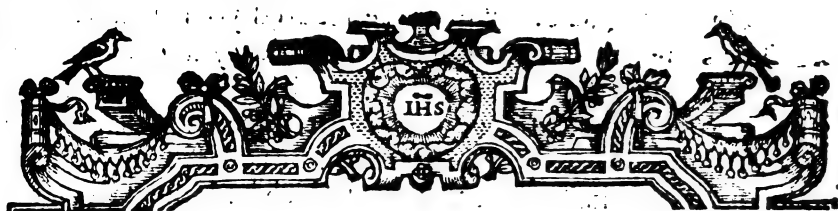
L Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in so many improvements of reason, in such sweetnesse of knowledge, in such varietie of studies, in such importunity of thoughts. Other Artizans doe but practise, we still learne; others run still in the same gyre, to wearinesse, to satiety, our choise is infinite: other labours require recreations, our very labour recreates our sports: we can neuer want, either somewhat to doe, or somewhat that we would doe. How numberlesse are those volumes which men haue written, of Arts, of Tongues! How endlesse is that volume which GOD hath written of the world! wherein euery creature is a letter, euery day a new page: who can be wearie of either of these? To finde wit in Poetry, in Philosophie profoundnesse, in Mathematikes acutenesse, in Historie wonder of euent, in Oratory sweet eloquence, in Diuinity supernaturall light and holy deuotion; as so many rich metalls in their proper mines, whom would it not rauish with delight? After all these, let vs but open our eyes, we can not looke beside a lesson, in this vniuersall B O O K of our Maker, worth our studie, worth taking out. What creature hath not his miracle? what euent doth not challenge his obseruation? And if wearie of forraine employment we list to looke home into our selues, there we finde a more priuate world of thoughts, which set vs on work anew, more busily, not lesse profitably; now, our silence is vocall, our solitarinesse popular, and we are shut vp, to doe good vnto many. And if once wee be cloyed with our owne company, the doore of conference is open; heere interchange of discourse (besides

sides pleasure) benefits vs : and he is a weake companion, from whom were turne not wiser. I could enny, if I could beleue that *Anachoret*, who secluded from the world, and pent vp in his voluntarie prison-walles, denied that hee thought the day long, whiles yet hee wanted learning to vary his thoughts. Not to be cloied with the same conceits, is difficult about humane strength ; but to a man so furnished with all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder ; that euer the Sun should seeme to pale slowly. How many busie tongues chale away good houres in pleasant chat, and complain of the haste of night ! What ingenuous mind can be sooner wearie of talking with learned Authors, the most harmlesse, and sweetest of companions ? What an heauen lines a Scholar in, that at once in one close roome can daily conuerse with all the glorious Martyrs and Fathers ? that can single out, at pleasure, either sententious *Tertullian*, or grave *Cyprian*, or resolute *Hierome*, or flowing *Chrysostome*, or diuine *Ambrose*, or deuout *Bernard*, or (who alone is all these) beauefully *Augustine*, and talk with them, and hear their wise and holy counsels, verdicts, resolutions : yea, (to rise higher) with courtly *Esay*, with learned *Paul*, with all their fellowe-Prophets, Apostles : yet more, like another *Moses*, with God himselfe, in them both ? Let the world contemne vs : while wee haue these delights, wee cannot enny them ; wee cannot without felicitie other than wee are. Besides, the way to all other contentments is troublesome ; the onely recompense is in the ende. To delue in the mines, to scorch in the fire for the getting, for the fining of gold, is a slavish toile ; the comfort is in the wedge ; to the owner, not the laborers ; where our very search of knowledge is delightful. Study it selfe, is our life ; from which wee would not be barred for a World. How much sweeter then is the fruit of study, the conscience of knowledge ? In comparison whereof, the soule that hath once tasted it, easily contemnes all humane comforts. Goe now yee vworldlings, and insult ouer our palenesse, our needinesse, our neglect. Yee could not be so iocund, if you were not ignorant : if you did not want knowledge ; you could not other-look him that hath it : For mee, I am so far from emulating you, that I profess, I had as leue be a brute beast, as an ignorant rich man. How is it then, that those gallants, vvhich haue priuiledge of blood and birth, and better education, doe so scornfully turne off these most manly, reasonable, noble exercises of scholarship ? An hauke becoms their fist better than a booke : No dogge but is a better companion : Any thing, or nothing, rather than what wee ought. O mindes brutishly sensuall ! Doe they thinke that GOD made them for disport ? who euen in his Paradise, vvould not allow pleasure, vvithout worke. And if for businesse ; either of body, or minde : Those of the body are commonly seruile, like it selfe. The minde therefore, the minde onely, that honourable and diuine part, is

fittest to be imployed of those which would reach to the highest per-
 fection of men, and would be more than the most. And what worke is
 there of the minde but the trade of a scholar; studie? Let mee there-
 fore fasten this problem on our Schoole-gates, and challenge all
 commers, in the defense of it; that, No Scholar can not be truly noble.
 And if I make it not good, let mee neuer bee admitted further than to
 the subject of our question. Thus we doe well to congratulate, to
 our selues, our owne happinesse: if others will come to vs, it
 shall be our comfort, but more theirs; if not, it is e-
 nough that we can ioy in our selues, & in him
 in whom we are that we are.

To





To Mr. J. P.

EP. 4. *A discourse of the increase of Popery; of the Oath of alleageance; and the iust sufferings of those which haue refused it.*



On say, your religion daily winneth. Bragge not of your gaine; you neither neede, nor can, if you consider how it gets, and whom: How, but by cunning sleights, false suggestions, impudent vntruths? Who can not thus preuaile against a quiet and innocent aduersary? Whom, but sillie women, or men notoriously debauched? A spoile fit for such a conquest, for such Victours. We are

the fewer, not the worse: if all our licentious hypocrites were yours, we should not complain; & you might be the prouder, not the better. Glory you in this triumph, free from our enuy; who knowe wee haue lost none, but (by whom you saue nothing) either loose or simple. It were pity that you shold not forgoe some in a better exchange. The sea neuer incrocheth vpon our shore, but it loseth elsewhere: some we haue happily fetcht into the folde of our Church, out of your wastes; some others (tho few, and scarce a number) we haue sent into their heauen. Amongst these, your late second *Garnet* liv'd to proclame himself a Martyr; & by dying, perswaded. Poore man, how happy were hee, if he might be his owne Iudge. That which gaue him confidence, would giue him glory: you beleue, and well-neere adore him. That fatall cord of his, was too little for reliques, tho diuided into Mathematicke quantities. Whither can not conceit lead vs? whether for his resolution, or your credulity? His death was fearelesse: I commend his stomach, not his minde. How many malefactours haue wee known that haue laughed vpon their executioner, and iested away their last winde? You might knowe. It is not long since our *Norfolke Arrian* leapt at his stake. How oft haue you learned, in martyrdom to regarde not the death, but the cause? Else, there should bee no difference in guilt and innocence, error and truth. What then? Died hee for Religion? This had

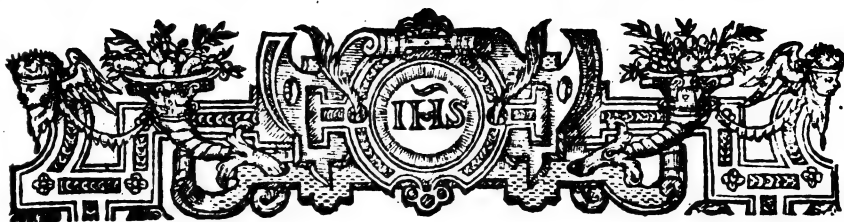
had beene but your owne measure: wee indured your flames, which these gibbers could not acquit. But dare Impudency it selfe affirme it? Not for meere shame, against the euidence of so many tongues, eares, records. Your prosperitie, your numbers argue enough that a man may be a Papist in *Britanne*, & liue. If treason be your religion, who will wonder that it is capitall? Desie that diuel which hath mockt you with this mad opinion, that treacherie is holinesse, deuotion cruelty and disobedience. I foresee your euasion: Alas, it is easie for a spightfull construction to fetch Religion within this compasse; and to say the swelling of the Foxes forehead is a horn. Nay then, let vs fetch some honest Heathen to be Iudge betwixt vs: Meere nature in him shall speake vnpartially of both. To hold and perswade, that a Christian King may, yea must at the Popes will bee dethroned, and murdered; is it the voice of treason, or religion? And if traitorous, whether flatly or by mis-infering? Besides his practises, for this hee died; witnesse your owne Catholikes. O God, if this be religion, what can be villany! Who euer died a malefactor, if this be martyrdom? If this position be meritorious of heauen, hell is feared in vaine. O holy *Silla*, *Marii*, *Catlines*, *Cades*, *Lopez*, *Gowries*, *Vawxes*, and who euer haue conspired against lawfull Maiesty! all martyrs of *Rome*, all Saints of *Beckets* heauen. How well doe those palmes of celestiall triumph become hands, redde with the sacred blood of Gods anointed? I am ashamed to thinke, that humanity should nourish such monsters, whether of men, or opinions. But you desie this sauage factiousnesse, this deuotion of diuels; and honestly with both GOD and *Cesar* his own. I praise your moderation: but if you be true, let mee yet search you: Can a man be a perfect Papist, without this opinion against it? If he may, then your *Garnet* and *Drurie* died not for religion: if he may not, then Popery is treason. Chuse now whether you will leaue your martyrs, or your religion. What you holde of merit, free-will, transubstantiation, inuocation of Saintes, false adoration, supremacy of *Rome*, no man presses, no man inquires: your present inquisition, your former examples would teach vs; mercy will not let vs learne. The onely question is, Whether our King may liue and rule; whether you may retrain from his blood, and not sin: Would you haue a man deny this, and not die? Would you haue a man thus dying honoured? Dare you approue that religion, which defends the fact, canonizes the person? I heare your answer, from that your great Champion, which not many daies since, vvith one blowe hath driuen out three (not slight) wedges: That not Ciuill obedience is stood vpon, but Positiue doctrine: That you are readie to swear for the Kings safetie, not against the Popes authority: *King IAMES* must liue and reigne; but *Paulus Quintus* must rule and be obeyed: and better were it for you to die, than your sworne allegiance should preiudice the See Apostolike. An elusion fit for children.

What

The iudgement
of a Catholike
English-man
banished, &c.
concerning the
Apologie of
the oath of Al-
legiance, in-
titled *Triplix
nodo*, &c.

What is to dally, if not this? As if hee sayd, The King shall liue, vnlesse the Pope will not; That hee shal not be discrowned, depoled, massacred by your hands, vnlesse your holy Father should commaund. But (Taske, as who should not?) What if he doe command? What if your *Saulus Quintus* shall breath out (like his predeceffours) not threatnings but strong bellowings of excommunications, of deposition of Gods anointed? What if he shall commaund (after that French fashion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growen a point of doctrinall Diuinity, to determine how farre the power of *Peters* successour may extend: You may neither sweare, nor say your hands shall not bee steep't in the blood of your true Soueraigne; and to die rather than sweare it, is martyrdome. But, what if heauen fall, say you? His holinesse (as you hope) will take none such courses. Woe were vs, if our safetie depended vpon your hopes, or his mercies. Blessed be that God, which malgré hath made and kept vs happie, and hath lift vs aboue our enemies. But what hope is there, that hee who chargeth subiects not to sweare allegiance, will neuer discharge them from allegiance; that those who clamourously and shamelesly complaine to the world of our crueltie, vwill forbear to sollicit others cruelty to vs? Your hopes to you; to vs our securities. Is this the religion you father vpon those Christian Patriarks of the primitiue Age? O blessed *Ireney, Clemens, Cyprian, Basil, Chrysostome, Augustine, Ierome*, and thou the seuerest exactor of iust censures, holy *Ambrose*! how would you haue spit at such a rebellious assertion! What speak I of Fathers? whose very mention in such a cause were iniury, were impiety. Which of those cursed heresies of ancient times (for to them I hold it fitter to appeale) haue euer beene so desperately shameles, as to breed, to mainetaine a conceit so palpably vnnaturall; vnlesse perhaps, those olde *Antitactæ* may vpon generall tearmes be compelled to patronize it, while they held it piety to breake the lawes of their Maker? For you, if you professe not to loue willing errors, by this suspect, and iudge the rest: you see this defended with equall resolution, and with no lesse cheerefull expence of blood. In the body, where you see one monstrous deformitie, you can not affect; if you can doe so in your religion, yet how dare you? since the greater half of it stands on no other ground. Only GOD make you wise, and honest, you shall shake hands with this faction of Popery; and I with you, to giue you a cheerfull welcome into the bosome of the Church.

To



To my Brother, M^r. S A. H A L L.

E P. 5. A discourse of the great charge of the ministerial function; together with particular directions for due preparation therunto, & carriage therein.



It is a great & holy purpose (dear Brother) that you haue entertained, of seruing God in his Church: for what higher, or more worthy employment can there be, than to do these Diuine duties, to such a master, and such a mother? wherein yet I should little reioyce, if any necessity had cast you vpon this refuge: for I hate and grieue to thinke that any desperate minde should make diuinity but a shift; and dishonour this mistresse by being forsaken of the vworld. This hath beene the drift of your education: to this you were borne, and dedicated in a direct course. I doe willingly encourage you, but not without many cautions. Enter not into so great a seruice, without much foresight: when your hand is at the plow, it is too late to looke backe. Bethinke your selfe seriously of the weight of this charge: and let your holy desire bee allaid vvith some trembling. It is a foolish rashnesse of young heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulnessse of that place, in the confidence of their owne strength; which is euer so much lesse, as it is more esteemed. I commend not the backward excuses of *Moses*, nor the peremptory vnwillingnesse of *Amnonius*, and *Frier Thomas*, who maimed themselues, that they might be wilfully vncapable. Betwixt both these there is an humble modesty, and religious fearefulnessse, easily to be noted in those, whom the Church honours with the name of her fathers, worthy your imitation: wherein yet you shall need no precedents, if you well consider what worth of parts, what strictnesse of carriage, what weight of offices, God expects in this vocation. Knowe first, that in this place there will be more holinessse required of you, than in the ordinary station of a Christian: for whereas before you were but as a common line, now God sets you for

for a copy of sanctification vnto others, wherein euery fault is both notable, and dangerous. Heere is looked for a settled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulses of tentations; which in vaine we shall hope to manage in other hearts, if wee haue not found in our owne. To speake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harsh; and seldome when, not vnprofitable. We trust those Physicians best, which haue tried the vertue of their drugs, esteeming not of those which haue only borrowed of their books. Heere will be expected a free and absolute gouernment of affections; that you can so steele your owne vessell, as not to be transported with fury, with selfe-loue, with immoderation of pleasures, of cares, of desires, with excess of passions; in all which, so must you demean your selfe, as one that thinks he is no man of the world, but of God; as one too good (by his double talking) for that, which is either the felicity, or impotencie of beasts. Here must be continuall and inward exercise of mortification, and seuerer Christianitie, whereby the heart is held in due awe, and the weak flames of the spirite quickened, the ashes of our dulnesse blowen off; a practise necessary in him, whose deuotion must set many hearts on fire. Here must be wisdom, and inoffensiveness of carriage, as of one that goes euer vnder monitours, and that knowes other mens indifferencies are his euils. No man had such need to keepe a strict meane. Setting aside contempt, euen in obseruation, beholde, we are made a gazing stock to the world; to Angels, to men. The very faile of your estate must bee moderated; which if it beare too hie (as seldome) it incurreth the censure of profusion and Epicurisme; if too lowe, of a base and vnbecoming earthlines; your hand may not be too close for others need; nor too open for your owne; your conuersation may not be rough and sullen; nor ouer familiar and fawning; whereof the one breeds a conceit of pride, and strangenesse; the other, contempt; not loosely merry, not Cynically vsociable; not contentious in small iniuries; in great, not hurtfullie patient to the Church: your attire (for whither doe not censures reach?) not youthfully wanton; not, in these yeeres affectedly ancient, but graue and comely, like the minde, like the behauiour of the wearer; your gesture like your habit, neither sauouring of giddy lightnes, nor oterly insolence, nor vvan-tonnesse, nor dul neglect of your selfe; but such, as may beecome a mortified minde, full of worthy spirits: your speech like your gesture, not scurrilous, not detracting, not idle, not boasting, not rotten, not peremptorie; but honest, milde, fruitfull, sauiory; and such as may both argue & work grace: your deliberations mature; your resolutions wel grounded; your deuices sage and holy. Wherein let me aduise you, to walk euer in the beaten roade of the Church; not to run out into singular paradoxes. And if you meet at any time with priuate conceits, that seem
more

more probable, suspect them and your selfe; and if they can win you to assent, yet smother them in your brest, and do not dare to vent them out, either by your hand or tongue to trouble the common peace. It is a miserable praise, to be a witty disturber. Neither will it serue you to be thus good alone; but if God shal giue you the honor of this estate, the world will look you shold be the graue guide of a wel ordered family: for this is proper to vs, that the vices of our charge reflect vpon vs; the sins of others are our reproach. If another mans children mis-carry, the parent is pittied; if a Ministers, censured; yea, not our seruant is faulty without our blemish. In all these occasions (a misery incident to vs alone) our grieve is our shame. To descend neerer vnto the sacred affaires of this heauenlie trade; in a Minister, Gods Church is accounted both his house to dwel in, and his field to work in; wherein (vpon the penaltie of a curse) he faithfullie, wiselie, diligentlie, deuoutlie, deales with God for his people, with his people, for and from GOD. Whether hee instruct, he must doe it with euidence of the spirit; or whether hee reprove, with courage and zeale: or whether he exhort, with meeknes, and yet with power; or whether he confute, with demonstration of truth, not vvith rage and personall malicioulnes, nor vvith awilful heat of contradiction; or whether hee admonish, with long suffering, and loue; without prejudice, & partialitie: in a word, all these he so doth, as he that desires nothing but to honor God, and saue men. His wisdom must discern betwixt his sheep and wolues; in his sheep, betwixt the hole som and vn-sound; in the vn-sound, betwixt the weake and tainted; in the tainted, betwixt the natures, qualities, degrees of the disease, and infection; & to all these he must knowe to administer a word in season. He hath Antidotes for all tentations, counsels for all doubts, euictions for all errors, for all languishings encouragements. No occasion fro any altered estate of the soule may finde him vn-furnished: Hee must ascend to Gods Alrar with much awe, with sincere and cheetfull deuotion; so taking, celebrating, distributing his Sauour, as thinking himselfe at table in heauen with the blessed Angels. In the meane time, as he wants not a thankful regard to the Master of the feast, so not care of the guests. The greatnes of an offender may not make him sacrilegiously partial, nor the obscuritie negligent. I haue saide little of any of our duties; and of some, nothing: yet enough, I thinke, to make you (if not timorous) careful. Neither would I haue you hereupon to hide your selfe from this calling, but to prepare your selfe for it. These times call for them that are faithfull: And if they may spare some learning; conscience they can not. Goe on happily: it argues a minde Christianly noble, to be encouraged with the need of his labours, with the difficulties.

To



To Mrs. A. P.

E P. 6. *A discourse of the signes and proofes of a true Faith.*

Here is no comfort in a secret felicitie. To be happy, and not knowe it, is little aboute miserable. Such is your state: onely heerein better than the common case of the most; that the well of life lies open before you; but your eyes (like *Agars*) are not open to see it: whiles they haue neither water, nor eyes. VVe do not much more want that which wee haue not, than that which we doe not knowe wee haue. Let me sell you some of that spirituall eye-salue which the spirit commends to his Laodiceans; that you may cleerely see how well you are. There is nothing but those scales betwixt you and happinesse. Thinke not much that I espie in you what your selfe sees not. Too much neerenesse oft-times hindreth sight: and if for the spots of our owne faces wee trust others eyes, why not for our perfections? You are in heauen, and knowe it not: Hee that beleeueth, is already passed from death to life: You beleue, whiles you complain of vnbeleefe. If you complained not, I should mis-doubt you more, than you doe your selfe, because you complaine. Secure & insolent presumption hath killed many, that breathes nothing but confidence, and safety; and abandons all doubts, and condemnes them. That man neuer beleued, that neuer doubted. This liquor of faith is neuer pure in these vessels of clay, without these lees of distrust. What then? Thinke not that I incourage you to doubt more; but perswade you, not to be discouraged with doubting. Al vn certainty is comfortlesse: those that teach men to coniecture and forbid to resolute, read lectures of miserie. Those doubts are but to make way for assurance; as the oft-shaking of the tree, fastens it more at the roote. You are sure of God; but you are afraid of your selfe. The doubt is not in his promise; but your application. Look into your owne heart. How know you that you know any thing, that you beleue, that you will, that you ap-

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proue, that you affect any thing? If a man, like your selfe, promise you ought, you know whether you trust him, whether you relie your selfe on his fidelitie. Why can you not know it in him that is God and man? The difference is not in the act, but the object. But if these habits (because of their inward and ambiguous nature) seeme hard to be described; turne your eyes to those open marks that cannot beguile you: How many haue bragg'd of their faith, when they haue embraced nothing but a vaine cloud of presumption? Euery man repeates his Creed, few feele it, few practise it. Take two boughs in the deade of winter; how like is one woode to another? how hardly discerned? Afterwards, *By their fruit you shall know them.* That faith, whose nature was obscure, is euident in his effects. VVhat is faith, but the hand of the soule? VVhat is the duty of the hand, but either to holde or worke? This hand then holds Christ, workes obedience and holinesse: and if this act of Apprehension be as secret, as the cause; since the closed hand hideth still what it houldeth; see the hand of faith open; see what it worketh, and compare it with your owne prooffe. Deny if you can (yet I had rather appeale to any Iudge, than your preiudiced selfe) that in all your needs, you can step boldly to the Throne of Heauen, and freely powre out your enlarged heart to your God, and craue of him, whether to receiue what you want, or that you may want what you haue, and would not? Be assured from God, this can be done by no power, but (that you feare to misse) of faith. God, as hee is not, so hee is not called a father without this. In vaine doth hee pray, that cannot call God father: No father, without the spirit of adoption; no spirit, without faith: without this, you may babble, you cannot pray. Assume you that you can pray, I dare conclude vpon my soule, *You beleeue.* As little as you loue your selfe, deny if you can, that you loue God. Say that your Sauour from heauen should aske you *Peters* question, could your soule returne any other answer, than *Lord thou knowest I loue thee?* Why are you else in such awe to offend, that a world cannot bribe you to sin? VVhy in such deep griefe when you haue sinned, that no mirth can refresh you? VVhy in such feruent desire of inioying his presence? why in such agony when you enioy it not? neither doth God loue you, neither can you loue God without faith. Yet more: Doe you willingly nourish any one sinne in your brest; do you not repent of all? Doe you not hate all, tho you cannot leaue all; doe you not complaine that you hate them no more? Doe you not, as for life, wish for holinesse, and in deauour it? Nothing but faith can thus cleanse the heart; that like a good huf-wife sweeps all the foule corners of the soule, and will not leaue so much as one webbe in this roomie house. Trust to it, you cannot hate sinne for it owne sake, and forsake it for Gods sake, without faith: the faithlesse hath had some remorse and feares, neuer repentance. Lastly, doe you not loue a good man for goodnesse, and

and delight in Gods saints? Dost not your loue lead you to compassion; your compassion, to releefe? An heart-truely faithfull cannot but haue an hand Christianly bountifull: Charitie and Faith make vp one perfect paire of compasses, that can take the true latitude of a Christian heart: Faith is the one foot, pitcht in the centre vnmoueably, whiles Charitie walkes about, in a perfect circle of beneficence: these two neuer did, neither can goe asunder. Warrant you your loue, I dare warrant your Faith: VVhat neede I say more? This heat of your affections, and this light of your works, will euince against all the gates of hell, that you haue the fire of Faith: let your soule then warme it selfe with these sweet and cordial flames, against all those colde despaires, whereto you are tempted:
 say, *Lord, I belieue*; and I will giue
 you leaue stil to adde, *Help*
my unbeleefe.

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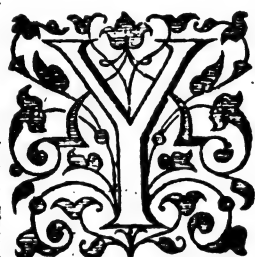
To





TO M^r. E. D. ALLEYNE.

EP. 7. *A direction how to conceive of God in our deuotions and meditations.*



Y^e Ou haue chosen and iudged well: How to conceive of the Deitie in our prayers, in our meditations, is both the deepest point of all Christianity, and the most necessarie; so deep, that if we wade into it, we may easily drowne, neuer find the bottome: so necessarie, that without it, our selues, our seruices are profane, irreligious: we are all borne Idolaters, naturally prone to fashon God to some forme of our owne, whether of an humane body, or of admirable light; or if our minde haue any other more likely, and pleasing image. First then, away with all these wicked thoughts, these grosse deuotions; and with *Jacob* bury all your strange Gods vnder the oake of *Shechem*, ere you offer to set vp Gods Altar at *Bethel*: and without all mentall representations, conceive of your God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limit of thoughts. Let your heart adore a spirituall Maiestie, which it can not comprehend, yet knowes to bee; and, as it were, lose it selfe in his infinitesse. Thinke of him, as not to be thought of; as one, whose wisdom is his iustice, whose iustice is his power, whose power is his mercie; and whose wisdom, iustice, power, mercie, is himselfe; as without qualitie good, great without quantitie, everlasting without time, present euery where without place; containing all things without extent: and when your thoughts are come to the highest, stay there, and be content to woonder, in silence: and if you cannot reach to conceive of him as hee is, yet take heede you conceive not of him as hee is not. Neither will it suffice your Christian minde, to haue this awefull and confused apprehension of the Deitie, without a more speciall and inward conceit of three in this one; three persons in this one essence, not diuided, but distinguished; and not more mingled than diuided. There

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is nothing, wherein the want of words can wrong and grieue vs, but in this: Heere alone, as we can adore, and not conceiue, so we can conceiue, and not vtter; yea, vtter our selues, and not be conceiued: yet as wee may, Thinke heere of one substance in three subsistences; one essence in three relations; one *Iehouah* begetting, begotten, proceeding; Father, Sonne, Spirit: yet so, as the Sonne is no other thing from the Father, but another person; or the Spirit, from the Sonne. Let your thoughts heere walke warily, the path is narrow: the conceit either of three substances or but one subsistence, is damnable. Let me lead you yet higher, and further, in this intricate way, towards the Throne of grace: All this will not auaille you, if you take not your Mediator with you: if you apprehend not a true manhoode, gloriously vnited to the Godhead, without change of either nature, without mixture of both; whose presence, whose merits must giue passage, acceptance, vigour to your prayers.

Heere must bee therefore (as you see) thoughts holily mixed: of a Godhead and humanity: one person in two natures: of the same Deitie, in diuers persons, and one nature: wherein (if euer) heavenly wisdom must bestirre it selfe, in directing vs, so to seuer these apprehensions, that none be neglected; so to conioyne them, that they bee not confounded: O the depth of diuine mysteries, more than can be wondered at! O the necessity of this high knowledge, which who attains not, may babble, but prayeth not! Still you doubt, and aske if you may not direct your prayers to one person of three. VVhy not? Safely, and with comfort. VVhat neede wee feare, while wee haue our Sauour for our patterne: *O my Father (if possible) let this Cup passe:* and *Paul* euery where both in thanks and requests: but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your praier is sinne; retaine all, and mention one, you offend not: None of them doth ought for vs, without all. It is a true rule of Diuines: All their externall workes are common: To sollicite one therfore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humanitie of *Christ*, with inseparable adoration of the Godhead vnited, and thence climbe vp to the holy conceit of that blessed and dreadfull Trinitie, I dare not censure, I dare not but commend your diuine method. Thus should Christians ascend from earth to heauen, from one heauen to another. If I haue given your deuotions any light, it is well: the least glimpse of this knowledge, is worth all the full gleames of humane & earthly skill. But I mistake, if your owne heart wrought vpon with serious meditations (vnder that spirit of illumination) will not prooue your best master. After this weake direction, study to conceiue aright, that you may pray aright; and pray that you may conceiue; and meditate that you may doe both: and the God of heauen direct you, inable you, that you may doe all.



TO MR. THOMAS JAMES of Oxford.

EP. 8. *A discourse of the grounds of the Papiſts confidence in appealing to the Fathers: applauding his worthy offers and indeavours of diſcouering the falſifications and deprauations of antiquity.*



Ir, I know no man ſo like as you, to make poſterity his debtor. I doe hartly congratulate vnto you ſo worthy labours, ſo noble a proiect. Our aduerſaries, knowing of themſelues (that which *Tertullian* ſaith of all heresies) that if appeale be made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remooue the ſuit of religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where, it cannot be ſpoken, how confidently they triumph ere the conſliet. Giue vs the Fathers for our Iudges (ſay *Campion* and *Peſſeine*) the day is ours. And whence is this courage? In Antiquity our enemy, their aduocate? Certainly it cannot be truth that is new: Wee would renounce our Religion, if it could bee overlooked for time. Let goe equitie, the oldertake both. There bee two things then, that giue them heart in this provocacion: One, the baſtardy of falſe Fathers; the other, the corruption of the true. What a flouriſh doe they make with vſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens*, *Dennys* the Arcopagite, *Linus*, *Hippolytus*, *Martiall* of *Burdeaux*, *Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*, *Damaſus* his Pontificall; Epiſtles decretall of *Clemens*, *Euaristus*, *Telephorus*, and an hundred other Biſhops holy and ancient; of *Euodius*, *Anaſtaſius*, *Simeon Metaphraſtes*, and moe yet than a number moe; moſt whereof haue crept out of the

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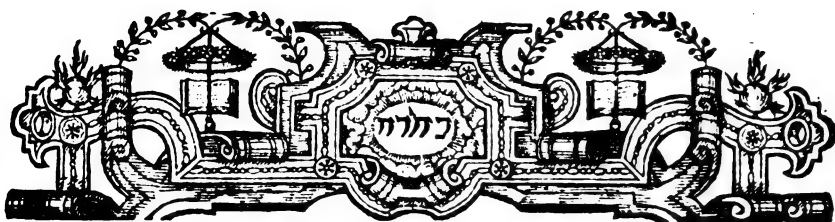
the Vaican, or Cloisters; and all carry in them manifest brands of falsehood, and supposition; that I may say nothing of those infinite writings, which either ignorance, or wilfulnesse, hath fathered vpon every of the Fathers, not without shamelesse importunity, and grosse impossibilities: all which (as thee said of *Peter*) their speech bewrayeth; or (as *Austen* said of *Cyprians* stile) their face. This fraud is more easily auoided: For as in notorious burglaries, oft-times there is either an hat, or a gloue, or a weapon left behinde, which descrieth the authors; so the God of truth hath besotted these impostors, to let fall some palpable error (tho but of false calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Most danger is in the secret corruption of the true & acknowledged issue of those gracious parents; whom, through close and craftie handling, they haue induced to bely those that begot them; and to betray their Fathers, either with silence, or false euidence. Plainely, how are the honoured volumes of faithfull antiquitie, blurred, interlined, altered, depraued by subtile treacherie; and made to speake what they meant not? Fie on this, not so much iniustice, as impiety, to race the awefull monuments of the dead; to blot and change the originall Will of the deceased, and partially to insert our owne legacies. This is done by our guilty aduersaries, to the iniurie not more of these Authors, than of the present and succeeding times. Hence those Fathers are somewhere not ours: VVhat wonder? while they are not themselves. Your industrie hath offered (and that motion is liuely, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to restore them to themselves, and to vs: that which all the learned of our times haue but desired to see done, you proffer to effect: your assay in *Cyprian* and *Austen* is happy, and iustly applauded. All our Libraries, whom your diligent hand hath ransackt, offer their aid, in such abundance of manuscripts, as all *Eurpe* would enuy to see met in one hand. After all this, for that the most spightfull imputation to our Truth is Novelty, you offer to deduce her pedigree from those primitive times, through the successions of all ages; and to bring into the light of the world many (as yet obscure) but, no lesse certaine and authentick Patrons, in a continued line of defence. You haue given proofe enough, that these are no glorious vaunts, but the zealous challenges of an able Champion. VVhat wanteth then? Let me say for you: Not an heart, nor an head, nor an hand; but (which I almost *scorne* to name in such a cause) a purse. If this continue your hinderance, it will not be more our losse than shame. Heare me a little, ye great and wealthy; Hath God loaded you with so much substance; and will you not lend him a little of his owne? Shall your riot be fed with excess; while Gods cause shal starue for want? Shall our aduersaries so insultingly out-bid vs; and in the zeale of their profusion laugh at our hartlesse and cold niggardlinesse? Shall heauenly truth lie in the dust for want of

of a little stamped earth to raise her? How can you so much any way honour God, yea your selues, deserue of posteritie, pleasure the Church, and make you so good friends of your Mammon? Let not the next Age say, that she had so vnkinde predecessors. Fetch forth of your superfluous store, and cast in your rich gifts into this treasure of the Temple. The Lord and his Church haue neede. For you, it angers mee to see how that flattering *Possenuus* smoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if hee (measuring your minde by his owne) thought that an *Omnia dabo* would bring you with himselfe on your knees to worship the diuell, the beast, the image of both: as if we were not as able to incourage, to reward desert. Hath Vertue no Patrons on this side the *Alpes*? Are those hills onely the thresholds of honour? I plead not, because I cannot feare you: But who sees not how munificently our Church scattereth her bountifull fauours vpon lesse merit. If your day bee not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is sure. Onely goe you on with courage, in those your high indeauours; and in the meane time, think it great recompense to haue deserued.

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To





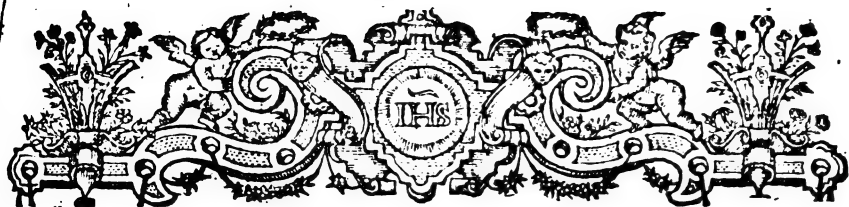
To Mr. E. A.

E P. 9. A Discourse of fleeing or stay in the time of pestilence; whether lawful for Minister or people.

How many hath a seduced conscience led vntimely to the graue? I speake of this sad occasion of pestilence. The Angel of God followes you, and you doubt whether you should flee. If a Lion out of the Forrest should pursue you, you would make no question: yet could not hee doe it vnscnt. What is the difference? Both instruments of diuine reuenge; both threaten death; one by spilling the blood, the other by infecting it. Who knowes whether he hath not appointed your *Zoar* out of the lists of this destruction? You say, it is Gods visitation. What euill is not? If war haue wasted the confines of your countrey, you saue your throats by flight: Why are you more sauable to Gods immediate sword of pestilence? Very leprosie, by Gods lawe, requires a separation; yet no mortall sickness. VVhen you see a noted leper proclaime his vnckannesse in the street, will you imbrace him for his sake that hath stricken him, or auoid him for his sake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you mislike not the affliction because hee sends it, then loue the life which you haue of his tending; feare the iudgement which he will send, if you loue it not. He that bids vs flee when we are persecuted, hath neither excepted Angel nor man; whether soeuer, I feare our guiltinesse, if wilfully we flee not. But whither shall we flee from God? say you: where shall he not both find and lead vs? whither shall not our destinie follow vs? Vaine men, we may run from our home, not from our graue; Death is subtle, our time is set; we can not, God will not alter it. Alasse, how wise we are to wrong our selues! Because death will ouertake vs, shall wee run and meet him? Because Gods decree is sure, shall we be desperate? Shall we presume, because God changereth not? VVhy do we not tricke euery knife and

and cord, since our time is neither capable of preuention nor delay: our end is set, not without our meanes. In matter of danger where the end is not knowne, the meanes must be suspected; in matter of hope where the end is not knowne, means must be vsed. Vse then freely the meanes of your flight, suspect the danger of your stay; and since there is no particular necessitie of your presence, know that God bids you depart and liue. You vrge the instance of your Minister: How vnequally? There is not more lawfulness in your flight, than sin in ours: you are your owne; we our peoples: you are charged with a body, which you may not willingly leese, not hazard by staying; wee with all their soules: which to hazard by absence, is to lose our owne: wee must loue our liues; but not when they are riuals with our soules, or with others. How much better is it to be dead, than negligent, than faithlesse! If some bodies be contagiously sicke, shall all soules be wilfully neglected? There can bee no time wherein good counsell is so seasonable, so needful. Euery threatening findes impression, where the minde is prepared by sensible iudgements. VVhen will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to run away from a necessitie and publicke good, to auoid a doubtfull and priuate euill, is to run into a worse euill than we would auoid. He that will thus run from *Nine* to *Tharfis*, shall find a Tempest and a Whale in his way. Not that I dare be an Author to any, of the priuate visitation of infested beds: I dare not, without better warrant. Who euer said we were bound to close vp the dying eyes of euery departing Christian? and vpon what-euer conditions, to heare their last groanes? If we had a word, I would not debate of the successe. Then, that were cowardinesse, which now is vildome. Is it no seruice, that we publickely teach and exhort? that we priuately prepare men for death, and arme them against it? that our comfortable letters, and messages stir vp their fainting hearts? that our loud voices pierce their eares afarre; vnlesse wee feeble their pulses, and leane vpon their pillowes, and whisper in their eares? *Daniel* is in the Lions denne; Is it nothing that *Darius* speaks comfort to him thorow the grate, vnlesse he goe in to salute him among those fierce companions? A good Minister is the common goods: he can not make his life peculiar to one, without iniurie to many. In the common cause of the Church, he must be no niggard of his life; in the priuate cause of a neighbours bodilie sickness, he may soone be prodigall. A good father may not spend his substance on one childe, and leaue the rest beggers. If any man bee resolute in the contrarie, I had rather praise his courage, than imitate his practise. I confesse, I feare; not so much death, as want of warrant for death.

To



To Mr. R. B.

E P. 10. *A complaint of the iniquitie of the Times;
with a prescription of the means to redresse it.*

VHiles I accused the Times, you undertooke their patronage. I commend your charitie, not your cause. It is true & There was neuer any Age nor complained of; neuer any that was not censured, as worst. VWhat is, we see; what was, we neither inquire, nor care. That which is out of sight and vse, is soone out of minde, and ere long out of memory. Yet the iniquitie of others cannot excuse ours. And if you will be but as iust as charitable, you shall confesse, that both some times exceed others in euill; and these, all. This earthly Moone the Church hath her fulls and wanings, and sometimes her eclipes; whiles the shadow of this sinfull masse hides her beauty from the world. So long as she wadeth in this planetarie world, it should be vaine to expect better: it is enough when shee is fixed aboue, to bee free from all change. This you yeeld: but nothing can perfwade you, that shee is not now in the full of her glory. True: or else shee were not subiect to this darkning. There was neuer more light of knowledge; neuer more darknesse of impietie: and there could not be such darknesse, if there were not such light. Goodnesse repulsed, giues height to sin: therefore are wee worke than our predecessours, because we might be better. By how much our meanes are greater, by so much are our defects. Turne ouer all Records; and parallel such helps, such care, such cost, such expectation, with such fruit, I yeeld: VVee see but our owne times: There was neuer but one *Noah* (whom the heathens celebrated vnder another name) that with two faces saw both before and behind him: But lo, that Ancient of dayes, to whom all times are present, hath told vs, that these last shall be worst: Our experience iustifies him, with all but the wilfull. This censure (lest you should condemne my rigour, as vnderaturally partiall) is not confined to our seas; but, free and common, hath the same bounds with the earth. I
ioy

ioy not in this large society. VVould God wee were euill alone. How few are those, whose carriage doth not say, that profelsion of any conscience is pusillanimitie? How few that care so much, as to shew well? And yet of those few, how many care onely to seeme? whose wordes disagree from their actions, and their hearts from their words? VVhere shall a man mew vp himselfe, that hee may not be a witnesse of what hee would not? VVhat can hee see, or heare, and nor bee either sadde or guilty? Oathes strue for number with wordes; scoffes with oathes, vaine speeches with both. They are rare hands, that are free either from aspersions of blood, or spots of filthinesse. Let mee bee at once (as I vlc) bold and plaine: VVanton excesse, excessiue pride, close Atheisme, impudent profanenesse, vnmercifull oppresion, ouer-mercifull conniuece, greedy couetousnesse, loose prodigality, simoniacall sacrilege, vnbridled luxurie, beastly drunkennesse, bloody treachery, cunning fraud, slanderous detraction, enuious vnderminings, secret Idolatry, hypocritall fashionablenesse, haue spred themselues all ouer the world. The Sunne of peace looking vpon our vnckane heapes, hath bred these monsters, and hath giuen light to this brood of darknesse. Looke about you, and see if three great Idols, Honour, Pleasure, Gaine, haue not shared the earth amongst them, and left him least, whose all is. Your deniall driues mee to particulars. I vrge no further. If any aduersarie insult in my confelsion, tell him, that I account them the greatest part of this euill; neither could thus complaine, if they were not. Who knowes not, that as the earth is the dregs of the world, so *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his hell; but to finde him in Paradise, is vncouth, and grievous. Let them alone, that will die and hate to be cured. For vs: O that remedies were as easie as complaints! That we could be as soone cleared, as conuincd! That the taking of the medicine were but so difficult as the prescription! And yet nothing hinders vs from health, but our will: Neither Gospell, nor Grace, nor Glory, are shut vp; only our hearts are not open. Let me turne my stile from you, to the secure; to the peruerse; tho why doe I hope they will heare me, that are deafeto God? they will regard wordes, that care not for iudgements? Let mee tell them yet (if in vaine) they must breake, if they bow not: That if mercy may be refused, yet vengeance cannot be resisted: That God can serue himselfe of them perforce, neither to their thanke, nor ease: That the present plagues doe but threaten worse. Lastly, that if they relent not, Hell was not made for nothing. VVhat should be done then? Except wee would faine smarr, each man amend one, and we all liue. How commonly doe men complaine, and yet addeto this heap? Redresse stands not in wordes. Let euery man pull but one brand out of this fire, and the flame will go out alone. What is a multitude, but an heape of vnities? The more we deduce, the fewer wee leaue. O how happy were it then,

if every man would begin at home, and take his owne heart to taske, and at once be his owne Accuser, and Iudge; to condemne his priuate errors, yea to mulct them with death! Till then, alas, what auailes it to talke? VVhile every man censures, and no man amends, what is it but busie trifling? But tho our care must begin at our selues, it may not end there. VVho but a *Cain* is not his brothers keeper? Publicke persons are not so much their owne, as others are theirs. VVho sits at the common sterne, cannot distinguish betwixt the care of his owne safety, and his vessels: both drowne at once, or at once salute the haue. Yee Magistrates (for in you stand all our lower hopes) whom God hath on purpose, in a wise surrogation, set vpon earth, to correct her disorders, take to your selues firme forheads, courageous hearts, hands busie, and not partiall; to discountenance shamelesse wickednesse, to resist the violent sway of evils, to execute wholsome lawes, with strictnesse, vvith resolution. The sword of the spirit meetes with such iron hearts, that both it enters not, and is rebated. Lo, it appeales to your arme, to your aid. An earthen edge can best pearce this hardned earth: If iniquitie die not by your hands, we perish. And ye sons of *Leui* gather to your *Moses* in the gate of the Camp: consecrate your hands to God in this holy slaughter of vice: Let your voyce be both a trumpet to incite, and a two edged sword to wound and kill. Cry downe sinne in earnest, and thunder out of that sacred chaire of *Moses*; and let your liues speake yet louder. Neither may the common Christian sit still and looke on in silence: I am decciued, if in this cause God allow any man for priuate. Heere must be all Actors, no witnesses. His discreet admonitions, seasonable reproofes, and prayers neuer vnseasonable, besides the power of honest example, are expected as his due tribute to the common health: What if we cannot turne the streame? Yet we must swimme against it: euen without conquest, it is glorious to haue resisted: in this alone, they are enemies, that doe nothing: Thus, as one that delights more in amendment, than excuse, I haue both censured and directed. The fauour of your sentence proceedes (I know) from your owne innocent vprightnesse: So iudge of my seuerer taxation. It shall be happie for vs, if we can at once excuse and diminish; accuse and redress iniquitie.

Let but the indeauour bee
ours, the successe to
God.

F I N I S.

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EPISTLES.

THE
THIRD AND LAST
VOLUME.

CONTAINING TWO
DECADES.

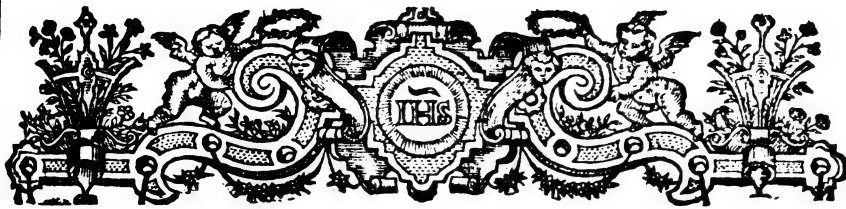
By Ios. HALL.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614.



Printed by ...
...



TO THE MOST HIGH
AND EXCELLENT
PRINCE, HENRY, PRINCE
OF WALES, ALL
happinesse.

Most Gracious Prince :

LET mee not (whiles I desire to be dutifull) seeme im-
portunate, in my dedications. I now bring to your High-
nesse these my last, and perhaps most materiall Letters:
wherein, if I mistake not, (as, how easily are wee de-
ceined in our owne?) the pleasure of the variety shall
strive with the importance of matter. There is no
worldly thing, I confesse, whereof I am more ambi-
ous then of your Highnesses contentment; which that you place in goodnesse,
is not more your glory, then our ioy: Doe so still, and heauen and earth shall
agree to blesse you, and vs in you. For mee, after this my officious boldnesse,
I shall betake my selfe in silence, to some greater worke, wherein I may ap-
prooue my seruice to the Church, and to your Highnesse, as her second ioy and
care. My heart shall be alwaies, and upon all opportunities, my tongue and
pen, shall no lesse gladly be deuoted to my gracious Master, as one

Who reioyce to be your Highnesses

(though vnworthy, yet) faithfull

and obsequious Seruant.

Ios. HALL.

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THE SUMME OF THE SEVERALL EPISTLES.

DECADE V.

EP.

1. To my Lord B. of BATH and W E L S.
Discoursing of the causes and means of the increase of Popery.
2. To my Lord Bishop of WORCESTER.
Shewing the differences of the present Church, from the Apostolicall; and needleseness of our conformity therto in all things.
3. To my L. MARY DENNY.
Containing the description of a Christian, and his differences from the worldling.
4. To my L. HONORIA HAY.
Discoursing of the necessitie of Baptisme; and the estate of those which necessarily want it.
5. To S^r. RICHARD LEA.
Discoursing of the comfortable remedies of all afflictions.
6. To M^r. PETER MOLIN.
Preacher of the Ch. at Paris.
Discoursing of the late French occurrents, and what use God expects to be made of them.
7. To M^r. THOMAS SVTTON.
Exciting him, and (in him) all

EP.

- others, to early and cheerefull beneficence: shewing the necessitie & benefit of good works.*
8. To E. B. Dedicated to S^r. GEORGE GORING.
Remedies against dulnesse and heartlesnes in our callings; and encouragements to cheerfulnesse in labour.
9. To S^r. JOHN HARRINGTON.
Discussing this Question; Whether a man and wife after some yeares mutuall and loving fruition of each other, may upon consent, whether for secular: or religious causes, vow and performe a perpetual separation from each others bed, and absolutely renounce all carnall knowledge of each other for ever.
10. To M^r. WIL. KNIGHT.
Incouraging him to persist in the holy calling of the ministry; which upon conceit of his insufficiencie, and want of affection, hee seemed inclining to forsake and change.



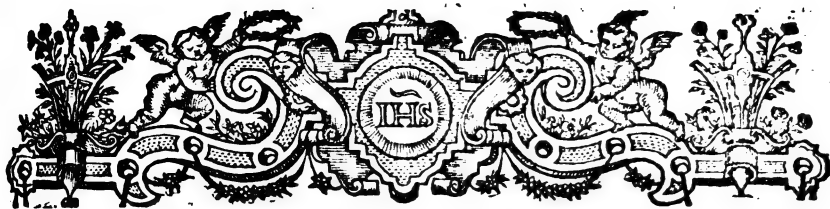
DECAD VI.

EP.

1. To my Lord DENNY.
A particular account how our dayes are, or should bee spent, both common and holy.
2. To M. T. S. Dedicated to Sir FVLKE GREVILL.
Discourſing how wee may uſe the world without danger.
3. To S. GEORGE FLEETWOOD.
Of the remedies of ſinne, and motives to auoide it.
4. To M. Doct^r MILBVRNE.
Discourſing how farre, and wherein, Popery deſtroieth the foundation.
5. Written long ſince to I. W.
Diſſwading from ſeparation: and ſhortly oppugning the grounds of that error.
6. To Maſter I. B.
A complaint of the miſ-education of our Gentry.
7. To Maſter IONAS REIGESBERGIVS in Zeland.
Written ſome whiles ſince, con-

EP.

- terniſh ſome new opinions then broached in the Churches of Holland; and vnder the name of Arminius (then liuing:) perſwading all great wits to a ſtudie and care of the common Peace of the Church, and diſſwading from all affectation of ſingularity.*
8. To W. I. condemned for murder.
Effectually preparing him, and (vnder his name) whatſoeuer Malefactor, for his death.
9. To Maſter IOHN MOLE, of a long time now priſoner vnder the Inquiſition at Rome.
Exciting him to his wonted conſtancie, and incouraging him to Martyrdome.
10. To all Readers.
Containing Rules of good aduiſe for our Chriſtian and ciuill carriage.



THE FIFT DECADE.

To my Lord Bishop of BATH and WELLS.

EP. 1. *Discoursing of the causes and means of the increase of Popery.*



Y what meanes the Romish religion hath in these latter times preuailed so much ouer the world, (Right Reuerend and honourable) is a consideration both weighty and vse-full; for hence may wee frame our selues either to prevent, or imitate the: To imitate the in what we may; or prevent them in what they should not. I meddle not with the meanes of their first risings: the munificence of Christian Princes, the honest deuotions of

wel-meaning Contributors, the diuision of the Christian world, the busie indeauours of forward Princes, for the recouery of the Holy-land, with neglect of their owne, the ambitious insinuations of that sea, the same and large dominion of those seauen hils; the compacted indulgence and conniueance of some treacherous, of other timorous rulers; the shamelesse flattery of parasites; the rude ignorance of Times; or if there be any other of this kinde; My thoughts and wordes shall bee spent vpon the present, and latest Age. All the world knowes, how that pretended chaire of *Peter* tottered, and cracked, some threescore years agoe, threatening a speedy ruine to her fearefull vsurper: How is it that still it stands, and seemes now to boast of some settlednesse? Certainly, if hell had not contrived a new support, the Angell had long since saide,

It

It is fallen, it is fallen; and the Merchants, Alas, Alas, the great Citie. The brood of that lame *Loyola* shall haue this miserable honour, without our enuie; that if they had not beene, Rome had not been. By what meanes, it rests now to enquire.

It is not so much their zeale for falshood; which yet we acknowledge, and admire not. If Saran were not more busie then they, wee had lost nothing. Their desperate attempts, bold intrusions, importunate solicitations, haue not returned emptie; yet their policie hath done more then their force. That Popish world was then foule, and debauched, as in doctrine, so in life; and now beganne to be ashamed of it selfe; When these holy Fathers, as some Saints dropt out of heauen, suddenly professed an vnusuall strictnesse, sad pietie, resolu'd mortification; and so drew the eyes, and hearts of men after them, that poore soules beganne to thinke it could not be other then diuine, which they taught; other then holy, which they touched. The very times (not seldome) giue as great aduantage, as our owne best strength: and the vices of others giue glory to those which either are, or appeare vertuous. They saw how ready the worlde was to bite at the baite; and now followed their successe, with new helps. Plentie of pretended miracles must blesse, on all sides, the indeauours of this new Sect; and calles for both approbation, and wonder. Those things by the report of their owne pennes (other witnesses I see none) haue beene done by the ten Patriarcks of the Iesuitish Religion, both aliue and dead, which can hardly bee matched of him, whose name they haue vsurped. And now the vulgar can say, If these men were not of God, they could doe nothing: How can a man that is a sinner doe such miracles? not distrusting either the fame, or the worke, but applauding the Authors, for what was said to bee done. But now lest the enuie of the fact should surpasse the wonder, they haue learned to cast this glory vpon their wooden Ladies, and to communicate the gaine vnto the whole Religion: Two blocks at *Hale* and *Scherpen heuuell*, haue laide and done more for Popery, then all Fryers, euer since *Francis* wore his breeches on his head. But because that praise is sweet, which arises from the disgrace of a riuall; therefore this holy society hath, besides, euer wont to honor it selfe by the brokage of shameles vntruthes against the aduersè part; not caring how probable any report is, but how odious. A iust volume would not containe those willing lies, wherewith they haue purposely loded religion, and vs; that the multitude might first hate vs, and then enquire and these courses are helde not tollerable, but meritorious. So the ende may bee attayned, all meanes are iust; all wayes straight. Whom wee may, wee satisfie: but wounds once giuen, are hardly healed without some scarres: and commonly accusations are vocall, Apologies dumbe. How easie is it to make any cause good, if wee may take liberty

of tongue, and conscience? Yet lest some glimpse of our truth and innocence should perhappes lighten the eyes of some more inquisitiue Reader, they haue by strict prohibitions, whether of bookes, or conference, restrained all possibility of true informations: Yea their owne writings, wherein our opinions are reported with confutation, are not allowed to the common view; lest if it should appeare what wee hold, our meere opinion should preuaile more then their subtilest answer. But aboue all, the restraint of Gods booke hath gained them most; If that might be in the hands of men, their religion could not be in their hearts; now, the concealment of Scriptures breeds ignorance, & ignorance superstition. But because forbiddance doth but whet desire, and work a conceit of some secret excellence in things denied; therefore haue they deuised to affright this dangerous curiositie, with that cruell, butcherly, hellish inquisition; VVherein yet there is not lesse craft then violence. For since they haue perceiued the blood of Martyrs to be but the seede of the Church, and that these perfumes are more dispersed with beating; they haue now learned to murder without noise, and to bring forth (if, at least, they list sometimes to make the people priue to some examples of terrour) not men, but carcasses. Beholde, the constant confessions of the dying Saints haue made them wearie of publique executions: none but bare walles shall now testifie the courage and faith of our happy Martyrs. A disguised corpse is onely brought forth to the multitude either for laughter, or feare. Yet because the very deade speake for trueth in a loud silence; these spectacles are rare; and the graues of heretiques are become as close as their death.

Yet lest (since neither liuing mouthes, nor faithfull pennes may be suffered to insinuate any truth) those speeches should perhappes be receiued from the Ancients, which in vs were hereticall; the monuments of vnpartiall antiquitie must bee depraued; all witnesses that might speake against them must bee corrupted, with a fraudulent violence; and some of them purged to the death. So whiles ours are debarred, and the Auncients altered, posteritie shall acknowledge no aduersarie.

VVhat should I speake of those plausible deuices, which they haue inuented, to make superstitious, and foolish Profelytes? Their proud vaunts of antiquity, vniuersality, succession, and the name of their fore-fathers, doe not onely perswade, but amaze, and belot an ignorant heart. The glorious shewes of their processions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and manner of their Seruices, the triumphes of their great festiualls, are enough to bewitch any childysh, simple, or vaine beholders. Who knowes not that nature is most ledde by sense? sure, children and fools (such are all meer naturall men) cannot be of any other religion.

Besides

Besides all these, their personall undertakings, what for cunning, what for boldnes, could promise nothing but successe. They can transforme themselves into all shapes; and in these false formes thrust themselves into all Courts, and companies; not oftner changing their habits, then their name. They can take the best opportunities to worke vpon those which are either most vnable to resist, or most like to bestead them. That I may not speake of the wrongs of vnseasonabletrauell: wherein many vnsettled heads haue met dangers, and solicited errors, who like fond and idle Dinahs; going abroad to gaze, haue beene rauished ere their returne. Neuer any bird was so laide for, by the nets and calcs of the fowler as the great heire of some noble family, or some fiery wit, is by these impostors. They know that greatness is both lawlesse, and commaunding; if not by precept, yet by example: their very silence is persuasory, and imperious. But alas for that other scize: Still the diuell begins with *Eue*; Still his assault is strongest where is weakest resistance. *Simon Magus* had his *Helena*, *Nicolas* the Deacon had his *chorus femineos* (as *Hierome* calls them,) *Marcion* had his *Factoresse* at Rome; *Appelles* his *Philumena*, *Montanus* his *Prisca* and *Maximilla*; *Arrius* his *Constantines* sister, *Donatus* his *Lucilla*; *Elpidius* his *Agape*; *Priscillianus* his *Galla*; and our leuities haue their painted Ladies (not dead, but liuing) both for objects and instruments. When they saw they could not blow vp religion with French powder into heauen; they now try by this Moabitch plot to sinke it downe to hell. Those silly women, which are laden with sinnes, and diuers lusts, must now bee the stales of their spirituall fornications: But for that these enterprises want not danger; that both parts may securely succeed, beholde publike liberty of dispensations, whether for dissembled religion, or not vnprofitable filthinesse. These means are (like the Authors) dishonest, and godlesse. Adde (if you please) hereto, those which pretend more innocent policy: their common dependances vpon one commaunder, their intelligences giuen, their charges receiued, their rewards and honours (perhaps of the Calendar, perhaps of a red hat) duely conferred. Neither may the least helpe bee ascribed to the conference of studies; (the conioyned labours of whole Societies directed to one end, and shrouded vnder the title of one Author:) to large maintenances, raised from the death-beds of some guilty benefactors: from whence flowe both infinite numbers, and incomparable helpes, of Students. Vnder which head, for the time past, not a fewe are moued by the remembrance of the bountious hospitality of the religious; who hauing ingrossed the world to themselves, seemed liberall in giuing some thing; like vnto some vaine-glorious chieues, which hauing robbed wealthy Merchants, bestowe some perice vpon beggers. Further, the smothering, if not composing of their frequent strifes, and confining of brawles within their

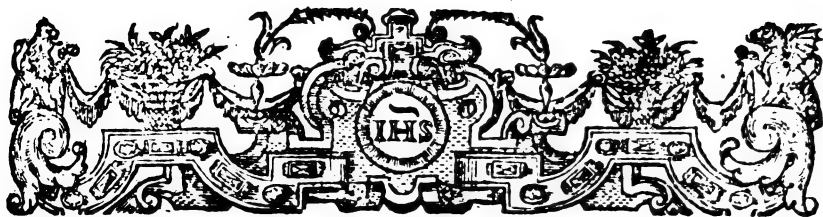
owne

owne thresholds ; with the nice menaging of their knowne oppositions , hath wonne many ignorant friends . Lastly , the excellent correspondence of their doctrines vnto nature , hath been their best solicitor. Wee haue examined particulars in a former Epistle : wherein wee haue made it euident , that Popery affects nothing but to make Nature either proud , or wanton : it offers difficulties , but carnall ; and such as the greatest louer of himselfe would easily imbrace for an aduantage. That wee may therefore summevp all ; I neede not accuse our carelesnesse , indifferency , idlenesse , looe carriage ; in all which , would God wee had not aided them , and wronged our selues ; Nor yet their zeale and forwardnesse ; worse meanes are guilty of their gaine. In short , the faire outside which they set vpon Religion , which sure is the best they haue , if not ail ; their pretended miracles , wilfull vntruths , strait prohibitions , bloody and secret inquisitions , dep rauations of Ancient witnesses , expurgation of their owne ; gaie and garish sights , glorious titles , crafty changes of names , shapes , habits , conditions ; insinuations to the great , oppugnation of the weaker sexe ; falshood of answers , and oathes , dispensations for sinnes , vnitng of forces , concealing of differences , largenesse of contributions , multitude of actors , and meanes , accordances to mens naturall dispositions : Where wee on the contrary care not to seeme but to bee , disclaime miracles , dare not saue the life of religion with a lie ; giue free scope to all pennes , to all tongues , to all eyes : shed no blood for religion : suffer all writers to speake like themselves ; shew nothing but poore simplicity in our deuotions , goe euer , and looke , as wee are ; teach the truth right-downe in an honest plainenesse , take no vantage of imbecillity , swear true , though wee die ; giue no hope of indulgence for euill ; studie each retyred to himselfe , and the muses ; publish our quarrels and aggrauate them ; anger nature , and conquer it. Such gaine shall bee grauell in their throates : such losses to vs (in our not daring to sinne) shall bee happy and victorious ; in all other regards are both blame-worthy , and recoverable. What durnesse is this ? Haue wee such a King , as in these lists of Controuersie , may dare to grapple with that great infallible Vicar , for his triple crown ; Such Bishops as may iustly challenge the whole Consistory of Rome ; so many learned Doctors , and Diuines , as no nation vnder heauen , more ; so flourishing Vniuersities as Christendome hath none ; such blessed opportunities , such encouragements ; and now when wee want nothing else , shall wee be wanting to our selues ? Yea above all these , the God of heauen fauours vs ; and doe wee languish ? The cause is his , and in spight of the gates of hell shall succede , though wee were not : our neglect may slacken the peace of truth , cannot stay the passage. Why are wee not as busie , as sut-

tle, more resolute ? Such spirits; and such hands as yours (reuerend
 Lord) must put life into the cold breasts of this frozen
 generation, and raise them vp to such thoughts
 and induors, as may make the emulation
 of our aduersaries equall to their
 enmitie.

To





To my Lord Bishop of W O R C E S T E R.

*E P. 2. Shewing the differences of the present Church
from the Apostolicall; and needlesnesse of our
conformity thereto in all things.*

Feaſe not to ſay thoſe men are but ſuperſtitioſly
curious (Right Reuerend, and honorable) which
would call backe all circumſtances, to their firſt
patternes. The Spouſe of Chriſt hath been euer
cloathed with her owne rites: and as apparell, ſo
Religion hath her faſhions, variable according to
ages and places: To reduce vs to the ſame obſerua-
tions which were in Apoſtolicall uſe, were no better then to tye vs to
the ſandals of the Diſciples, or the ſeamleſſe coate of our Sauour. In
theſe caſes, they did, what wee need not: and wee may, what they did
not; God meant vs no bondage in their example: their Canons binde vs,
whether for maners, or doctrine, not their Ceremonies. Neither Chriſt,
nor his Apoſtles did all things for imitation: I ſpeake not of miraculous
Acts. Wee neede not be ſilent before a Iudge, as Chriſt was; wee need
not take a towell, and gird our ſelues, and waſh our ſeruants feet, as
Chriſt did; wee need not make tents for our liuing as *Paul*, nor go armed as
Peter; nor cary about our wiues, as he, and the other Apoſtles. I acknow-
ledge the ground not onely of ſeparation, but Anabaptiſme; and wonder
that theſe conceits doe not anſwer themſelues. Who can chooſe but ſee a
maniſeſt difference betwixt thoſe lawes, which Chriſt and his great Am-
baſſadors made for eternall uſe, and thoſe rituall matters, which were
confined to place, and time? Euery Nation, euery perſon ſignes that ob-
ſerues not thoſe; Theſe for the moſt part, are not kept of the moſt; and
are as well left without ſinne by vs, as uſed without preſcription or ne-
ceſſity by the Authors. Some of them wee cannot doe: others wee
neede not: which of vs can caſt out diuels by command? Who

Zz 2

can

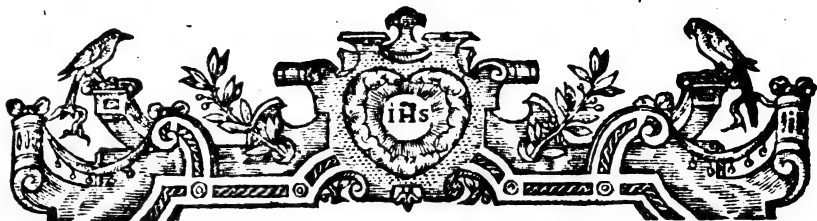
can cure the sicke by ointment, and imposition of hands ? The Disciples did it. All those Acts which proceeded from supernaturall priuiledge, ceased with their cause : who now dare vndertake to continue them ? Vnlesse perhaps some bold Papists, who haue brought in grosse magicke in stead of miraculous authoritie ; and daube very carcases in stead of healing diseases. There be more yet which we neede not doe. What neede we to choose Ministers by Lot ? What neede wee to disclaime all peculiarity in goods ? What need wee to Christen in riuers ; or to meete vpon their bankes ? What need wee to receiue Gods Supper after our owne ? What to leane in each others bosome while wee receiue it ? what to abhorre leauen in that holy Bread ? what to celebrate loue-feasts vpon the receipt ? what to abstaine from all strangled and bloud ? what to depend vpon a maintenance arbitrary, and vncertaine ? what to spend our daies in a perpetuall pererration, as not onely the Apostles but the Prophers and Euangelists some ages after Christ ? whosoever would impose all these on vs, hee should surely make vs, not the Sonnes, but the slaues of the Apostles. Gods Church neuer held her selfe in such seruite termes ; yea Christ himselfe gaue at first some precepts of *this* nature, which hee reuersed ere long : when hee sent the Disciples to preach, hee charges, Take not gold, nor siluer, nor money in your girdles ; afterwards *Iudas* carried the bag. Hee charges, not to take so much as a staffe ; yet after behold two swords : should the Disciples haue held their master to his owne rule ? Is it necessary that what hee once commaunded, should bee obserued alwayes ? The very next Age to these Christian Patriarcks, neither would nor durst haue so much varied her rites, or augmented them ; if it had found it selfe tyed either to number, or kind : As yet it was pure, chaste, and (which was the ground of all) persecuted. The Church of Rome distributed the sacramentall Bread : the Church of Alexandria permitted the people to take it : the Churches of Affricke and Rome, mixed their holy wine with water ; other colder regions dranke it pure. Some kneeled in their prayers, others fell prostrate ; and some lifted vp eies, hands, feet towards heauen : some kept their Easter according to the Iewish vse the foureteenth of March ; the French (as *Nicephorus*) the eight of the Calends of Aprill, in a set solemnity : the Church of Rome the Sunday after the fourteenth Moone ; which yet (as *Socrates* truly writes) was neuer restrained by any Gospell, by any Apostle. That Romish Victor ouercame the other world in this point, with too much rigour, whose censure therefore of the Asian Churches was iustly censured by *Irenaus*. What should I speake of their difference of fasts ? there can scarce bee more variety in daies, or meats. It hath euer beene thus scene, according to our *Anselmes* rule, that the multitude of different ceremonies in all Churches, hath iustly com-

mended

mended their vnitie in faith. The French Diuines preach couered (vpon the same rule which required the Corinthians to bee vncouerd) wee bare: The Dutch sit at the Sacrament, wee kneele; Geneva vseth wafers, we leauened bread; they common vestures in Diuine seruice, we peculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend those very Nouatian Bishops (though it is a wonder any precedent of peace should fall from schismatics) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was distracted with the differences of her Paschall solemnities; concluding, how insufficient this cause was to disquiet the Church of Christ. Their owne issue (our Separatists) will needes be vnlike them in good; and strue to a further distance from peace: whiles in a conceit not lesle idle, then scrupulous, they presse vs to an vniforme conformity in our fashions to the Apostles. Their owne practise condemnes them: They call for some, and yet keepe not all: yet the same reason enforces all, that pleads for some: and that which warrants the forbearance of some, holds for all. Those tooles which serue for the foundation, are not of vse for the roof. Yea the great master-builder chose those workmen for the first stones which hee meant not to imploy in the walls. Doe wee not see all Christs first agents extraordinary; Apostles, Euangelists, Prophets, Prophetesses? See wee not fiery and clouen tongues descending? What Church euer since boasted of such founders, of such meanes? Why would God begin with those which hee meant not to continue; but to shew vs wee may not alwaies looke for one face of things? The nurse feeds and tends her child at first; afterward hee is vndertaken by the discipline of a Tutor: must hee be alwaies vnder the spoone, and ferule, because hee began so? If hee haue good breeding, it matters not by whose hands. Who can deny, that wee haue the substance of all those royall Lawes, which Christ and his Apostles left to his Church? what do we now thus importunately catching at shadows? If there had beene a necessity of hauing what wee want, or wanting what wee haue, let vs not so farre wrong the wisdom and perfection of the law-giuer, as to thinke hee would not haue enioined that, and forbidden this. His silence in both argues his indifferency, and calls for ours; which while it is not peaceably intertayned, there is clamour without profite, malice without cause, and strife without ende.

Zzz

To



To my Lady MARY DENNY.

E P. 3. *Contayning the description of a Christian,
and his differences from the worldling.*

MADAM:

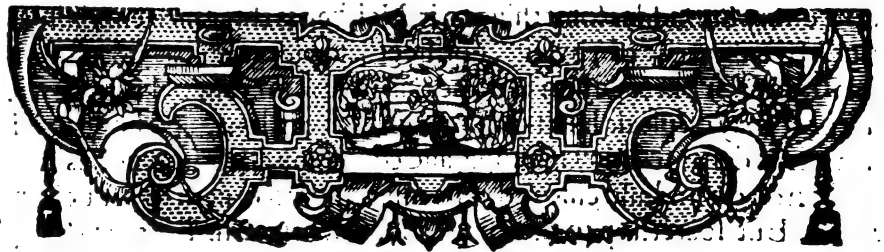
IT is true that worldly eyes can see no difference, betwixt a Christian, and another man; the out-side of both is made of one clay, and cast in one mould; both are inspired with one common breath: Outward euenths distinguish them not; those, God neuer made for euidences of loue, or hatred. So the senses can perceiue no difference betwixt the reasonable soule, and that which informs the beast: yet the soule knows there is much more, then betwixt their bodies. The same holds in this: Faith sees more inward difference thē the eye sees outward resemblance. This point is more high then materiall: which that it may appeare, let me shew what it is to be a Christian: You that haue felt it, can second mee with your experience; and supply the defects, of my discourse. Hee is the liuing temple of the liuing God, where the deity is both resident and worshipped. The highest thing in a man is his owne spirit; but in a Christian the spirit of God, which is the God of spirits. No grace is wanting in him; and those which there are, want not stirring vp. Both his hart and his hands are cleane: All his outward purity flowes from within; neither doth hee frame his soule to counterfait good actions; but out of his holy disposition, commands and produces them, in the sight of God. Let vs begin with his beginning, & fetch the Christian out of his nature, as another *Abraham* from his *Chaldea*; whiles the worldling liues & dies, in nature, out of God. The true conuert therefore after his wilde and secure courses puts himselfe (through the motions of gods spirit) to schoole vnto the lawe; there he learns what hee shoule haue done, what he could not do, what he hath done, what he hath deserued. The lessons

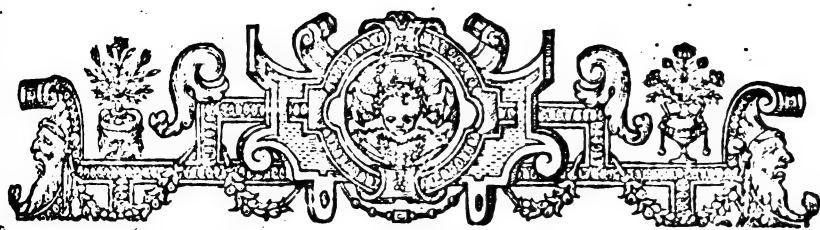
lessons, cost him many a stripe, and many a teare; and not more grieue then terror: For this sharpe master makes him seele what sinne is, and what hell is: and in regard of both, what himselfe is. When he hath well smarted vnder the whip of this seuerer vther, and is made vile enough in himselfe, then is hee led vp into the higher schoole of Christ, and there taught the comfortable lessons of grace; there he learnes, what belongs to a Sauiour, what one hee is, what hee hath done, and for whome, how he became ours, wee his: and now finding him selfe in a true state of danger, of humility, of neede, of desire, of fitness for Christ, hee brings home to himselfe all that hee learns, and what hee knowes hee applies. His former Tutor he feared, this hee loueth; that shewed him his wounds, yea made them: this binds and heales them: that killed him, this shewes him life, and leades him to it. Now at once he hates himselfe, desires Satan, trusts to Christ, makes account both of pardon and glory. This is his most precious Faith, whereby hee appropriates, yea ingrosses Christ Iesus to him selfe: whence hee is iustified from his finnes; purged from his corruptions, established in his resolutions, comforted in his doubts, defended against temptations, ouercomes all his enemies. Which vertue, as it is most imployed, & most opposed, so carries the most care from the Christian hart, that it bee sound, liuely, growing: Sound, not rotten, not hollow not presumptuous: sound in the act; not a superficiall conceit, but a true, deepe, and sensible apprehension: an apprehension, not of the braine, but of the heart; and of the heart not approving, or assenting, but trusting and reposing. Sound in the object, none but Christ: hee knowes, that no friendship in heauen can do him good, without this; The Angels cannot: God will not: Ye belecue in the Father, belecue also in mee.

Liuely; for it cannot giue life, vnlesse it haue life; the faith that is not fruitfull is dead; the fruits of faith are good workes: whether inward, within the rooofe of the heart, as loue, awe, sorrow, piety, zeale, ioy, and the rest; or outward towards God, or our brethren: obedience and seruice to the one: to the other reliefe and beneficence; These hee beares in his time: sometimes all, but alwayes some.

Growing: true faith cannot stand still, but as it is fruitfull in workes, so it increaseth in degrees; from a little seede it proues a large plant, reaching from earth to heauen, & from one heauen to another: euery shower and euery Sun addes something to it. Neither is this grace euer solitary, but alwaies attended royallie: For hee that beleuees what a Sauiour hee hath, cannot but loue him: and he that loues him, cannot but hate what soeuer may displeale him; cannot but reioice in him, and hope to inioy him, and desire to enioy his hope, and contemne all those vanities which hee once desired and enioyed. His minde now scorneth to grouell vpon earth, but soareth vp to the things above, where Christ sits at the right hand of God: & after it hath scene what is done in heauen, looks strangely vpon

upon all worldly things. Hee dare trust his faith about his reason, and sense; and hath learned to weane his appetite from craving much: Hee stands in awe of his owne conscience, and dare no more offend it, then not displease himselfe. Hee feares not his enemies, yet neglects them not; equally auoiding security, and timoroulnesse: Hee sees him that is inuincible; and walks with him awfully, familiarly. Hee knowes what he is borne to, and therefore digests the miseries of his wardship, with patience: hee findes more comfort in his afflictions; then any worldling in pleasures. And as hee hath these graces to comfort him within, so hath hee the Angels to attend him without, spirits better then his owne; more powerfull, more glorious; These beare him in their armes, wake by his bed, keepe his soule while hee hath it, and receiue it when it leaues him. These are some present differences; the greatest are future; which could not bee so great, if themselues were not witnesses; no lesse then betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquenchable. Whether Infidels beleeue these things or no, wee know them: so shall they, but too late. What remaines but that we applaud our selues in this happines, and walk on cheerily in this heauenly profession: acknowledging that God could not do more for vs; and that we cannot do enough for him: Let others boast (as your Ladiship might with others): of ancient and noble houses, large Patrimonies, or dowries, honourable commaunds; others of famous names, high and enuied honors, or the fauors of the greatest; others of valor or beauty, or some perhaps of eminent learning and wit; it shall bee our pride that wee are Christians.





To my Lady H O N O R I A H A Y.

E P. 4. *Discoursing of the necessity of Baptisme;
and the estate of those which necessarily want
it.*

M A D A M E:



E thinks children are like teeth, troublesome both in the breeding, and loosing, & oftentimes painfull while they stand: yet such, as wee neither would, nor can well bee without. I goe not about to comfort you thus late, for your losse: I rather congratulate your wise moderation, and Christian care of these first spirituall priuiledges; desiring on-

ly to satisfie you in what you heard as a witnells; not in what you needed as a mother. Children are the blessings of Parents, and baptisme is the blessing of Children, and parents: Wherein there is not only vse, but necessity; Necessity, not in respect so much of the end, as of the precept: God hath enioyned it, to the comfort of parents, & behoofe of children: which therefore, as it may not bee superstitiously hastened, so nor negligently differred. That the contempt of baptisme damneth, is past all doubt; but that the constrained absence thereof, should send infants to hell, is a cruell rashnesse. It is not their sinne to die early: death is a punishment, not an offence; an effect of sinne, not a cause of torment; they want nothing but time; which they could not command. Because they could not liue a while longer, that therefore they should die euerlastingly, is the hard sentence of a bloody religion. I am onely sorry, that so harsh an opinion should be graced with the name of a father, so reuerend, so diuine: whose sentence yet let no man pleade by halues. He who helde it vnpossible for a child to be saued vnlesse the baptismal water were powred on his face, held it also as vnpossible, for the same infant, vnlesse the sacramentall bread

Index Expurg.

bread were receiued into his mouth. There is the same ground for both, the same error in both, a weaknes fit for forgetfulness; see yet how ignorant, or ill meaning posterity, could single out one halfe of the opinion for truth, and condemne the other of falshood. In sight of whom, one part shall easily conuince the other; yea without all force: since both cannot stand, both will fall together, for company. The same mouth, which said, Vnlesse ye bee borne againe of water, and the holy Ghost, said also, Except yee eat the flesh of the Sonne of man, and drinke his blood: An equall necessity of both. And test any one should plead different interpretations, the same Saint *Austin* auerres this later opinion also, concerning the necessary communicating of children, to haue beene once the common iudgement of the Church of Rome: A sentence so displeasing, that you shall finde the memory of it noted with a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this desperate sequele, what strange, and yet wilfull cruelty had it bene in them, to deferre baptisme a whole yeare long: till Easter, or that Sunday, which hath his name (I thinke) from the white robes of the baptised?

Yea what an aduenture was it in some, to adiourne it till their age (with *Constantine*) if being vnure of their life, they had beene sure the preuention of death would haue inferred damnation? Looke vnto that legall Sacrament of circumcision, which (contrary to the fancies of our Anabaptists) directly answers this Euangelicall. Before the eight day, they could not bee circumcised: before the eight day they might die. If dying the seventh day, they were necessarily condemned: eyther the want of a day is a sinne, or God sometimes condemneth not for sin: Neither of them possible, neither according with the iustice of the Law-giuer. Or if from this parallel, you please to looke either to reason or example, the case is clear. Reason, No man that hath faith, can bee condemned, for Christ dwels in our harts by faith: and hee in whom Christ dwels cannot bee a reprobate. Now it is possible a man may haue a sauing faith, before baptisme: *Abraham* first beleeued to iustification: then after receiued the signe of circumcision, as a scale of the righteousness of that faith, which he had when hee was vncircumcised: Therefore some dying before their baptisme, may, yea must bee saued. Neither was *Abrahams* case singular; hee was the Father of all them also, which beleue, not being circumcised: these, as they are his Sons in faith, so in righteousness, so in saluation: vncircumcision cannot hinder, where faith admitteth; These following his steps of beleefe before the sacrament, shall doubtlesse rest in his bosome, without the sacrament; without it, as fatally absent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the flesh (saith Saint *Peter*) but the stipulation of a good conscience; for who takes Baptisme without a full faith (saith *Hierome*) takes the water,

takes

takes not the Spirit; Whence is this so great vertue of the water, that it should touch the body; and cleanse the heart (saith *Austin*) vnlesse by the power of the word, not spoken, but beleued? Thou seest water (saith *Ambrose*): euery water heales not, that water onely heales which hath the grace of God annexed; And if there bee any grace in the water (saith *Basil*) it is not of the nature of the water, but of the presence of the spirit. Baptisme is indeed, as *S. Ambrose* stiles it, the paune & image of our resurrection, yea (as *Basil*) the powr of God to resurrection: but (as *Ignatius* expoundes this phrase aright) beleeuing in his death, we are by baptisme made partakers of his resurrection. Baptisme therefore without faith cannot saue a man, and by faith doth saue him: and faith without baptisme (where it cannot bee had; not where it may bee had, and is contemned) may saue him: That Spirit which workes by meanes, will not bee tyed to meanes.

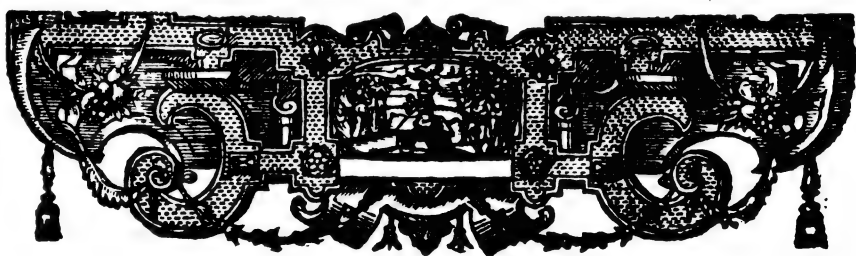
Examples. Cast your eyes vpon that good theefe; good in his death, though in his life abominable: hee was neuer washed in Iordan, yet is receiued into Paradise; his soule was foule with rapines, & iniustice, yea bloody with murders: and yet being scoured onely with the blood of his Sauour, not with water of baptisme; it is presented glorious to God. I say nothing of the soules of Traian, and *Falconella*, meere heathens, liuing and dying without Christ, without baptisme: which yet their honest Legend reports deliuered from hell, transported to heauen, not so much as scorched in Purgatorie: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Christians, which they grant to knowne infidels? The promise is made to vs, and our seed; not to those that are without the pale of the Church. Those Innocents which were massacred for Christ, are by them canonized for Saints, & make one day in their Calendar (each year) both holy, and dismall; whereof yet scarce any liued to know water, none to know baptisme. Yea, all Martyrs are here priuiledged; who are Christened in their owne blood, instead of water: but where hath God said, All that die without baptisme, shall die for euer, except Martyrs? why not, except beleeuers? It is faith that giues life to Martyrs; which if they should want, their first death could not auoyd the second. *Ambrose* doubted not to say, his *Valentinian* was baptised because he desired it; not because he had it: he knew the minde of God; who accounts vs to haue what we vnfaynedly wish.

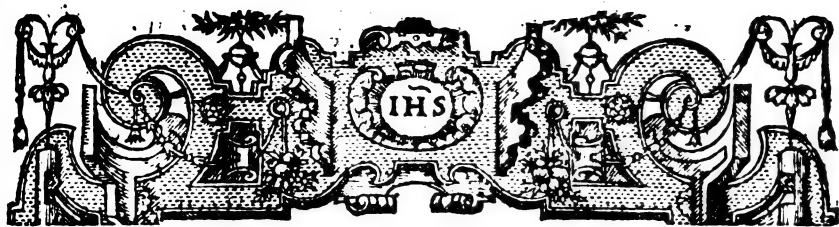
Children cannot liue to desire baptisme; if their parents desire it for them, why may not the desire of others bee theirs, as well as (according to *Austins* opinion) the faith of others beleeuing, and the mouth of others confessing? In these cases therefore, of any soules but our owne it is safe to suspend, and dangerous to passe iudgement. Secret things to God: Hee that made all soules, knowes what to doe with them, neither will make vs of counsaile: But if wee define either way, the errors of

of charity are inoffensive. We must honour good meanes and vse them, and in their necessarie want depend vpon him, who can worke, beyond, without, against meanes.

Thus haue I endeauoured your Ladiships satisfaction in what you heard, not without some scruple. If any man shall blame my choice in troubling you with a thorny, and scholasticall discourse, let him know that I haue learned this fashion of S^t. *Hierome* the Oracle of Antiquitie, who was wont to entertaine his *Paula*, and *Eustochium*, *Marcella*, *Principia*, *Hedibia*, and other deuout Ladies, with learned canuases of the deep pointes of Diuinity. This is not so perplexed, that it need to offend: nor so vnneccessary, that it may bee vnknowne.

To





TO S^r. RICHARD LEE, since deceased.

*EP. 5. Discoursing of the comfortable remedies of
all afflictions.*



WHEN men seek remedies before their diseases
sensible patients, when they beginne to com-
plaine : fooles, too late. Afflictions are the
common maladies of Christians : These you
feele, and vpon the first groanes seeke for
ease. Wherefore serues the tongue of the

learned, but to speake words in season? I am a scholer of those that can
comfort you : If you shal, with mee, take out my lessons, neither of vs
shall repent it. You smart and complaine : take heede least too much.
There is no affliction nor grieuous : the bone that was disioynted, can-
not be set right without paine. No potion can cure vs, if it worke not :
it works not, except it make vs sicke : wee are contented with that sick-
ness, which is the way to health. There is a vexation without hurt :
such is this : We are afflicted, not ouer-pressed ; needie, not desperate ;
persecuted, not forsaken ; cast downe, but perish not. How should wee,
when all the euill in a Citie comes from the prouidence of a good God ;
which can neither be impotent, nor vnmercifull ? It is the Lord : let him
doe what he will. Voe were vs if euils could come by chance ; or were
let loose to alight where they list : now they are ouerruled ; we are safe.
The destinie of our sorrowes is written in heauen by a wise and eternall
decree : Beholde, he that hath ordained, moderates them. A faithfull
God, that giues an issue with the tentation : An issue, both of their end,
and their successe. He chides not alwaies, much lesse striketh : Our light
afflictions are but for a moment, not so long, in respect of our vacancy,
and rest. If we weepe sometimes, our teares are precious ; As they shall
neuer be dry in his bottle, so they shall soone be dry vpon our cheekes.
He that wrings them from vs, shall wipe them off : how sweetly doth
he interchange our sorrowes, and ioyes, that we may neither be vain, nor
miserable ? It is true ; To be strook, once in anger, is fearfull ; his displea-

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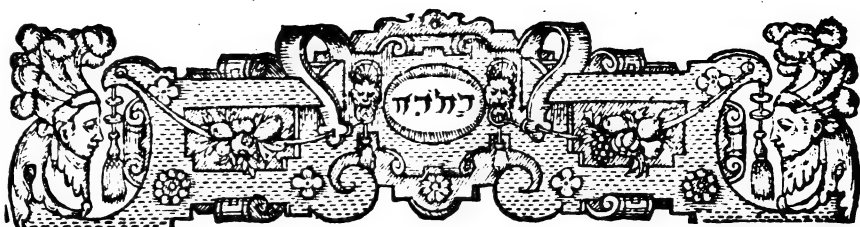
sure is more then his blowe: In both, our God is a consuming fire. Feare not, these stripes are the tokens of his loue: hee is no Sonne, that is not beaten; yea till he smart, and cry; if not till hee bleed: no parent corrects anothers childe; and he is no good parent that corrects not his owne. Oh rod worthy to be kissed, that assures vs of his loue, of our adoption! What speake I of no hurt? short praises doe but discommend; I say more, these euills are good: looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. What can earth or heauen yeeld better then the assurance of GODs spirit? Afflictions argue, yea seale this to vs. Wherein stands perfect happinesse, if not in our neere resemblance of Christ? Why was man created happy, but because in Gods image? The glory of Paradise, the beauty of his body, the duty of the creatures, could not giue him felicity without the likenesse to his Creator. Behold, what we lost in our height, we recouer in our misery; a conformity to the image of the Sonne of GOD: hee that is not like his elder brother, shall neuer be coheire with him. Lo, his side, temples, hands, feet, all bleeding: his face blubbred, ghastly, and spitted on: his skin all pearled with a bloudie sweate, his head drouping, his soule heauie to the death: see you the worldling merry, soft, delicate, perfumed, neuer wrinkled with sorrow, neuer humbled with afflictions? What resemblance is heere, yea what contrariety? Ease slayeth the foole; it hath made him resty, and leaues him miserable. Be not deceived; No man can follow Christ without his Crosse, much lesse reach him: and if none shall reigne with Christ, but those that suffer with him; what shall become of these iolly ones? Goe now thou dainty worldling, and please thy selfe in thy happinesse, laugh alwaies, & be euer applauded; It is a wofull felicity that thou shalt finde in opposition to thy Redcemer: He hath saide, Woe to them that laugh; Beleeuest thou, and dost not weepe at thy laughter? and with *Salomon*, condemne it of madnes? And againe, with the same breath, Blessed are ye that weep: who can beleeue this, and not reioyce in his owne teares, and nor pittie the faint smiles of the godlesse? Why blessed? For yee shall laugh: Beholde; wee that weepe on earth; shall laugh in heauen: wee that now weep with men, shall laugh with Angels; while the fleering worldling, shall be gnashing, and howling with diuels: wee that weepe for a time, shall laugh for euer: who would not be content to defer his ioy a little, that it may be perpetuall, and infinite? What mad man would purchase this crackling of thornes (such is the worldlings ioy) with eternall shrieking and torment? hee that is the doore and the way, hath taught vs, that through many afflictions wee must enter into heauen. There is but one passage, and that a strait one: If with much pressure wee can get through, and leaue but our superfluous ragges as torne from vs in the crowd; wee are happy. Hee that made heauen, hath on purpose thus

thus framed it; wide when wee are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter. And if before hand you can climbe vp thither in your thoughts; looke about you, you shall see no more palmes, then crosses: you shall see none crown'd, but those that haue wrestled with crosses and sorrowes, to sweat, yea to blood; and haue ouercome. All runnes here to the ouercommer; and ouercomming implies both fighting and successe. Glide vp your loynes therefore, and strengthen your weak knees: resolute to fight for heauen; to suffer in fighting, to persist in suffering; so persisting you shall ouercome, and ouercomming you shall be crowned. Oh reward truly great, aboue desert, yea, aboue conceit! A crowne for a few groanes: An eternall crowne of life and glory, for a short and momentany suffering: How iust is Saint *Pauls* account, that the afflictions of this present life are not worthy of the glory which shall be shewed vnto vs? O Lord let me smart that I may reigne; vphold thou me in smarting, that thou mayest hold mee worthy of reigning. It is no matter how vile I be, so I may be glorious. What say you? would you not be afflicted? Whether had you rather mourne for a while, or for ever? One must be chosen; the election is easie: Whether had you rather reioyce for one fit, or alwayes? You would doe both. Pardon mee; it is a fond couetousnes, and idle singularity to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarks, Prophets, Euangelists, Confessours, Christ himselve, haue found rugged and bloudy? Away with this selfe-loue; and come downe you ambitious Sonne of *Zebedee*: and cre you thinke of sitting neare the throne, be content to be called vnto the Cup. Now is your tryall: Let your Sauour see how much of his bitter portion you can pledge; then shall you see how much of his glorie hee can afford you: Be content to drinke of his Vinegar, and gall; and you shall drinke new wine vvith him in his kingdome.

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To





TO M^r. PETER MOVLIN, Preacher
of the Church at PARIS.

*EP. 6. Discoursing of the late French occurrents,
and what vse God expects to be made of them.*



Ince your trauels heere with vs, wee haue not forgotten you; but since that, your witty and learned trauels in the common affaires of Religion haue made your memory both fresh, and blessed. Beholde, vvhiles your hand was happily busie in the defence of our King, the heads and hands of traytours were busie in the massacring of your owne. God doth no memorable and publike act, which hee would not haue talked of, read, construed of all the world. How much more of neighbours, whom scarce a sea seuereth from each other? how much yet more of brethren, whom neither land, nor sea, can seuer? Your dangers, and feares, and griefes haue beene ours: All the salt water that runnes betwixt vs, cannot wash off our interest in all your common causes: The deadly blowe of that miscreant (whose name is iustly sentenced to forgetfulnesse) pierced euen our sides. Who hath not bled within himselfe, to thinke that hee, which had so victoriously out-liued the swords of enemies, should fall by the knife of a villaine? and that hee should die in the peaceable streets, whom no fields could kill? that all those honourable and happy triumphs should end in so base a violence? But oh our idleness, and impiery, if wee see not a diuine hand from aboue, striking with this hand of disloyalty. Sparrowes fall not to the ground vvithout him, much lesse Kings. One dyes by a tyle-sheard, another by the splinters of a Launce, one by Lice, another by a Fly, one by poyson, another by a knife; What are all these but the excucioners of that great GOD, which hath saide, Ye are Gods, but ye shall die like men? Perhaps GOD saw (that wee may guesse modestly at the reasons of his acts) you reposed too much, in this arme of flesh; or perhaps

perhaps he saw this scourge would haue beene too earlie, to thole enemies, whose sinne, though great, yet was not full : or perhaps hee saw, that if that great spirit had beene deliberately yeelded in his bed, you should not haue slept in yours : Or perhaps the auncient conuience at thole streames of bloud, from your too common duells was now called to reckoning ; or, it may be, that weake reuolt from the truth. Hee whole the rodde was, knowes why hee strooke : yet may it not passe without a note, that hee fell by that religion, to which hee fell. How manie Ages might that great monarch haue liued (what-focuer the ripe head of your more then mellow *Colon* could imagine) ere his least finger should haue bled, by the hand of an Huguenot ? All religions may haue some monsters : but blessed bee the GOD of heauen, ours shall neuer yeeld that good Iesuite either a *Mariana* to teach treason, or a *Ranillac* to act it. But vvhat is that wee heare ? It is no maruell : That holy Society is a fit Gardian for the hearts of kings : I dare say, none more loues to see them : none takes more care to purchase them. How happy were that Chappell (think they) if it were full of such shrines ? I hope all Christian Princes haue long, and well learned (so great is the courtesie of these good Fathers) that they shall neuer (by their wills) neede bee troubled vvith the charge of their owne hearts. An heart of a KING in a Iesuites hand, is as proper, as a vvafer in a Priests. Iustly was it written of olde, vnder the picture of *Ignatius Loyola*, *Caute vobis Principes* ; Bee vvise O yee Princes, and learne to bee the keepers of your owne hearts. Yea rather, O thou keeper of Israell, that neither slumbrest nor sleepest, keepe thou the hearts of all Christian Kings, whether aliue or dead, from the keeping of this traiterous generation ; whose very religion is holy rebellion, and whose merits bloody. Doubtlesse, that murderer hoped to haue stabbed thousands with that blow, and to haue let out the life of religion, at the side of her collapsed Patron : GOD did at once laugh and frowne at his proiect ; and suffred him to liue to see himselfe no lesse a foole then a villaine. Oh the infinite goodness of the vvise, and holy gouernour of the vvorld ! Who could haue looked for such a calme in the midst of a tempest ? vvho vvould haue thought that violence could beget peace ? VVho durst haue conceiued that King *Henry* should die alone ? and that Religion should lose nothing but his person ? This is the Lords dooing, and it is marueilous in our cies. You haue now parallel'd vs : Out of both our feares hath God fetched security : Oh that out of our security, wee could as easily fetch feare : not so much of euill, as of the Author of good ; & yet trust him in our feare, and in both magnifie him. Yea, you haue by this act gained some conuerts, against the hope of the agents : neither can I vvithout manie ioyfull congratulations,

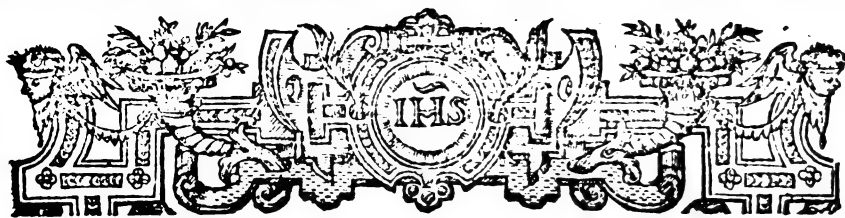
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thinke of the estate of your Church; which euery day honours with
the acceſſe of new clients ; whose teares and ſad confeſſions make
the Angels to reioyce in heauen , and the Saints on earth. Vvee ſhould
giue you example, if our peace were as plentifull of goodneſſe
as of pleaſure. But how ſeldome hath the Church gai-
ned by eaſe ? or loſt by reſtraint ? Bleſſe you
God for our proſperity ; and we
ſhall praife him for your
progreſſe.

To





TO M^r. THOMAS SVTTON.

*E P. 7. Exciting him, and (in him) all others to
early and chearfull beneficence: shewing the
necessity and benefit of good works.*



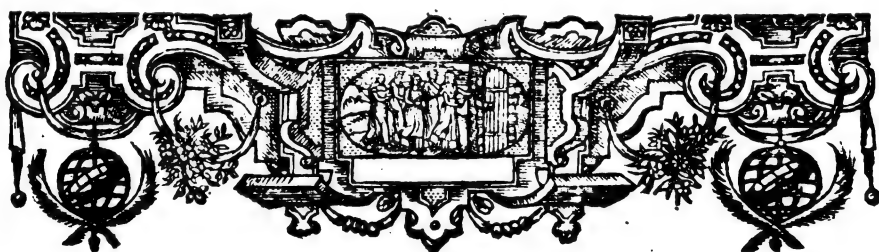
SIR, I trouble you not with reasons of my writing, or with excuses: If I doe ill, no plea can warrant me; If well, I cannot be discouraged with any censures. I craue not your pardon, but your acceptance. It is no presumption to giue good counsell; and presents of loue feare not to be ill taken of strangers. My pen and your substance are both giuen vs for one end, to doe good: These are our talents; how happy are we if we can improue them well! suffer me to doe you good with the one, that with the other you may doe good to many, and most to your selfe. You cannot but knowe, that your full hand, and worthy purposes, haue possessed the world with much expectation: what speake I of the world? whose honest and reasonable claimes yet, cannot be contemned with honour; nor disappointed without dishonour. The God of heauen, which hath lent you this abundance, and giuen you these gracious thoughts of charity; of piety, looks long for the issue of both; and will easily complaine either of too little, or too late. Your wealth and your will are both good: but the first is only made good by the second. For if your hand were full, & your heart empty, we who now applaud you, should iustly pittie you; you might haue riches, not goods, not blessings: your burthen shold be greater, then your estate; and you should be richer in sorrowes, then in metalls. For (if we look to no other world) what gaine is it to be the keeper of the best earth? That which is the common coser of all the rich mines, we doe but tread vpon; and account it vile, because it doth but holde, and hide those treasures: Whereas the skilfull metallist, that sinderh, and refineth those precious veins, for publike vse, is rewarded, is honored. The verie basest Element yecld gold; the sauage Indian gets it, the seruile prentise works it, the
very

very Midianicall Camell may weare it, the miserable worldling admires it, the covetous Jew swallows it, the vnthrifty Ruffian spends it: what are all these the better for it? Onely good vse giues praile to earthly possessions. Herein therefore you owe more to GOD, that hee hath giuen you an heart to doe good: a will to be as rich in good workes, as great in riches. To be a friend to this Mammon, is to be an enemy to God: but to make friends with it, is royall, and Christian. His enemies may be wealthy: none but his friends can either be good, or doe good. *Da & accipe*, saith the wise man. The Christian, which must imitate the hie patterne of his Creator, knowes his best riches to be bountie; God that hath all, giues all; reserues nothing. And for himselfe; hee well considers, that God hath not made him an owner, but a seruant: and of seruants, a seruant not of his goods, but of the giuer; not a Treasurer, but a Steward: whose praile is more To lay out. wel, then to haue receiued much. The greatest gaine therefore that he affects, is an euen reckning, a cleare discharge: which since it is obtained by disposing, not by keeping, hee counts reseruatiō losse, and iust expence his trade, and ioy; he knowes, that Well done faithfull seruant, is a thousand times more sweet a noie, then Soule take thine ease; for that is the voyce of the master recompensing, this of the carnall heart presuming: and what followes to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed be that God which hath giuen you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Gospell, with your beneficence; Lo we are vpbayded with barrenesse: your name hath been publike-ly opposed to these challenges; as in whom it shall be seene, that the truth hath friends that can giue. I neither distrust, nor perswade you; whose resolutions are happily fixed on purposes of good: onely giue me leaue to hasten your pace a little, and to excite your Christian forward-nesse, to begin speedily, what you haue long and constantly vowed. You would not but do good; why not now? I speak boldly, The more speed, the more comfort: Neither the times are in our disposing, nor our selues: if God had serued a day, and made our wealth inseparable, there were no danger in delaying; now our vncertainty either must quicken vs, or may deceiue vs. How many haue meant well, and done nothing, and lost their crowne with lingring? whose destinies haue preuented their desires, and haue made their good motions the wards of their executors, not without miserable successe: to whom, that they would haue done good, is not so great a praile, as it is a dishonour that they might haue done it: their wracks are our warnings, wee are equally mortall, equally fickle. Why haue you this respite of liuing, but to preuent the imperious necessity of death? it is a wofull and remediless complaint, that the end of our daies hath ouer-runne the beginning of our good workes. Early beneficence hath no danger, many ioyes: for the con-
science

science of good done, the prayers and blessings of the releued, the gratulations of the Saints, are as so many perpetuall comforters, which can make our life pleasant, and our death happy, our euill dayes good, and our good better. All these are lost with delay: few and cold are the praiers for him that may giue: and in lieu, our good purposes foreflowed, are become our tormenters vpon our death-bed. Little difference is betwixt good differred, and euill done: Good was meant; who hindered it, will our conscience say? there was time enough, meanes enough, neede enough, what hindered? Did feare of enuy, distrust of want? Alas what bugs are these to fright men from heauen? As if the enuy of keeping, were lesse then of bestowing: As if God were not as good a debtor, as a giuer: hee that giues to the poore lends to God, saith wise *Salomon*. If he freely giue vs what we may lend, and grace to giue; will he not much more pay vs what we haue lent; & giue vs because we haue giuen? That is his bounty, this his iustice. Oh happy is that man that may be a creditor to his Maker: Heauen and earth shall be empty, before he shall want a royall payment. If we dare not trust God whiles wee liue, how dare wee trust men when we are dead? men that are still deceitfull, and light vpon the balance, light of truth, heauy of self-loue. How many executors haue proued the executioners of honest wils? how many haue our eyes scene, that after most carefull choise of trustie guardians, haue had their children and goods so disposed, as if the parents soule could returne to see it, I doubt whether it could be happy. How rare is that man that prefers not himselfe to his dead friend? profit to truth? that will take no vantage of the impossibility of account? What-euer therefore men either shew, or promise, happy is that man that may be his owne auditor, supervisor, executor. As you loue God and your selfe, be not afraid of being happy too soone. I am not worthy to giue so bolde aduice; let the wise sonne of *Syrach* speake for mee: Do good before thou die, and according to thine ability stretch out thine hands, and giue: Defraud not thy selfe of thy good day; and let not the portion of thy good desires ouerpasse thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will diuide thine heritage? Or let a wiser then hee, *Salomon*: Say not, to morrow I will giue, if thou now haue it: for thou knowest not what a day will bring forth. It hath beene an old rule of liberality, He giues twise that giues quickly; wheras slow benefits argue vncheerfulnesse, and lose their worth. Who lingers his reccits is condemned as vnthrifty: hee that knoweth both, saith, It is better to giue, then to receiue. If we be of the same spirit, why are we hasty in the worse, and slack in the better? Suffer your selfe therefore good Sir, for Gods sake, for the Gospels sake, for the Churches sake, for your soules sake, to be stirred vp by these poore lines, to a resolute and speedy performing of your worthy intentions: and take this as a louing inuication sent from heauen, by an vnworthy messenger. You cannot

cannot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want: the streets, yea the world is full; How doth *Lazarus* lie at euery doore? how many Sons of the Prophets in their meanely-provided Colledges may say; not, *Mors in olla*, but *Fames*? how many Churches may iustly plead, that which our Saviour bade his Disciples, The Lord hath need? And if this infinite store hath made your choice doubtful, how easie were it to shew you; wherein you might oblige the whole Church of God to you, and make your memoriall both eternall and blessed; or, if you had rather, the whole common wealth? But now I find my selfe too bolde and too busie, in thus looking toward particularities: God shall direct you; and if you follow him, shall crowne you: howsoeuer, if good be done, and that betimes; hee hath what hee desired, and your soule shall haue more then you can desire. The successe of my weake yet hearty counsell, shall make mee as rich, as God hath made you with all your abundance. That God bless it to you, and make both our reckonings chearful in the day of our common Audic.

To





TO E. B. Dedicated to S^r. GEORGE GORING.

EP. 8. *Remedies against dulnesse and heartlesnes
in our callings, and incouragements to chear-
fulnesse in labour.*



T falls out not seldom (if wee may measure all by one) that the minde overlayed with worke, growes dull and heauy : and now doth nothing, because it hath done too much ; ouer-lauish expense of spirits hath left it heartlesse : as the best vessell with much motion and vent, becomes flat, and dreggish. And not fewer (of more weake temper) discourage themselves with the difficulty of what they must doe : som

trauailers haue more shrunk at the Mappe then at the way ? Betwixt both, how many sit stil with their hands folded ; & with they knew how to be rid of time ? If this euill be not cured, we become miserable losers, both of good houres, and of good parts. In these mentall diseases, Empiricks are the best Physicians. I prescribe you nothing but out of feeling : If you will auoide the first, moderate your owne vehemency ; suffer not your selfe to doe all you could doe : Rise euer from your desk, not without an appetite. The best horse will tire soonest, if the reines lie euer loole in his necke : Restraints in these cases are incouragements : obtaine therefore of your selfe to deferre, and take new daies. How much better is it to refresh your selfe, with many competent meales, then to buy one daies gluttony, with the fast of many ? And if it be hard to call off the minde, in the midst of a faire and likely flight ; know that all our ease and safety begins at the commaund of our selues : hee can neuer taske himselfe well, that cannot fauour himselfe. Perswade your heart that perfection comes by leasure : and no excellent thing is done at once : the rising and setting of many Sunnes (vvhich you thinke slackens your vvorke) in truth ripens it. That gourd which came

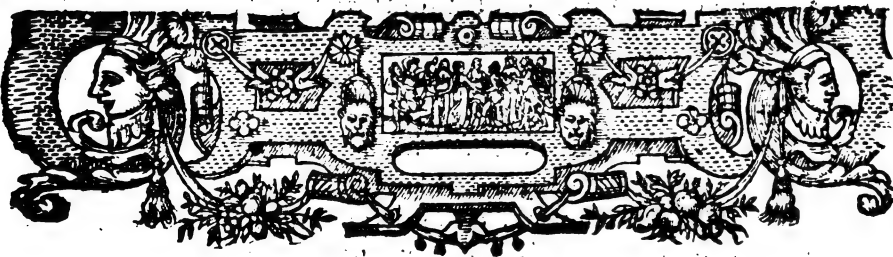
came vp in a night, withered in a day ; whereas those plants which abide age, rise slowly. Indee, where the heart is vnwilling, prorogation hinders: what I list not to doe this day, I loath the next ; but where is no want of desire, delay doth but sharpen the stomach. That which we doe vnwillingly leaue, we long to vndertake: and the more our affection is, the greater our intention, and the better our performance. To take occasion by the foretop, is no small point of wisdom; but to make time (which is wilde and fugitiue) tame and pliable to our purposes, is the greatest improuement of a man: All times serue him, which hath the rule of himselfe.

If the second, think seriously of the condition of your being: It is that we were made for; the birde to flie, and man to labour. What doe wee here if we repine at our worke? wee had not beene, but that wee might be still busie; if not in this taske we dislike, yet in some other of no lesse toile: There is no act that hath not his labour: which varies in measure according to the will of the doer. This which you complaine of, hath beene vndertaken by others, not with facility onely, but with pleasure; and what you chooseth for ease, hath beene abhorred of others, as tedious. All difficulty is not so much in the worke, as in the Agent. To set the minde on the rack of long meditation (you say) is a torment: to follow the swift foot of your hound all day long, hath no wearines: what would you say of him that finds better game in his studie, then you in the fielde, and would account your disport his punishment? such there are, though you doubt and wonder. Neuer thinke to detract from your businesse, but adde to your will. It is the policy of our great enemy, to driue vs with these feares, from that hee fore-sees would growe profitable: like as some inhospitall Sauages make fearefull delusions by forcery, vpon the shore, to fright strangers from landing. Where you finde therefore motions of resistance, awaken your courage the more, and knowe there is some good that appeares not; vaine indeauours find no opposition. All crosses implice a secret commodity: resolute then to will because you begin not to will: and either oppose your selfe, as Satan opposes you, or elle you doe nothing. We pay no price to God for any good thing, but labour; if we higgie in that, we are worthy to lose our bargain. It is an inualluable gaine, that wee may make in this trafique: for God is bountifull, as well as iust; and when hee sees true indeauour, doth not onely sell, but giue: whereas idlenes neither gets nor saues; nothing is either more fruitlesse of good, or more fruitfull of euill; for we doe ill whiles wee doe nothing, and lose whiles wee gaine not. The sluggard is senseless; & so much more desperate, because he cannot complaine: but (though hee feele it not) nothing is more precious then time, or that shall abide a reckoning more strict and fearefull: yea this is the measure of all our actions; which if it were not abused, our accounts could not be but euen with God: so God esteems it (what-euer

our pride be) that hee plagues the losse of a short time, with a reuenge beyond all times. Houres haue wings, and euery moment flie vpp to the author of time, and carrie newes of our vsage: All our prayers cannot intreate one of them either to returne, or slacken his pace: the misse of euery miunte is a new record against vs in heauen. Sure, if we thought thus, we would dismisle them with better reports, and not suffer them either to go away empty, or laden with dangerous intelligence, how happy is it that euery houre should conuey vp, not onely the message, but the fruits of good, and stay with the Ancient of daies, to speak for vs before his glorious throne? know this and I shall take no care for your paines, nor you for pastime. None of our profitable labours shall be transient; but euen when wee haue forgotten them, shall welcome vs into ioy: we think we haue left them behinde vs; but they are forwarder then our soules, and expect vs where we would bee. And if there were no crowne for these toiles, yet without future respects there is a tediousnesse in doing nothing. To man especially, motion is naturall: there is neither minde, nor eye, nor ioynt which moueth not: And as company makes way short, houres neuer goe away so merrily, as in the fellowship of worke. How did that industrious heathen draw out water by night, and knowledge by day, and thought both short; euer labouring, only that he might labour? Certainly if idlenesse were enacted by authoritie, there would not want some, which would pay their mulct, that they might worke: and those spirits are likest to heauen, which moues alwaies, and the freest from those corruptions, which are incident to nature: The running stream cleanseth it self, whereas standing ponds breede weedes, and mud. These meditations must hearten vs to that we must doe: whiles we are cheerefull,
our labours shall strue whether to yeeld
vs more comfort, or others
more profit.

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To





TO ST. JOHN HARRINGTON.

EP. 9. Discussing this Question;

Whether a man and wife, after some yeares mutuall, and louing fruition of each other, may vpon consent, whether for secular, or religious causes, vow and performe a perpetuall separation from each others bedde, and absolutely renounce all carnall knowledge of each other for euer.



VVith not my selfe any other aduocate, nor you any other aduerfariie, then Saint *Paul*, who neuer gaue (I speake boldly) a direct precept, if not in this: his expresse charge wherupon I insisted, is, Defraude not one another, except with consent for a time, that you may giue your selues to fasting and prayer; & then againe come together, that Satan tempt you not, for your incontinency. Euery word (if you weigh it well) opposes your part, and pleades for mine. By consent of all Diuines, ancient, and moderne, (defrauding) is refraining from matrimoniall conuersation: see what a word the Spirit of God hath chosen for this abstinence: neuer but taken in ill parr. But there is no fraude in consent, as *Chrysostom*, *Athanasius*, *Theophylact*, expound it: true; therefore Saint *Paul* addes (vnlesse with consent) that I may omit to say, that in saying (vnlesse with consent) hee implies, both that there may bee a defrauding without it, and with consent a defrauding, but not vnlawfull: but see what hee addes (for a time,) consent cannot make this defrauding lawfull, except it be temporary: No defrauding without consent, no consent for a perpetuity. How long then, and wherefore? Not for euery cause, not for any length

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of time, but onely for a while, and for deuotion (*ut vacetis, &c.*) Not that you might pray onely (as *Chrysostome* notes iustly) but that you might (giue your selues to prayer.) In our mariage Society (saith hee) against that paradoxe of *Hierome*, we may pray, and woe to vs if we do not; but wee cannot (*vacare orationi.*) But we are bidden to pray continually: yet not I hope, euer to fast and pray. Marke how the Apostle addes (that you may giue your selues to fasting and praier;) It is solemn exercise, which the Apostle here intends, such, as is ioyned with fasting, and externall humiliation; wherein all earthly comforts must bee forborne. But what if a man list to taske himselfe continually; and will be alwaies painfully deuote: may hee then euer abstaine? No: Let them meeete together againe) saith the Apostle; not as a toleration, but as a charge? But what if they both can liue safely thus seuered? This is more then they can vndertake: there is danger, saith our Apostle, in this abstinence (lest Satan tempt you for your inconsistency) what can be more plaine? Neither may the married refrain this conuersion without consent: neither may they with consent, refraine it for euer. What can you now vrge vs with, but the examples, and sentences of some Ancients? Let this stand euicted for the true and necessarie sense of the Apostle; and what is this, but to lay men in the balance with God? I see & confesse how much some of the Fathers admired virginity; so farre, that there wanted not some, which both detested mariage as vicious, and would force a single life vpon mariage, as commendable: whole authority should moue me. If I saw not some of them opposite to others, & others no lesse to Saint *Paul* himselfe. How oft doth Saint *Anselm* redouble that rule, and importunately vrge it to his *Ecclesia*, in that serious Epistle, that without consent the continence of the married, cannot bee warrantable: teaching her (from these wordes of Saint *Paul* which he charges her, in the contrarie practise, not to haue read, heard, or marked) that if her husband should containe, and shee would not, hee were bound to pay her the debt of mariage beneuolence; and that God would impute it to him for continence notwithstanding. Hence is that of *Chrysostome*, that the wife is both the seruant and the Mistresse of her husband; a seruant to yeeld her body, a Mistresse to haue power of his: who also in the same place determines it forbidden fraud, for the husband, or wife, to containe alone: according to that of the Paraphrast: Let either both containe, or neither. *Hierome* contrarily, defines thus: But if one of the two (saith hee) considering the rewarde of chastitie, will containe, hee ought not to assent to the other which containes not, &c. because lust ought rather to come to continency, then continencie decline to lust: concluding that a brother, or sister is not subiect in such a case; and that God hath not called vs to vncleannesse, but to holinesse. A strange gloss to fall from the pen of a Father: which yet I durst not not say, if it were more boldnesse for me to dissent from him, then for

*Homil. in 1.
Cor. 7.*

him to dissent from all others. Hee that censures Saint *Paul* to argue grossly to his Galatians, may as well tax him of an vnfit direction to his Corinthians: It shall bee no presumption to say, that in this point all his writings bewray more zeale, then truth: whether the conscience of his former slip caused him to abhorre that sexe; or his admiration of virginittie transported him to a contempt of mariage. Antiquitie will afford you many examples of holy men voluntarily sequestred from their wiues: Precepts must be our guides, and not patterns. You may tell me of *Sozomens Ammon*, that famous Monke, who hauing perswaded his bride the first day to continuance of virginittie, liued with her 18. yeares in a seuerall bed and in a seuerall habitation, vpon the mountaine Nitria, 22. yeares: you may tell mee of *Ieromes Malchus*, *Anselms Edicia*, and ten thousand others: I care not for their number, and suspect their example: Doe but reconcile their practise with Saint *Pauls* rule; I shall both magnifie and imitate them. I professe before God and men: nothing should hinder me but this lawe of the Apostle: whereto consider I beleeue you, what can be more opposite then this opinion, then this course of life.

The Apostle saies, Refraine not but with consent for a time: your wordes, and their practise saith, Refraine with consent for euer: hee saith (meete together againe) you say, neuer more: hee saith (meete lest you be tempted) you say, meete not though you be tempted. I willingly grant with *Athanasius*, that for some set time, especially (as *Anselme* interprets it) for some holy time, wee may, and: (in this latter case) we must forbear all matrimoniall acts, and thoughts: not for that they are sinfull, but vnseasonable. As mariage must bee alwayes vsed chastly, and moderately: so sometimes it must be forgotten. How many are drunk with their owne vines, and forget of their owne fruits? either immodestie, or immoderation in man or wife, is adulterous. If yet I shall further yeeld, that they may conditionally agree, to refrain from each other, so long till they be perplexed with temptations, on either part: I shall goe as farre as the reach of my warrant; at least; perhaps beyond it: since the Apostle chargeth, Meete againe lest you be tempted; not, meet when you are tempted. But to say, absolutely, and for euer renounce (by consent) the conuersation of each other; what temptation soeuer assault you, is directly, not beyond, but against *Pauls* diuinitie, no lesse then my assertion is against yours. The ground of all these errors in this head of Matrimonie, is an vnworthie conceit of some vnechristian filthinesse in the mariage bed: Every man will not vtter, but too many holde that conclusion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is euill; whome I doubt not, but Saint *Austin* meant to oppose, while he writes, *Bonum inquam sunt nuptiae. & contra omnes calumnias possunt sanè ratione defendi*: Mariage (I say) is a good thing; and may by sound prooffe be defended, against all slanders

*De bono coniu-
gij. cap. 16.*

flanders: well may man say, that is good, which God saith, is honourable; and both good and honourable must that needes be, which was instituted by the honourable author of goodnesse, in the state of mans perfect goodnesse: Let vs take heede of casting shame vpon the ordinance of our maker. But there was no carnall knowledge in Paradise. But againe, in Paradise God said, Increase and multiply: there should haue beene, if there were not. Those that were naked without shame should haue beene conioyned without shame, because without sinne. Meates and drinckes, and acts of mariage (saith *Austin*) (for these hee compares both in lawfulnessse, and necessitie) are, as they are vsed, either lawfull, veniall, or damnable. Meates are for the preservation of man: mariage acts for the preservation of mankind: neither of them are without some carnall delight: which yet, if by the bridle of temperance it bee held to the proper, and naturall vie, cannot be tearmed lust. There is no ordinance of God, which either is of more excellent vse, or hath suffered more abuse in all times: the fault is in men, not in mariage: let them rectifie themselves, their bed shall bee blessed. Here need no separation from each other, but rather a separation of brutishnesse, and close corruption from the soule; which wholocuer hath learned to remooue, shall finde the crowne of matrimoniall chastitie; no lesse glorious then that of single continence.

De bono coniug.
c. 9. & c. 16.

Bbb 3

To





TO M^r. VVILLIAM KNIGHT.

E P. 10. Incouraging him to persist in the holy calling of the ministry : which vpon conceit of his insufficiency and want of affection, he seemed inclining to forsake, and change.



Am not more glad to heare from you, then sorry to hear of your discontentment : whereof, as the cause is from your selfe, so must the remedie. VVe Scholers are the aptest of all others to make our selues miserable: you might bee your owne best counsellor, were you but indifferent to your selfe. If I could but cure your preiudice, your thoughts would heale you : and indeed the same hand that wounded you, were fittest for this seruice. I neede not tell you, that your calling is honourable; If you did not thinke so, you had not complained. It is your vnworthinesse, that troubles you. Let mee boldly tell you, I know you in this case better then your selfe; you are neuer the more vn sufficient, because you think so : If we will be rigorous, *Pauls* question (*τις ιναυος*) will appose vs all : but according to the gracious indulgence of him that calls things which are not as if they were, we are that wee are, yea, that wee ought; and must be thankfull for our any thing. There are none more fearefull then the able, none more bold then the vnworthy: How many haue you scene and heard, of weaker graces (your owne heart shall bee the iudge) which haue sate without palenesse, or trembling, in that holy chaire, and spoken as if the wordes had beene their owne: satisfying themselves, if not the hearers? And do you (whose gifts many haue enuied) stand quaking vpon the lowest staire? Hath God giuen you that vnusuall variety of tongues, skill of Arts, a stile worth emulation, and (which is worth all) a faithfull and honest heart; and doe you now shrink backe, and say, Send by him by whom thou shouldst send? Giue God but what you haue; he expects no more: This is enough to honour him, and crowne you

you. Take heede while you complaine of want, least pride shroude it selfe vnder the skirts of modestie; How many are thankfull for lesse? You haue more then the most; yet this contents you not; it is nothing vnlesse you may equall the best, if not excede; yea, I feare how this might satisfie you, vnlesse you may thinke your selfe such as you would be: What is this but to grudge at the bestower of graces? I tell you without flatterie, God hath great gaines by fewer talents: set your heart to imploy these, and your aduantage shall be more then your masters. Neither doe now repent you of the vnaduisednesse of your entrance; God called you to it vpon an eternall deliberation, and meant to make vse of your suddennesse, as a means to fetch you into his worke, whome more leasure would haue found refractarie: Full little did the one *Saul* thinke of a kingdome, when hee went to seeke his fathers straies in the land of Shalishah; or the other *Saul* of an Apostleshippe, when he went with his commission to *Damascus*: God thought of both; and effected what they meant not: Thus hath he done to you; Acknowledge this hand, and follow it. Hee sound and gaue both facultie and opportunitie to enter: find you but a will to proceed, I dare promise you abundance of comfort. How many of the Antients, after a forceable Ordination, became not profitable only, but famous in the Church? But, as if you sought shifts to discourage your selfe, when you see you cannot maintaine this holde of insufficiency, you flie to alienation of affection; In the truth whereof, none can controll you but your owne heart; in the iustice of it, wee both may, and must. This plea is not for Christians; wee must affect what we ought, in spight of our selues; wherfore serues religion if not to make vs Lords of our owne affections? If wee must bee ruled by our slaues, what good should wee doe? Can you more dislike your station, then wee all naturally distaste goodnesse? Shall we neglect the pursuit of vertue, because it pleases not; or rather displease, and neglect our selues, till it may please vs? Let me not aske whether your affections be estranged, but wherefore? Diuinitie is a mistress worthy your seruice: All other Arts are but drudges to her alone: Fooles may contemne her, who cannot iudge of true intellectuall beauty: but if they had our eyes, they could not but be rauished with admiration. You haue learned (I hope) to contemne their contempt, and to pittie iniurious ignorance. She hath chosen you as a worthy client; yea a Favourite; and hath honoured you with her commands, and her acceptations; who but you would pleade strangenesse of affection? How many thousand sue to her; and cannot be lookt vpon? you are happy in her fauours, and yet complaine; Yea so far, as that you haue not stuck to thinke of a change: No word could haue fallen from you more vnwelcome. This is Satans policie, to make vs out of loue with our callings, that our labours may be vnprofitable, and our standings tedious. Hee knowes that all changes are fruitlesse, and that whiles wee affect

affect to be other, wee must needes beewearie of what we care: That there is no successe in any indeauour without pleasure; that there can be no pleasure where the minde longs after alterations. If you espie not this craft of the common enemy, you are not acquainted with your selfe: Vnder what forme soeuer it come, repell it: and abhorre the first motion of it, as you loue your peace, as you hope for your reward. It is the miserie of the most men, that they cannot see when they are happy; & whiles they see but the outside of others conditions, prefer that which their experience teaches them afterwarde to condemne, not without losse and teares. Farre be this vnstablennesse from you, which haue been so long taught of God. All vocations haue their in conueniencies: which if they cannot be auoided, must be digested. The more difficulties, the greater glory: Stand fast therefore, and resolute that this calling is the best, both in it selfe, and for you: and knowe that it cannot stand with your Christian courage to run away from these incident euills, but to encounter them. Your hand is at the plough: if you meete with some tough clods, that will not easily yeeld to the share, lay on more strength rather; seeke not remedie in your feet by flight, but in your hands, by a constant indeauour. Away with this weake timorousnesse, and wrongfull humilitie: Be chearefull and courageous in this great worke of God; the end shall be glorious, your selfe happie, and many in you.





EPISTLES.

THE SIXT DECADE.

By Ios. HALL.

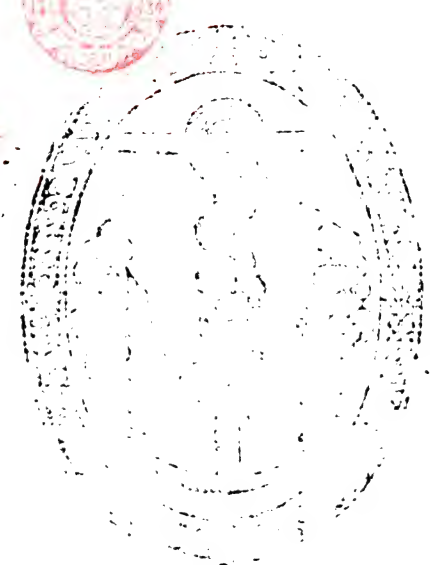


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THE SIXT DCADE.

To my Lord DENNY.

EP. 1. *A particular account how our dayes are, or should be spent, both common and holy.*

Every day is a little life; and our whole life is but a day repeated: whence it is, that olde *Jacob* numbers his life by dayes, and *Moses* desires to bee taught this point of holy Arithmetick, To number not his yeares, but his daies: Those therefore that dare lose a day, are dangerously prodigall; those that dare mispend it, desperate. VVee can best teach others by our selues: Let mee tell your Lordship, how I would passe my dayes, whether common or sacred; that you (or whosoeuer others, over-hearing mee) may ether approoue my thristinesse, or correct my errors: To whome is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet some he hath made ours, not to command, but to vse. In none may wee forget him: in some wee must forget all, besides him. First therefore, I desire to awake at those houres, not when I wil, but when I must; pleasure is not a fit rule for rest, but health; neither doe I consult so much with the Sunne, as mine owne necessitie, whether of body, or in that, of the minde. If this vassall could well serue me waking, it should neuer sleepe: but now, it must be pleased, that it may be seruiceable. Now, when sleepe is rather driuen away, then leaues me; I would euer awake with God; my first thoughts are for him, who hath made the night for rest, and the day for trauel: and as he giues, so blesses both. If my heart be earely seasoned with his presence, it will sauour of him al day after. VVhile my body is dressing, not with an effeminate curiositie, nor yet with rude neglect; my minde addresses it selfe to her ensuing Taske; bethinking what is to bee done, and in what order; and what shallin g (as it may) my houres with my worke: That done after
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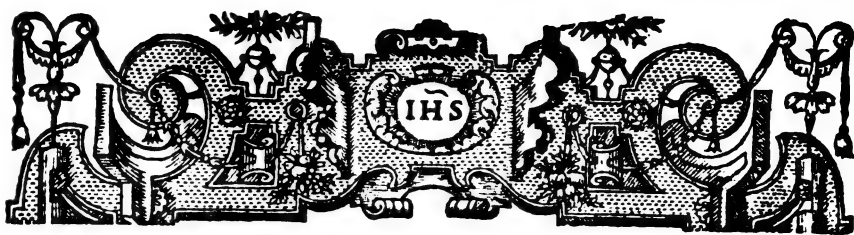
some whiles Meditation, I walke vp to my Masters and companions, my bookes; and sitting downe amongst them, with the best contentment, I dare not reach forth my hand to salute any of them, till I haue first looked vp to Heauen, and craued fauour of him to whom all my Studies are duly referred: without whom, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth those, which may best fit my occasions; wherein, I am not too scrupulous of age: Sometimes I put my selfe to Schoole, to one of those Auncients, whom the Church hath honoured with the name of Fathers; whose Volumes, I can scesse not to open, without a secret reuerence of their holinesse, and grauitie: Sometimes, to those later Doctors, which want nothing but age to make them classicall: Alwaies, to Gods Book. That day is lost, whereof some houres are not improved in those Diuine Monuments: Others I turn ouer out of choice; these out of duty. Ere I can haue sate vnto wearienesse, my family, hauing now overcome all household-distractions, inuites me to our common deuotions; not without some short preparation. These heartily performed, send me vp, with a more strong & chearfull appetite to my former worke, which I finde made easie to me by intermission, and varietie: Now therefore can I deceiue the houres with change of pleasures, that is, of labours. One while mine eyes are busied, another while my hand, and sometimes my mind takes the burden from them both: Wherein, I would imitate the skilfullest Cooks, which make the best dishes with manifold mixtures: one houre is spent in Textuall Diuinity, another in Controuersie; histories releue them both. Now, when the minde is weary of others labours, it begins to vndertake hir owne: sometimes it meditates, and winds vp for future vse; sometimes it layes forth her conceits into present discourse; sometimes for it selfe, ofter for others. Neither knowe I whether it workes or playes in these thoughts: I am sure no sport hath more pleasure, no work more vse: Only the decay of a weak body, makes me think these delights insensibly laborious. Thus could I all day, (as Ringers vse) make my selfe Musick with changes, and complain sooner of the day for shortnes, then of the busines for toile; were it not that this faint monitor interrupts me stil in the midst of my busie pleasures, and inforces me both to respice and repast: I must yeeld to both; while my body & mind are ioyned together in these vnequal couples, the better must follow the weaker. Before my meales therefore, and after; I let my selfe loose from all thoughts; & now, would forget that I euer studied: A full minde takes away the bodys appetite, no less then a full body makes a dull & vnwiely mind: Company, discourse, recreations, are now seasonable & welcome; These prepare me for a diet, not gluttonous, but medicinall; The Palate may not be pleased, but the stomack; nor that for it owne sake: Neither would I thinke any of these comforts worth respect in themselves, but in their vse, in their end; so far, as they may inable me to better things. If I see any dish to tempt my Pa-
late

late, I feare a Serpent in that Apple, and would please my selfe in a wilful denial: I rise capable of more, nor desirous: not now immediately from my Trencher, to my Booke; but after some intermission. Moderate speed is a sure helpe to al proceedings; where those things which are prosecuted with violence of indeuour, or desire, either succeed not, or continue not.

After my latter meale, my thoughts are slight: onely my memory may be charged with her Taske, of recalling what was committed to her custody in the day; and my heart is busie in examining my hands and mouth, and all other senses, of that dayes behauiour. And now the Evening is come, no Trades-man doth more carefully take in his Wares, clear his Shop-board, & shut his Windowes, then I would shut vp my thoughts, and cleare my mind. That Student shall liue miserably, which like a Camell lies down vnder his burden. All this done, calling together my family, we end the day with God. Thus doe wee rather driue away the time before vs, then follow it. I grant, neither is my practise worthy to be exemplarie, neither are our callings proportionable. The lyues of a Nobleman, of a Courtier, of a Scholler, of a Cittizen, of a Countreyman, differ no lesse then their dispositions: yet must all conspire in honest labour. Sweat is the destiny of all trades, whether of the browes, or of the minde. God neuer allowed any man to doe nothing. How miserable is the condition of those men, which spend the time as if it were giuen them, and not lent: as if houres were waste Creatures, & such as should neuer be accounted for; as if God would take this for a good Bil of reckoning; *Item*, spent vpon my pleasures, forty yeaes. These men shall once finde, that no bloud can priuiledge idlenes; & that nothing is more precious to God, then that which they desire to cast away; *Time*. Such are my common daies: but Gods day calls for another respect. The same Sun arises on this day, and enlightens it; yet because that Sun of righteousness arose once vpon it, & gaue a new life vnto the world in it, and drew the strength of Gods moral procepe vnto it, therefore iustly doe wee sing with the *Psalmist*; *This is the day which the Lord hath made*. Now, I forget the world, and in a sort my selfe; and deale with my wonted thoughts, as great men vse, who, at sometimes of their priuacy, forbid the access of al suiters. Prayer, Meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day; which I dare not bestowe on any worke, or pleasure, but heavenly. I hate superstition on the one side, & loosenesse on the other; but I find it hard to offend in too much deuotion, easie in profanenesse. The whole Week is sanctified by this day: and according to my care of this, is my blessing on the rest. I shew your Lordship, what I would doe, and what I ought: I commit my desires to the imitatio of the weak; my actions to the censures of the Wise & Holy; my weaknesses to the pardon and redresse of my mercifull God.

Ccc

To



To Mr. T. S. Dedicated to Sr. FVLKE GREVILL.

E P. 2. *Discoursing how wee may vse the World without daunger.*

HOW to liue out of the daunger of the World, is both a great and good care, and that which troubles too few. Some, that the World may not hurt them, runne from it; and banish themselves to the toppes of solitary Mountaines: changing the Cities for Deserts, houses for Caues, and the society of men for beasts; and lest their enemy might insinuate himselfe into their secrecy, haue abridged themselves of diet, cloathing, lodging, harbour, fit for reasonable creatures; seeming to haue left off themselves, no lesse then companions.

As if the World were not euery where; as if we could hide our selues from the Diuel; as if solitarinesse were priuiledged from Temptations; as if we did not more violently affect restrained delights; as if these *Hieromes* did not find *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, these places of retyrednes, founded at first vpon necessity mixt with deuotion, haue proued infamously vncleane; Cels of lust, not of piety. This course is preposterous; If I were worthy to teach you a better way, learne to be an *Hermite* at home: Begin with your owne heart, estrange and weane it from the loue, not from the vse of the world: Christianity hath taught vs nothing, if wee haue not learned this distinction; It is a great weakenesse not to see, but wee must be inamored: *Elisba* saw the secret state of the *Syrian* court, yet as an enemy: The blessed Angels see our earthly affayres, but as strangers: *Moses* his body was in the Court of *Pharaoh*, amongst the delicate *Egyptians*, his heart was suffering with the afflicted *Israclites*. *Lot* took part of the faire Medowes of *Sodom*, not of their sins. Our blessed Sauour saw the glory of all Kingdoms, and contemned them: and cannot the world look vpon vs Christians, but we are bewitched? We see the Sun daily, & warm vs at his beames, yet make not an Idol of it; doth any man hide his face.

face, least he should adore it? All our safety or danger therefore, is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that be retyred in affections, the body is but a Cipher: Lo then the eyes will looke carelesly and strangely on what they see, and the tongue will sometimes answere to that was not asked. We eate and recreate, because wee must, not because wee would: and when we are pleased, wee are suspicious: Lawfull delights, we neither refuse, nor dote vpon, and all contentments go and come like strangers. That all this may be done, take vp your heart with better thoughts; be sure it will not be empty: if Heauen haue fore-stalled all the roomes, the World is disappointed, and either dares not offer, or is repulled. Fix your selfe vpon the glory of that eternitie, which abides you after this short pilgrimage. You cannot but contemne what you find, in comparison of what you expect. Leau not till you attaine to this, that you are willing to liue, because you cannot as yet be dissolued: Be but one halfe vpon earth, let your better part conuerse about whence it is, and enioy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully: what stings there are with this Hony, what Farewell succeeds this Welcome.

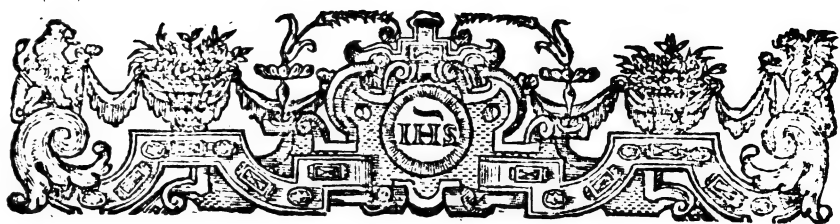
When this *Iael* brings you Milke in the one hand, knowe shee hath a nayle in the other. Aske your heart what it is the better, what the merrier, for all those pleasures wherewith it hath befriended you: let your owne triall teach you contempt; Thinke how sincere, how glorious those ioyes are, which abide you elsewhere, and a thousand times more certaine (though future) then the present.

And let not these thoughts be flying, but fixed: In vain do we meditate, if we resolute not: when your heart is once thus settled, it shal command all things to aduantage. The World shal not betray, but serue it; & that shal be fulfilled which God promises by his *Salomon*; *When the wayes of a man please the Lord, he will make his enemies also at peace with him.*

Sir, this aduise my pouerty affoorded long since to a weake friend; I writ it not to you, any otherwise, then as Schollers are wont to say their part to their Masters. The world hath long and iustly both noted and honoured you for eminence in wisdom and learning, and I about the most; I am ready with the awe of a Learner, to embrace all precepts from you: you shall expect nothing from mee, but Testimonies of respect and thankfulness.

C c c a

To



TO S^r. GEORGE FLEETWOOD.

E P. 3 *Of the remedies of sinne, and motiues to auoide it.*



There is none, either more common, or more troublesome guest, then Sin. T roublefome, both in the solicitation of it, and in the remorse. Before the act, it wearies vs with a wicked importunity; after the act, it torments vs with feares, and the painfull gnawings of an accusing Conscience: Neither is it more irkesome to men, then odious to God; who indede neuer hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This must be our desite, but cannot be our hope so long as we carry this body of sinne and death about vs: yet (which is our comfort) it shall not carry vs, though we carry it: It will dwell with vs, but with no command; yea, with no peace: Wee grudge to giue it house-roume; but we hate to giue it seruice. This our *Hagar* will abide many strokes, ere she be turned out of doores: she shall goe at last, and the seede of promise shall inherit alone. There is no vnquietnesse good, but this: and in this case, quietnes cannot stand with safety: neither did euer war more truely beget peace, then in this strife of the soule.

Resistance is the way to victory; & that, to an eternal peace and happiness. It is a blessed care then, how to resist sinne, how to auoide it: and such as I am glad to teach and learne. As there are two grounds of all sin, so of the auoidance of Sinne; Loue, and Feare.: These if they be placed amisse, cause vs to offend: if right, are the remedies of euill: The Loue must be of God; Feare, of Iudgement.

As he loues much, to whom much is forgiven: so he that loues much, will not dare to doe that which may neede forgiveness. The heart that hath felt the sweetnesse of Gods mercies, will not abide the bitter relish of sin: This is both a stronger motiue then Feare, and more Noble; None but a good heart is capable of this grace: which who so hath receiued, thus powerfully repels tentations.

Haue

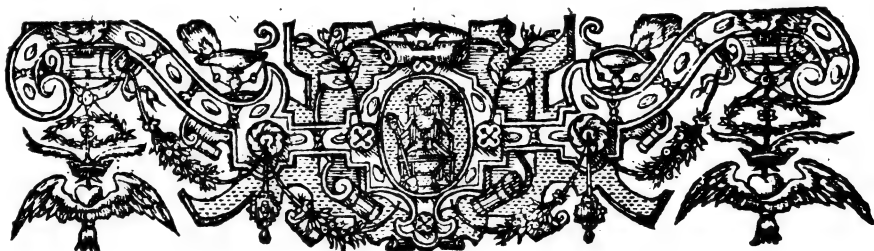
Haue I found my God so gracious to me that he hath denied me nothing, either in earth or heauen : & shall not I so much as deny my owne will for his sake ? Hath my dear Sauour bought my soule at such a price, and shall he not haue it ? Was he crucified for my sins, and shall I by my sins crucifie him again ? Am I his in so many bonds, and shall I serue the Diuel ? O God ! is this the fruit of thy beneficence to me, that I should wilfully dishonor thee ? Was thy blood so little woorth, that I should tread it vnder my feet ? Doth this becom him that shall be once glorious with thee ? Hast thou prepared heauen for me, and doe I thus prepare my self for heauen ? Shal I thus recompense thy loue, in doing that which thou hatest ? Satan hath no Dart (I speake confidently) that can pearce this Shield : Christians are indeed too oft surprized, ere they can hold it out : there is no small policy in the suddainenesse of temptation : but if they haue once settled it before their brest, they are safe, and their enemy hopelesse. Vnder this head therefore, there is sure remedy against sin, by looking vpwards, backwards, into our selues, forwards. Vpwards, at the glorious Maiesty, and infinite goodnesse of that God whom our sin would offend, and in whose face we sin : whose mercies, and whose holinesse is such, that if there were no hel, we would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our selues, at that honourable vocation, wherewith he hath graced vs, that holy profession we haue made of his calling, and grace, that solemne vow and Couenant, whereby wee haue confirmed our profession ; the gracious beginnings of that spirit in vs, which is griued by our sinnes, yea quenched. Forwards, at the ioy which will follow vpon our forbearance, that peace of conscience, that happy expectation of glory, compared with the momentary and vnpleasing delight of a present sin ; All these, out of Loue ; Fear is a retentiu, as necessary, not so ingenuous. It is better to be wonne, then to be frighted from sinne : to be allured, then drawn. Both are little inough in our pronenesse to euill : Euill, is the onely obiekt of feare. Heerein therefore, we must terrifie our stubbornnesse, with both euils ; Of losse, and of sense : that if it be possible, the horreur of the euent may counteruaile the pleasure of the temptation : Of losse, remembring that now we are about to lose a God ; to cast away all the comforts and hopes of another world ; to rob our selues of all those sweet mercies we inioyed ; to thrust his spirit out of doors (which cannot abide to dwel within the noysome stench of sinne) to shut the doors of heauen against our selues. Of sense ; That thus we giue Satan a right in vs, power ouer vs, aduantage against vs ; That we make God to frown vpon vs in heauen ; That wee arme all his good creatures against vs on earth ; That we doe as it were take Gods hand in ours, and scourge our selues with all Temporall plagues ; and force his curses vpon vs, & ours : That we wound our owne consciences with sins, that they may wound vs with euerlasting torments ; That wee doe both make a hell in our

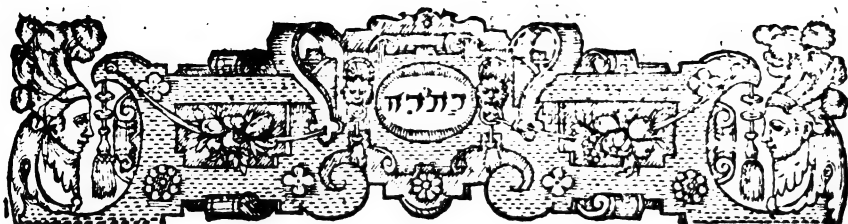
breasts before hand, and open the gates of that bottomeless pit, to receive vs afterwards: That we doe now cast Brimstone into the Fire; & least wee should faile of torturers, make our selues our owne fiends: These, and what-euer other terrors of this kinde, must be laid to the soule: which, if they be thoroughly vrged to an heart, not altogether incredulous, well may a man aske himselfe, how he dare sin? But if neither this Sun of mercies, nor the tempestuous Winds of iudgement can make him cast off *Peters* cloake of wickednesse; hee must be clad with confusion, as with a cloak, according to the *Psalmist*.

I tremble to thinke how many liue, as if they were neither beholden to God, nor affraide of him; neither in his debt, nor danger: As if their heauen & hell were both vpon earth; Sinning not only without shame, but not without malice; It is their least ill to doe euill; Beholde they speake for it, ioy in it, boast of it, inforce to it; as if they would send challenges into heauen, and make loue to destruction: Their leudnesse calls for our sorrow, and zealous obedience; that our God may haue as true Seruants, as enemies. And as wee see naturall qualiries, increased with the resistance of their contraries: so must our grace with others sinnes: Vvee shall redeeme somewhat of GODs dishonour by sin, if we shall thence growe holy.

(* * *)

To





To M^r. Doctour MILBVRNE.

P E. 4. *Discoursing, how farre, and wherein Popery destroyeth the foundation.*

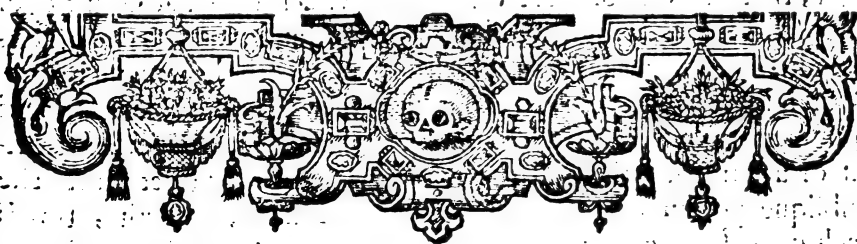


HE meane in all things is not more safe then hard; whether to finde or keep: and as in all other morality, it lyeth in a narrow roome; so most in the matter of our censures, especially concerning Religion: wherein we are wont to be either carelesse, or too peremptory. How farre, and wherein Popery raceth the foundation, is worth our inquiry: I neede not stay vpon words. By foundation, wee meane the necessary grounds of Christian faith. This foundation Papistry defaces, by laying a new; by casting downe the old. In these cases, addition destroyes: he that obtrudes a new word, no lesse ouerthrowes the Scripture, then he that that denies the olde; yea this, very obtrusion denies: he that sets vp a new Christ, reiects Christ: Two foundations cannot stand at once; The Arke and *Dagon*: Now Papistry layes a double new foundation: The one, a new rule of Faith, that is, a new word: The other, a new Author, or guide of Faith, that is, a new head besides Christ. God neuer laide other foundation, then in the Prophets and Apostles: vpon their Diuine writing, he meant to build his Church; which he therfore inspired, that they might be (like himselfe) perfect and eternall: Popery builds vpon an vn-written word; The voice of old (but doubtful) Traditions; The voice of the present Church, that is, as they interpret it, theirs; with no lesse confidence and presumption of certainty, then any thing euer written by the finger of GOD; If this be not a new foundation, the olde was none. GOD neuer taught this holy Spouse to knowe any other husband, then Christ; to acknowledge any other head; to follow any other Shepheard; to obey any other King; hee alone may be inioyned without ielousie, submitted to without danger, without errour beleeued, serued without scruple: Popery offers to impose on Gods Church a King, shepheard, head,

head, husband, besides her owne : A man ; a man of sin. He must know all things, can erre in nothing : direct, inform, animate, command, both in earth and purgatory, expound Scriptures, canonize Saints, forgive Sins, create new Articles of Faith; and in all these, is absolute and infallible as his Maker; who sees not, that if to attribute these things to the Son of God, be to make him the foundation of the Church; Then to ascribe them to another, is to contradict him that said, *Other foundation can no man lay, then that which is laid, which is Iesus Christ.* To lay a new foundation, doth necessarily subuert the olde: yet see this further actually done in particulars: wherein yet this distinction may cleare the way: The foundation is ouerthrowne two wayes; either in flat tearms, when a maine principle of Faith is absolutely denied: as the deity and consubstantiality of the Son by *Arrius*, the Trinity of persons by *Sabellius* & *Seruetus*, the resurrection of the body by *Himeneus* and *Philetus*, the last Iudgement by Saint *Peters* Mockers; Or secondly, by consequent; when any opinion is maintained, which by iust sequell ouer-turneth the truth of that principle, which the defendant professes to holde; yet so, as he will not grant the necessity of that deduction: so the Ancient *Minari*, of whom *Ierom* speaketh, while they vrged Circumcision, by consequent according to *Pauls* rule, reiected Christ: so the *Pelagians*, while they defended a full perfection of our righteousness in our selues, ouerthrew Christs iustification: and in effect saide, *I beleue in Christ, and in my selfe*: so some *Vbiquitaries*, while they hold the possibility of the conuersion, and saluation of reprobates, ouerthrowe the Doctrine of Gods eternall decree, and immutability. Popery comes in this latter rank; and may iustly be tearmed Heresie, by direct consequent: Though not in their grant, yet in necessary prooffe & inference. Thus it ouerthrowes the truth of Christs humanity, while it holds his whole humane body locally circumscribed in heauen, and at once (the same instant) wholly present in ten thousand places on earth, without circumscription: That whole Christ is in the formes of bread, with all his dimensions, euery part hauing his own place and figure: and yet so, as that he is wholly in euery part of the bread. Our iustification, while it ascribes it to our owne works: The All-sufficiency of Christs owne Sacrifice, whiles they reiterate it daily by the hands of a Priest. Of his satisfaction, while they holde a payment of our vtmost farthings, in a deuised Purgatory. Of his mediation, while they implore others to aide them, not onely by their intercession, but their merites; suing not only for their praiers, but their gifts: The value of the Scriptures, whiles they hold them insufficient, obscure, in points essentiall to saluation, and binde them to an vncertaine dependance vpon the Church. Besides hundreds of this kinde, there are Heresies in actions, contrarie to those fundamentall practises which God requires of his: As prohibitions of Scriptures to the Laity: Prescriptions of deuotion in vknown tongues: Tying,

Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels, Saints, Bread, Reliques, Crosses, Images: All which, are so many reall vnderminings of the sacred foundation, which is no lesse actiue, then vocall. By this, the simplest may see, what wee must holde of Papists; neither as no Heretiques, nor yet so palpable as the worst. If any man aske for their conuiction: In the simpler sort, I grant this excuse faire and tolerable; Poore soules, they cannot be any other wise informed, much lesse perswaded: Whiles in truth of heart, they hold the maine principles which they know; doubtlesse, the mercy of God may passe ouer their ignorant weaknesse, in what they cannot knowe. For the other, I feare not to say, that many of their errours are wilfull. The light of truth hath shined out of heauen to them; and they loue darknes more then light. In this state of the Church, he shall speak and hope adly, that shall call for a publique and vniuersall censure: How can that be, when they pretend to be Iudges in their owne cause? Vnlesse they will not be aduersaries to themselves, or iudge of vs, this course is but impossible. As the Diuell, so Antichrist, will not yeelde: both shall be subdued; neither will treat of peace: what remains, but that the Lord shall consume that wicked man (which is now clearly reuealed) with the breath of his mouth, and abolish him with the brightness of his coming. Euen so, *Lord Iesus come quickly*. This briefly is my conceit of Popery; which I willingly. referre to your cleare and deepe judgement, being not more desirous to teach the ignorant what I knowe, then to learne of you what I should teach, and knowe not. The Lord direct all our thoughts to his glory, and the behoofe of his Church.

Writ-





Written long since to Mr. I. W.

*EP. 5. Disswading from separation : and shortly
oppugning the grounds of that error.*

IN my former Epistle (I confesse) I touched the late separation with a light hand : onely setting downe the iniurie of it (at the best) not discussing the grounds in common : now your daunger drawes me on to this discourse : it is not much less skanke-worthy, to prevent a disease, then to cure it : you confesse that you doubt, I mislike it not : doubting is not more the way to errour, then to satisfaction ; lay downe first, all pride and preiudice, and I cannot feare you : I neuer yet knew any man of this way, w^{ch} hath not bewraide himselfe far gone with ouerweening : and therefore it hath been iust with God, to punish their selfeloue with errour : an humble spirit is a fit subiect for truth : prepare your heart, and let me then answer, or rather God for me ; you doubt whether the notorious sinne of one vnreformed, vncensured, defile not the whole Congregation ; so as we may not without sin communicate therewith : & why not the whole Church ? woe were vs, if we should thus liue in the danger of all men : haue we not sins enow of our own, but we must borrow of others ? Each man shal bear his owne burden : is ours so light, that wee call for more waight, and vndertake what God neuer imposed ? It was enough for him that is God and man to beare others iniquities ; it is no taske for vs, which shrink vnder the least of our owne : But it is made ours, you say (though anothers) by our toleration and coniuence : indeede, if wee consent to them, encourage them, imitate or accompany them in the same excesse of ryot ; yet more, the publique person that forbearcs a knowne sinne, sinneth ; but if each mans knowne sinne, bee euery mans, what difference is betwixt the roote and the braunches ? *Adams* sinne spreadde it selfe to vs, because wee vvere in him, stood or fell in him ; our case is not such. Doe but see how GOD scorneth that vniust Prouerbe of the

Jewes

Jewes, That the fathers haue eaten sowre Grapes, and the childrens teeth are set on edge? How much les are strangers? Is any bond so neere as this of bloud? Shal not the childe smart for the Parent; & shall we (euen spiritually) for others? You obiekt Achans stealth, and Israels punishment: an vnlike case, and extraordinary: for see how direct Gods charge is. Be ye ware of the execrable thing, lest ye make your selues execrable; and in taking of the execrable thing, make also the hoast of Israell execrable and trouble it. Now euery man is made a party, by a peculiar iniunction: and not only all Israel is as one man; but euery Israelite is a publike person in this act; you cannot shew the like in euery one, no, not in any: it was a law for the present, not intended for perpetuity: you may as well challenge the Trumpets of Rams-horns, and leauen dayes walke vnto euery siege. Look ellwhere: the Church of *Thyatira* suffers the Woman *Iezabel* to teach and deceiue. A great sin, *Yet to you (saith the spirit) the rest of Thyatira, as many as haue not this learning, I will put vpon you none other burden, but that which you haue, holde fast;* Hee saith not, *Leaue your Church,* but *Hold fast your owne.* Look into the practise of the Prophets, ransack their burdens, and see if you find this there; yea, beholde our best patterne, the Sonne of God. The *Jewish* Rulers in Christ's time were notoriously couetous, proud, oppressing, cruel, superstitious: our Saviour feared not polluting, in ioyning with them; & was so far from separating himselfe, that hee called and sent others to them. But, a little Leauen leuens the whole lump: it is true, by the infection of it, sin, where it is vnpunished, spreadeth; it sowreth all those whose hands are in it, not others. If wee dislike it, detest, resist, reprove, and mourne for it, we cannot be tainted: the *Corinthian* loue-feasts had grosse and sinfull disorder: yet you heare not *Paul* say, *Abstaine from the Sacrament till these be reformed;* Rather he enioynes the act, and controules the abuse: GOD hath bidden you heare and receiue: shew me, where he hath said, except others be sinful. Their vncleannesse can no more defile you, then your holinesse can excuse them. But while I communicate (you say) I consent; God forbid. It is sin, not to cast out the deferving; but not yours: who made you a Ruler and a Iudge? The vncleane must be separated; not by the people: Would you haue no distinction betwixt priuate and publike persons? What strange confusion is this? And what other then the olde note of *Corah* and his company, *Ye take too much vpon you,* seeing all the Congregation is holy, euery one of them, and the Lord is among them: wherefore then lift yee vp your selues about the Congregation of the Lord? What is (if this be not) to make a monster of Christs body? hee is the head, his Church the body, consisting of diuerse limbes. All haue their seuerall faculties and employments; not euery one, all; who would imagine any man so absurd, as to say, that this body shold be all too long, or all hands; euery man a Teacher, euery man a Ruler? As if Christ had said to euery man, *Go teach, and whose sinnes yee remit:* How senselesse
are

are these two extreames? Of the Papists, that one man hath the Keyes: Of the Brownists, that euery man hath them. But these priuiledges and charges are giuen to the Church: True; to be executed by her Gouvernours: the faculty of speech is giuen to the whole man, but the vse of it to the proper Instrument. Man speaketh; but by his tongue: if a voice should be heard from his hand, eare, foot, it were vnnaturall. Now, if the tongue speake not when it ought, shall wee be so foolish as to blame the hand? But you say; If the tongue speak nor, or speak ill, the whole man smarterh; the man sinneth: I grant it, but you shall set the naturall body on too hard a racke, if you straine it in all things, to the likenes of the spirituall, or ciuill. The members of that being quickned by the same soule, haue charge of each other, and therefore either stand or fall together: It is not so in these. If then notwithstanding vnpunished sinnes, wee may ioyne with the true Church: Whether is ours such? You doubt, and your solicitors deny: surely if we haue many enormities, yet none worse then rash and cruell iudgement; let them make this a colour to depart from themselues: there is no lesse woe to them that call good, euill. To iudge one man is bold & dangerous: Iudge then what it is to condemne a whole Church; GOD knowes, as much without cause, as without shame. Vain men may libel against the spouse of Christ: her husband neuer diuorc't her: No, his loue is still aboute their hatred, his blessings aboue their censures: Doe but aske them, were we euer the true Church of God? If they deny it, Who then were so? Had God neuer Church vpon earth, since the Apostles times, till *Barrow* and *Greenwood* arose? And euen then scarce a number? nay, when or where was euer any man in the world (except in the Schools perhaps of *Donatus* or *Novatus*) that taught their doctrine; and now still hath hee none, but in a blinde lane at *Amsterdam*? Can you thinke this probable? If they affirme it, when ceased wee? Are not the points controuerted still the same? The same Gouvernment, the same doctrine? Their minds are changed, not our estate: Who hath admonished, euinced, excommunicated vs; and when? All these must be done; Wil it not be a shame to say, that *Francis Iohnson*, as he tooke power to excommunicate his Brother, and Father; so had power to excommunicate his Mother, the Church? How base & idle are these conceits? Are we then Hereticks condemned in our selues? Wherin ouerthrowe wee the foundation? What other God, Sauour, Scriptures, Iustification, Sacraments, Heaven, doe they teach beside vs? Can all the Masters of separation, yea can all the Churches in Christendome, set forth a more exquisite and worthy confession of Faith, then is contained in the Articles of the Church of England? Who can hold these, and be hereticall? Or, from which of these are we reuolted? But to make this good, they haue taught you to say, that euery truth in Scripture is fundamentall; so fruitfull is error of absurdities; Wherof still one breeds another more deformed then it selfe. That *Trophimus*

was

was lett at *Miletum* like, that *Pauls* Cloake was lett at *Troas*, that *Gaius*, *Pauls* hoast, saluted the *Romanes*, that *Naball* was drunke; or that *Thamar* baked Cakes, & a thousand of this nature are fundamental: how large is the separatists Creed, that hath all these Articles? If they say all Scripture is of the same author, of the same authority: so say wee, but not of the same vse: is it as necessary for a Christian to knowe that *Peter* hosted with one *Siman* a tanner in *Ioppa*, as that Iesus Christ the son of God was born of the Virgin *Mary*? What a monster is this of an opinion, that all truths are equall? that this spirituall house should bee all foundation, no wals, no rooffe? Can no man bee saued but hee that knowes euery thing in Scripture? Then both they and wee are excluded: heauen would not haue so many, as their Parkor at *Amsterdam*: Can any man bee saued that knowes nothing in Scripture? It is far from them to bee so ouercharitable to affirm it: you see then that both all truths must not of necessity be known, & som must; & these we iustly call fundamental: which whoso holdeth, al his hay and stubble (through the mercy of God) condemn him not: still hee hath right to the church on earth, and hope in heauen: but whether euery truth be fundamental, or necessary; discipline (you say) is so: indeed necessary to the welbeing of a church, no more: it may be true without it, not perfect. Christ compares his spouse to an army with banners: as order is to an army, so is Discipline to the Church: if the troupes bee not well marshalled in their seuerall ranks, & moue not forward, according to the discipline of war, it is an army still: confusion may hinder their success, it cannot bereaue them of their name: it is, as beautifull proportion to the body, an hedge to a vineyard, a wall to a City, an hem to a garment, feeling to an house. It may bee a body, vineyard, City, garment, house, without them: it cannot bee well and perfect: yet which of our aduersaries will say wee haue no Discipline? Some they graunt, but not the right: as if they sayde; Your City hath a Bricke-wall indeede, but it should haue one of hewen stone; your Vineyard is hedged, but it should bee paled and ditched: while they caull at what wee want, wee thanke God for what wee haue; and so much wee haue, in spight of all detraction, as makes vs both a true Church, and a worthy one.

But the mayn quarrel is against our Ministry, & forme of worship: let these be examined; this is the Circle of their censure. No Church, therefore no Ministry: & no Ministry, therefore no Church: vnnatural sons, that spit in the face of those spiritual Fathers that begot them, & the Mother that bore them. What would they haue? Haue wee not competent gifts from aboue, for so great a function? Are we all vnlearned, vn sufficient? Not a man that knowes to diuide the word aright? As *Paul* to the *Corinths*, is it so that there is not one wise man amongst vs? No man will affirm it: som of the haue censured our excesse in som knowledge; none, our defect in all: What then? Haue we not a true desire to do faithful ser-

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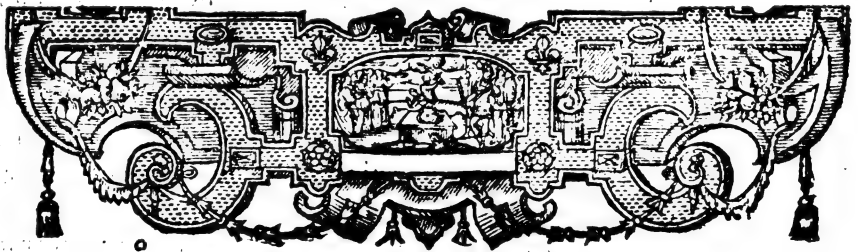
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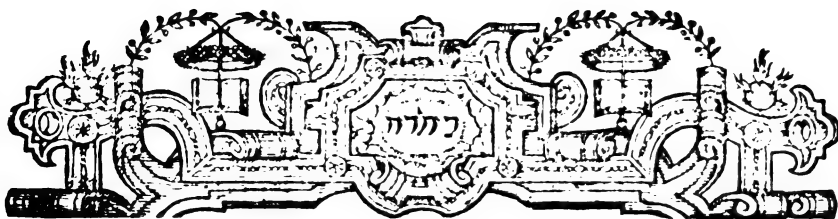
uiceto God and his Church? No zeal for Gods glory? Who hath beene in our harts to see this? Who dare vsurp vpon God, and condemn our thoughts? Yea, wee appeale to that only Iudge of harts, whether hee hath not giuen vs a sincere longing for the good of his *Syon*: he shall make the thoughts of all hearts manifest: and then shall euerie man haue praise of God. If then wee haue both ability and will to do publick good: our inward calling (which is the mayne poynt) is good and perfect; for the outward, what want wee? Are wee not first (after good trial) presented and approued by the learned, in our Colledges: examined by our church-gouernors, ordain'd by imposition of hands of the eldership, allowed by the congregations we are set ouer: do wee not labor in word and doctrine? do wee not carefully administer the sacraments of the Lord Iesus? haue wee not by our publick means won many soules to God? what should we haue and do more? Al this, and yet no true Ministers? wee passe very little to bee iudged of them, or of mans day: but our ordainers (you say) are Antichristian: surely our censurers are vnchristian: tho wee shold grant it: some of vs were baptized by hereticks: is the sacrament annihilated, and must it be credoubled? How much lesse ordination, which is but an outward admission to preach the gospel? God forbid that wee should thus condemne the innocent: more hands were laid vpon vs, then one: and of them, for the principall, except but their perpetuall honor, and som few immateriall rites, let an enemy say what they differ, from Super-intendents; and can their double honour make them no elders? If they haue any personall faults, why is there calling scourged? Looke into our Sauours times: what corruptions were in the very Priesthood? It was now made annuall, which was before fixed and singular. Christ saw these abuses, and was silent: heere was much dislike, and no clamour; wee, for lesse, exclaim and separate: euen personall offenses are fetcht into the condemnation of lawfull courses. God giue both pardon and redresse to this foule vncharitablenesse. Alas! how ready are wee toASSE the fore-part of our Waller, whiles our owne faultes are ready to breake our neckes behinde vs: all the world sees and condemnes their ordination to bee faulty: yea none at all: yet they cry out first on vs, craftily (I thinke) least wee should complaine: that Church-gouernours should ordaine Ministers, hath beene the constant practise of the Church, from Christs time, to this houre. I except onely, in an extream desolation, meerey for the first course: that the people shoulde make their Ministers, was vnheard of in all ages and Churches, till *Bolton*, *Browne*, and *Barrow*: and hath neyther colour nor example: Dooth not this comparison seeme strange and harsh? Their Tradesmen may make true Ministers, our Ministers cannot: who but they would not be ashamed of such a position? Or who but you would not thinke the tyme misspent in answering it? No lesse friuolous are those exceptions that are taken

taken against our worshipping of God, condemned for false and idolatrous; whereof Volumes of Apologies are written by others: we meet together, pray, read, heare, preach, sing, administer, and receive Sacraments: wherein offend we? How many Gods do wee pray to? or to whom but the true God? In what words but holy? whom do we preach but the same Christ with them? what point of faith, not theirs? What sacraments but those they dare not but allow? Where lies our Idolatry, that we may let it out? In the manner of performing: in set Prayers, Antichristian Ceremonies of crossing, kneeling, &c. For the former: what sin is this? The Original and truth of Prayer is in the heart: the voice is but as accidentall: if the heart may often conceiue the same thought, the tongue her seruant may often vtter it, in the same words: and if daily to repeat the same speeches bee amisse, then to entertaine the same spirituall desires, is sinnefull: to speak once without the heart is Hypocriticall: but to speake often the same request with the heart, neuer offendeth. What intolerable boldnesse is this, to condemne that in vs which is recorded to haue bene the continuall praise of Gods Church in all successions? Of the *Jewes*, in the time of *Moses*, *Dauid*, *Salomon*, *Iehosaphat*, *Ezekiah*, *Jeremie*: Of the auncient Christian assemblies, both Greek and Latine, and now at this day of all reformed churches in Christendome; yea, which our Saviour himselfe so directly allowed, and in a manner prescribed: and the blessed Apostles *Paul* and *Peeter* in all their formall salutations (which were no other then set prayers) so commonlie practised: for the other (least I exceed a letter) tho wee yeeld them such as you imagine (worse they cannot bee) they are but Ceremonious appendances, the body and substance is sound. Blessed bee God that wee can haue his true Sacraments at so easie a rate, as the payment (if they were such) of a few circumstantiall inconueniences; How many deer children of God in all ages, euen neere the Golden times of the Apostles, haue gladly purchased them much dearer, and not complained: but see how our Church imposes them: not as to binde the Conscience, otherwise then by the common bonde of obedience; not as actions, wherein Gods worshipping essentially consisteth, but as themselves, Ceremonies: comely or conuenient, not necessarie; whatsoeuer: is this a sufficient ground of separation? How many moderate and wiser spirits haue we, that cannot approue the Ceremonies, yet dare not forsake the Church? and that holde your departure far more euill, then the cause. You are invited to a feast, if but a Napkin or Trencher bee misplaced, or a dish ill carned do you run from the Table, and not stay to thank the host? Either be lesse curious or more charitable. Would God both you & al other, which either fauour the separation or profess it, could but read over the ancient Stories of the Church, to see the true state of things & times; the beginnings, proceedings, increases,

yieldings, restorations of the Gospel, what the holy Fathers of those first times were glad to swallow for peace; what they helde, practised, found, left: who soeuer knowes but these things, cannot separate; & shall not be contented onely, but thankfull: God shal giue you still more light: in the mean time, vpon the peril of my soule, stay, and take the blessed offers of your God, in peace: And since Christ sayth by my hand, Will you also go away? Answer him with that worthy Disciple, *Maister whither shall I goe from thee? thou hast the words of eternall life.*

To





To Mr. I B.

E P. 6. A complaint of the mis-education of our Gentry.



Confesse, I cannot honor blood without good qualities; not spare it, with ill. There is nothing that I more desire to be taught, then what is true Nobilitie : What thanke is it to you, that you are borne well? If you could haue lost this priuiledge of Nature, I feare you had not beene thus far Noble : that you may not plead desert, you had this before you were ; long ere you could either know or preuent it; you are deceiued if you thinke this any other then the body of Gentility : the life and soule of it, is in noble and vertuous disposition, in gallantnesse of spirit without hautinesse, without insou'ence, without scornfull ouerlynesse : shortly, in generous qualities, carriage, actions. See your error, and know that this demeanor dooth not answer an honest byrth : If you can follow all fashions, drinke all healths, weare fauours and good clothes, consort with Ruffianly companions, swear the biggest Oathes, quarrell easily, fight desperately, game in euery inordinate Ordinary, spend your patrimony ere it fall, looke on euery man betwixt scorne & anger; vse gracefully some gestures of a pish complement; talke irreligiously, dally with a Mitris, or (which tearme is plainer) hunt after Harlots, take smoak at a Play-house, and liue as if you were made all for sport, you think you haue doone enough, to merit, both of your blood, and others opinions. Certainly, the world hath no basenesse, if this be generosity : wel-fare the honest & ciuill rudenesse of the obscure sonnes of the earth, if such be the graces of the eminent : The shame whereof (me-thinkes) is not so proper to the wildnesse of youth, as to the carelesnesse or vanity of Parents : I speake it boldly; our land hath no blemish comparable to the mis-education of our Gentry: Infancy and youth are the seedtimes of all hopes: if those passe vnseasonably, no fruit can be expected from our age, but shame &

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sorrow:

sorrow : who should improve these, but they which may command them? I cannot altogether complain of our first yeares. How like are wee to children, in the training up of our children ! Give a childe some painted Babe, he ioyes in it at first sight : & for some daies will not abide it out of his hand or bosome ; but when he hath sated himselfe with the newe pleasure of that guest, hee now (after a while) casts it into Corners, forgers it, and can look vpon it, with no care : Thus do wee by ours. Their first times finde vs not more fond, then carefull : wee doe not more follow them with our loue, then ply them with instruction : When this delight beginnes to grow stale, wee begin to grow negligent. Nothing that I know can bee faulted in the ordering of Childhood, but indulgence. Foolish Mothers admit of Tutors, but debarre rods. These, while they desire their Children may learne, but not smart, as is sayde of Apes, kill theyr young ones with loue, for what can work vpon that age, but feare ? And what feare without correction ? Now at last, with what measure of Learning their owne will would vouchsafe to receiue, they are too early sent to the Common Nurseries of Knowledge ; There (vnlesse they fall vnder carefull tuition) they study in iest, and play in earnest. In such vniuersall meanes of Learning, all cannot fall besides them ; what their company, what their recreation would either instill or permit, they bring home to their gladd parents. Thence are they transplanted to the Collegiate Innes of our common Lawes : and there too manie learne to bee lawlesse, and to forget their former little. *Pauls* is their *Westminster*, their Study, an Ordinary, or Playhouse, or Dauncing Schoole, and some *Lambert* their *Poydon*. And now after they haue (not without much expence) learned fashions and licentiousnesse, they returne home, full of welcomes and gratulations. By this time some blossomes of youth appearing in their face, admonish their Parents to seeke them some seasonable match ; Wherin the Father inquires for Wealth, the Sonne for Beautie, perhappes the Mother for parentage, scarce any for Vertue, for Religion. Thus seled, What is their care, theyr discourse, yea, their Trade, but eyther an Hound, or an Hawke ? And it is well, if no worse : And now, they so liue, as if they had forgotten that there were Bookes : Learning is for Priests, and Pedants ; For Gentlemen, pleasure. Oh ! that eyther wealth, or wit should bee cast away thus basely : That euer Reason should growe so debauched, as to thinke any thing more worthy then knowledge. With what shame and emulation may wee looke vpon other Nations (whose Apish fashions wee can take vppe in the Channelles, neglecting their imitable examples) and with what scorn do they looke vpon vs ? They haue their solemne Academies for all those qualities, which may accomplish Gentility : from which they returne richly furnished, both for action and speculation. They account knowledge and ability of discourse as essentiall

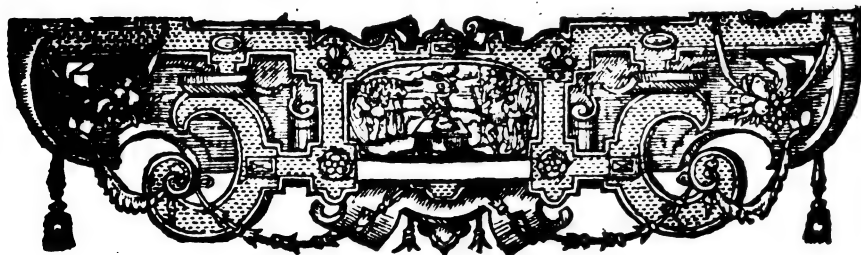
essentiall to greatnesse, as bloud: neither are they more about the vulgar in byrth, then in vnderstanding: They trauell with iudgement, and returne with experience: so do they followe the exercises of the body, that they neglect not the culture of the mind. From hence growes civility, and power to mannage affayres, either of Iustice or State; From hence incouragement to learning, and reuerence from inferiours. For those onely can esteeme knowledge, which haue it; and the common sort frame either obseruance, or contempt out of the example of their leaders.

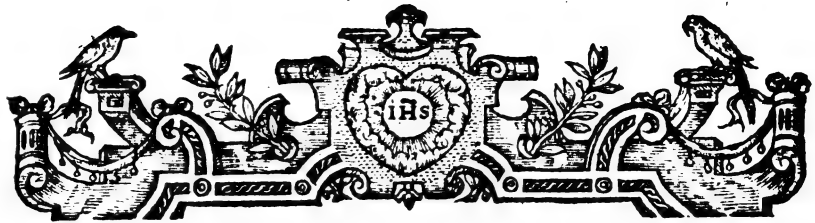
Amongst them, the sons of Nobles scorne not either Merchandise, or learned professions; and haue nothing so much, as to do nothing: I shame and hate to thinke, that our gallants hold there can bee no disparagement, but in honest callings. Thus perhaps I haue abated the enuy of this reproofe, by communicating it to more; which I had not done, but that the generality of euill importunes redresse. I well see that either good or euill descends: In vain shall wee hope for the reformation of the many, while the better are disordered. Whome to solicit heerein,

I know not, but all: How glad should I be to spend my light
to the snuffe, for the effecting of this! I can but per-
swade and pray; these I will not fayle of:

The rest to him that both can
amend and punish.

To





TO M^r. IONAS REIGESBERGIVS in Zeland.

E P. 7. *Written some whiles since, concerning some new opinions then broched in the Churches of Holland; and vnder the name of Arminius (then living) perswading all great wits to a study and care of the common Peace of the Church, and dissuading from all affectation of singularity.*



Receiued lately, a short relation of some newe Paradoxes from your *Leiden*; you would know what wee thinke: I feare not to bee censured, as meddling: your truth is ours: The Sea cannot diuide those Churches whom one faith vnites. I knowe not how it comes to passe, that most men, while they too much affect ciuility, turne flatterers; and plaine truth is most where counted rudenesse. Hee that tels a sicke friend hee looks ill, or tearmes an angric tumour the Gowt, or a waterish swelling, Dropsy; is thought vnmanly. For my part, I am glad that I was not borne to feed humors; How-euer you take your owne euills, I must tell you, wee pittie you, and thinke you haue iust cause of deiection, and wee for you: not for any priuate cares, but (which touch

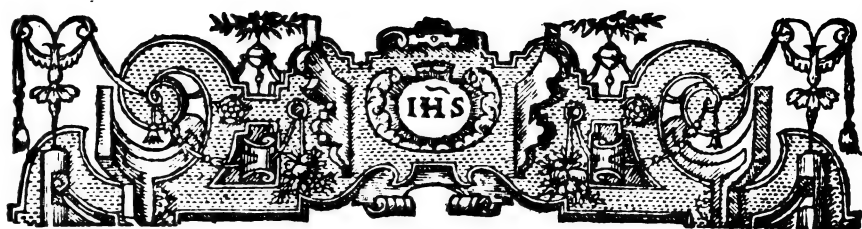
touch a Christian neereſt) the Common-wealth of God. Behold, after all thoſe hills of carcaſſes, and ſtreames of bloud, your ciuill ſword is ſheathed, wherein wee neither congratulate, nor feare your peace; lo now, inſtead of that, another while, the ſpiritual ſword is drawn and ſhaken, and it is well if no more. Now the politick State ſits ſtill, the church quarrels: Oh! the inſatiable hoſtility of our great enemy, with what change of miſchiefs dooth hee afflict miſerable man? No ſooner did the Chriſtian world begin to breath from perſecution, but it was more puniſhed with *Arrianiſme*: when the red dragon cannot deuour the child, hee tries to drowne the mother; and when the waters fail, he raiſes war. Your famous *Iunius* had nothing more admirable then his loue of peace: when our buſy ſeparatiſts appealed him, with what a ſweet calmnes did hee reiect them, and with a graue importunity call'd them to moderation! How it would haue vexed his holy ſoule (now out of the danger of paſſions) to haue forſeen his chaire troubleſom. God forbidde that the Church ſhould finde a Challenger, in ſtead of a Champion: Who would thinke but you ſhould haue bene taught the benefite of peace, by the long want? but if your temporall ſtate (beſides either hope, or beleefe) hath growne wealthy with War, like thoſe Fowles which fatten with harde weather: yet bee too ſure, that theſe ſpiritual broyles, cannot but impouerish the Church; yea, affamiſh it. It were pittie that your *Holland* ſhould bee ſtill the Amphitheatre of the world; on whoſe Scaffoldes, all other Nations ſhould ſit, and ſee variety of bloudie ſhewes, not without pittie, and horror. If I might challenge ought in that your acute, and learned *Arminius*; I would thus ſolicit, and coniure him: Alas that ſo Wiſe a man ſhould not know the worth of peace; that ſo noble a Sonne of the Church, ſhoulde not bee brought to light, without ripping the wombe of his Mother! what meane theſe ſubtle Nouelties? If they make thee famous, and the Church miſerable: who ſhall gaine by them? Is ſingularity ſo precious, that it ſhould coſt no leſſe, then the ſafety and quiet of our common mother? If it bee truth thou affecteſt; what alone? Could neuer any eyes (till thine) bee bleſſed with this obiekt; Where hath that Sacred verity hid her ſelfe thus long from all her careful Inquiſitors, that ſhee now firſt ſhewes her head to thee vnſought? Hath the Goſpell ſhined thus long, and bright, and left ſome Corners vnſcene? Away with all newe truths; faire and plauſible they may bee, ſound they cannot: ſome may admire thee for them; none ſhall bleſſe thee. But graunt that ſome of theſe are no leſſe true, then nice poyntes; What doe theſe vnreaſonable Crochets and quauers trouble the harmonious plain-ſongs of our peace? Some quiet error may bee better then ſome vnruely truth. Who binds vs to ſpeak all we thinke? So the Church may bee ſtill, would God thou wert wiſe alone? Did not our aduerſaries quarrell enough before, at our quarrels? Were

Were they not rich enough with our spoils? By the dear name of our common parents, what meanest thou *Arminius*? Whither tend these new-raised dissensions? Who shall thrive by them, but they which insult upon vs, and rise by the fall of truth? who shall be undone, but thy Brethren? By that most precious, and bloody ransom of our Saviour, and by that awfull appearance wee shall once make before the glorious Tribunall of the Son of God, remember thy selfe, and the poore distracted limbes of the Church; let not those excellent parts, wherewith God hath furnished thee, lye in the narrow way, and cause any weake one, eyther to fall, or stumble, or erre. For Gods sake, either say nothing, or the same. How many great wittes haue sought no by-paths, and now are happy with their fellowes! Let it bee no disparagement to goe with many to heauen. What could bee reply to so playne a charge? No distinction can avoid the power of simple truth. I know hee hears not this of me first: Neither that learned and woorthy *Fran. Gomarus*, nor your other graue fraternity of reuerend Diuines, haue beene silent in so mayne a cause. I feare rather too much noyse in any of these tumults: There may too many contend, not intreat. Multitude of suters, is commonly powerfull; howe much more in iust motions? But if either hee, or you, shall turne mee home, and bid mee spend my little moisture vpon our owne brandes, I graunt there is both the same cause, and the same neede. This Counsell is no whit further from vs, because it is directed to you: Any Reader can chaunge the person: I lament to see, that euery where peace hath not many Clients, but fewer louers; yea, euen many of those that praise her, follow her not. Of old, the very *Nonuarian* Men, VWomen, Children, brought stones and mortar (with the Orthodoxe) to the building of the Church of the Resurrection, and ioyned louingly with them, against the *Arrians*: lesser quarrells diuide vs; and euery diuision ends in blowes, and euery blowe is returned; and none of all lightes beside the Church: Euen the best Apostles dissented; neither knowledge, nor holynesse can redresse all differences: True, but wisdom and charity could teach vs to auoyde their preiudice. If wee had but these two vertues; quarrells should not hurt vs, nor the Church by vs: But (alas) self-loue is too strong for both these: This alone opens the flood-gates of dissension, and drownes the sweet, but lowe valley of the Church. Men esteem of opinions, because their owne; & wil haue truth serue, not gouerne: What they haue vndertaken, must be true: Victory is sought for, not satisfaction; Victory of the Authour, not of the cause: Hee is a rare man that knowes to yeeld, as well as to argue: what should wee do then, but bestow our selues vpon that which too many neglect, publicke peace; first, in Prayers that wee may preuaile, then in teares that wee preuaile not? Thus haue I beene bold to chat with you

you of our greatest and common cares. Your old loue, and late Hol-
pitall entertainment in that your Island, called for this remembrance;
the rather to keepe your English tongue in breath, which was wont not
to bee the least of your desires. Would God you could make vs happy
with newes not of Truce, but sincere amity and vnion; not
of Prouinces, but spirits. The God of Spirits effect
it both heere and there, to the glory of
his Name and Church.

To





To W. I. condemned for Murder.

E P. 8. *Effectually preparing him, and (vnder his name) whatsoeuer Malefactor, for his death.*



It is a bad cause that robbeth vs of all the comfort of friendes; yea, that turnes their remembrance into sorrow. None can do so, but those that proceed from our selues; For outward euils, which come from the infliction of others, make vs cleaue faster to our helpers, and cause vs to seeke and finde ease in the very commiseration of those that loue vs: whereas those griefes which arise from the iust displeasure of Conscience, will not abide so much, as the memory of others affection; or if it do, makes it so much the greater corrasieue, as our case is more vncapable of their comfort. Such is yours. You haue made the mentiō of our names tedious to your selfe, and yours to vs. This is the beginning of your payne, that you had friends: If you may now smart soundly from vs, for your good, it must be the onely ioy you must expect, & the finall dutie wee owe to you. It is both vaine & comfortles to heare what might haue beene; neither would I send you backe to what is past, but purposely to increase your sorrow; who haue caused all our comfort to stand in your teares. If therefore our former Counsailes had preuailed, neyther had your hands shed innocent bloude, nor Iustice yours. Now, to your great sinne, you haue done the one, and the other must bee done to your paine: and wee your wellwillers, with sorrow and shame liue to bee witnesses of both. Your sin is gone before, the reuenge of Iustice will follow: Seeing you are guilty, let G O D bee iust; Other sinnes speake, this cryeth, and will neuer bee silent, till it bee answered with it selfe. For your life; the case is hopeles; feed not your selfe with vaine presumptious, but settle your

your selfe to expiate anothers blood with your owne. Would God your desert had been such, that we might with any comfort haue desired you might liue. But now, alas, your fact is so heynous, that your life can neither be craued without iniustice, nor be protracted without inwarde torment. And if our priuate affection should make vs deafe to the shouts of blood, and partiality should teach vs to forget all care of publike right; yet resolute, there is no place for hope. Since then you could not liue guiltless, there remains nothing but that you labour to die penitent; and since your body cannot be saued aliue, to endeuour that your soule may be saued in death. Wherein, how happy shall it be for you, if you shall yet giue care to this my last aduise; too late indeede for your recompense to the World, not too late for your selfe. You haue deserued death, and expect it; Take heed least you so fasten your eyes vpon the first death of the body, that you should not look beyond it, to the second, which alone is worthy of trembling, worthy of teares.

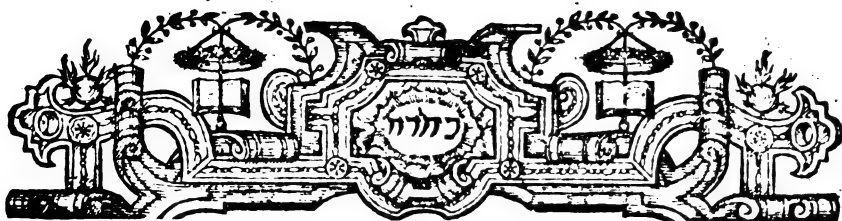
For, this, though terrible to Nature, yet is common to vs, with you. You must die: What do we else? And what differs our end from yours, but in haste and violence? And who knowes whether in that? It may be a sickness as sharpe, as suddaine, shall fetch vs hence: It may be the same death, or a worse, for a better cause: Or if not so, There is much more misery in lingering: He dies easily, that dies soone: But the other, is the vtmost vengeance that GOD hath reserued for his enemies: This is a matter of long feare, and short paine. A few pangs lets the soule out of prison: but the Torment of that other is euerlasting; after tenne thousand yeares scorching in that flame, the paine is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to doe with this eternity. You that shall feele the paine of one minutes dying, thinke what pain it is to be dying for euer and euer. This, although it be attended with a sharpe paine, yet is such as some strong spirits haue indured without shew of yeeldance. I haue heard of an Irish Traitor, that when hee lay pining vpon the wheele with his bones broke, asked his friend if he changed his countenance at all; caring lesse for the paine, then the shew of feare. Few men haue dyed of greater paines, then others haue sustained and liue. But that other ouerwhelms both body & soule, and leaues no roome for any comfort in the possibility of mitigation. Heere, men are executioners, or diseases; there fiends. Those diuels that were ready to tempt the graceless vnto sinne, are as ready to follow the damned with tortures. Whatsoeuer become of your carcass, saue your soule from these flames: and so mannage this short time you haue to liue, that you may die but once. This is not your first sinne; yea, God hath now punished your former sinnes with this: A fearefull punishment in it selfe, if it deserued no more: your conscience (which now begins to tell truth) cannot but assure you, that there is no sinne more worthy of hell, then murder; yea, more proper to it. Turne ouer

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those holy leaues (which you haue too much neglected, and now smart for neglecting) you shall finde Murderers among those that are shut out from the presence of God : you shall finde the Prince of that darknes, in the highest stile of his mischief, termed a Man-slayer. Alas ! how fearful a case is this, that you haue heerin resembled him, for whom *Topheth* was prepared of old; and imitating him in his action, haue endangered your selfe, to partake of his torments ! Oh, that you could but see what you haue done, what you haue deserued ; That your heart could bleed enough within you, for the blood your hands haue shed : That as you haue followed Satan our common enemy in sinning, so you could desie him in repenting : That your teares could disappoint his hopes of your damnation. What a happy unhappinesse shall this be to your sad friends, that your better part yet liueth ? That from an ignominious place, your soule is receiued to glory ? Nothing can effect this but your Repentance : and that can doe it. Feare not to looke into that horror, which should attend your sinne : and be now as seuerer to your selfe, as you haue beene cruell to another. Think not to extenuate your offence with the vaintitles of manhood ; what praise is this, that you were a valiant Murderer ? Strike your owne breast (as *Moses* did his Rock) and bring down Riuers of tears to wash away your blood-shed. Doe not so much feare your iudgement, as abhorre your sin ; yea, your selfe for it : And with strong cries lift vp your guilty hands to that God whom you offended, & say : *Deliver me from blood-guiltines, O Lord.* Let me tel you : As without repentance there is no hope ; so with it, there is no condemnation. True penitence is strong, and can grapple with the greatest sin, yea with all the powers of hell. What if your hands be red with blood ? Behold, the blood of your Sauour, shall wash away yours : If you can bathe your selfe in that ; your Scarlet soule shall be as white as Snowe. This course alone shall make your Cross the way to the Paradise of God. This plaister can heale all the sores of the Soule, if neuer so desperate : Onely, take heed that your heart be deep enough pearced, ere you lay it on ; else, vnder a seeming skinne of dissimulation, your soule shall fester to death. Yet ioy vs with your true sorrow, whom you haue griued with your offence ; and at once comfort your friends, and saue your soule.

To



TO M^r. JOHN MOLE, of a long time now prisoner
vnder the Inquisition at Rome.

*EP. 9. Exciting him to his wonted Constancie, and
incouraging him to Martyrdome.*



What passage can these lines hope to finde into that your straight & curious thraldome? Yet who would not aduenture the losse of this paines for him, which is ready to lose himself for Christ? what doe wee not owe to you which haue thus giuen your self for the common faith? Blessed be the name of that God who hath singled you out for his Champion, and made you inuincible: how famous are your bonds? How glorious your constancy? Oh, that out of your close obscurity, you could but see the honour of your suffering, the affections of Gods Saints, and in some, an holy enuy at your distressed happinels. Those wals cannot hide you: No man is attended with so many eyes from earth and heauen: The Church your Mother beholds you, not with more compassion, then ioy: Neither can it be saide, how shee at once pitties your misery, and reioyces in your patience: The blessed Angels looke vpon you with gratulation and applause. The aduersaries with an angry sorrowe to see themselves overcome by their captiue, their obstinate cruelty ouer-matched with humble resolution, and faithful perscuerance. Your Sauour sees you from aboue, not as a meer spectator, but as a patient with you, in you, for you; yea, as an agent in your indurance and victory, giuing new courage with the one hand, & holding out a Crowne with the other. Whom would not these sights incourage? who now can pity your solitarinels? The hearts of all good men are with you. Neither can that place be but full of Angels, which is the continuall obiect of so many Prayers, yea the God of heauen was neuer so neere you, as now you are remooued from men. Let me speake a bolde, but true word. It is as possible for him to be absent from his Heauen, as from the prisons of his Saints. The glorified spirits

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aboute sing to him ; the persecuted soules belowe, suffer for him, and cry to him ; he is magnified in both, present with both ; the faith of the one, is as pleasing to him, as the triumph of the other ; Nothing obligeth vs men so much, as smarting for vs ; words of defence are worthy of thanks, but pain is esteemed aboute recompence. How doe we kiss the wounds which are taken for our sakes, and profess that wee would hate our selues, if wee did not loue those that dare bleed for vs : How much more shall the God of mercies be sensible of your sorrowes, and crown your patience ? To whom you may truly sing that ditty of the Prophet, *Surely for thy sake am I slaine continually, and am counted as a Sheepe for the slaughter.* What neede I to stirre vp your constancy, which hath already amazed, and wearied your persecutors ? No suspicion shall driue mee hereto ; but rather the thirst of your praise. He that exhorts to persist in well-doing, whiles he perswades commendeth. Whether should I rather send you, then to the sight of your owne Christian fortitude ? which neither Prayers, nor threats, haue bin able to shake : Here stands on the one hand, Liberty, Promotion, Pleasure, life, and (which easily exceeds all these) the deare respect of wife and children (whom your only resolution shall make Widdow and Orphanes) these with smiles, and vowes, and teares, seeme to importune you. On the other hand, bondage, solitude, horror, death (and the most lingering of all miseries) ruine of posterity : these with frowns and menaces labour to affright you. Betwixt both, you haue stood vnmooued ; fixing your eyes either right forward vpon the cause of your suffering, or vpwards vpon the Crowne of your reward : It is an happy thing when our owne actions may be either examples, or arguments of good. These blessed proceedings call you on to your perfection ; The reward of good beginnings prosecuted, is doubled ; neglected, is lost. How vaine are those temptations, which would make you a loser of all this praise ; this recompense ? Go on therefore happily ; keep your eyes where they are, and your heart cannot be but where it is, and where it ought : Looke still, for what you suffer, and for whom : For the truth, for Christ : what can be so precious as truth ? Not life it self. Al earthly things are not so vile to life, as life to truth ; Life is momentary, Truth eternall ; Life is ours, the Truth, Gods : Oh happy purchase, to giue our life for the truth. What can we suffer too much for Christ ? He hath giuen our life to vs ; he hath giuen his owne life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his ? Yea, rather if he call for what he hath lent vs ; yet not to bereaue but to change it ; giuing vs gold for our clay, glory for our corruption. Behold that Sauour of yours weeping, and bleeding, and dying for you : alas ! our soules are too strait for his sorrowes ; we can be made but pain for him ; He was made sin for vs : we sustain, for him, but the impotent anger of men ; hee struggled with the infinite wrath of his Father for vs. Oh, who can endure enough for him, that hath passed thorow death

and

and hell for his Soule? I thinke this, and you shall reioyce with *Dauid*, *I will be yet more vile for the Lord*. The woort of the delpight of men, is but Death; and that, if they inflict not, a diseale will; or if not that, Age. Here is no imposition of that, which would not be; but an hastening of that which will be: An hastening, to your gaine. For beholde, their violence shall turn your necessity, into Verrue & profit. Nature hath made you mortall: none but an enemy can make you a Martyr; you must die, though they will not; you cannot die for Christ, but by them: How could they else deuise to make you happy? since the giuer of both liues hath said, *He that shall lose his life for my sake shall save it*: Loe, this alone is lost with keeping, and gained by losse. Say you were freed, vpon the fastest conditions, and returning: (As how welcome should that newes be, more to yours, then to your selfe.) Perhaps, Death may meet you in the way, perhaps ouer-take you at home: neither place, nor time, can promise immunitie from the common destiny of men: Those that may abridge your houres cannot lengthen them; and while they last, cannot secure them from vexation; yea, themselues shall follow you into their dust; and cannot auoide what they can inflict; death shall equallie tyrannize by them, and ouer them: Is their fauours are but fruitlesse, their malice gainfull. For it shall change your Prison into Heauen, your Fetters into a Crown, your Iaylours to Angels, your misery into glory. Look vp to your future estate, and reioyce in the present: Beholde; the Tree of Life, the hidden *Manna*, the Sceptre of Power, the Morning-Starre, the white garment, the new name, the Crowne, and Throne of Heauen are addressed for you. Overcome and enioy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Sauour in blessednesse; whose honour is to attend him for ever, whom they haue ioyed to imitate. *What are these which are arrayd in long white robes, and whence came they? These are they that heavenly Elders, they which came out of great Tribulation, and washed their long Robes, and haue made their long Robes white, in the blood of the Lambe.*

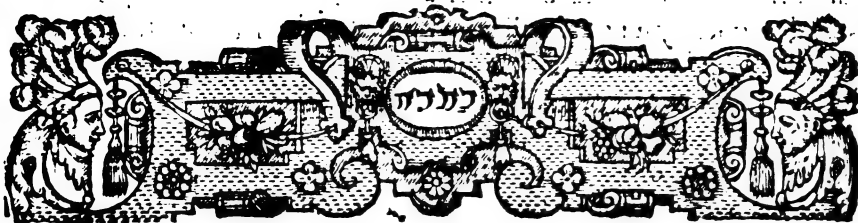
Therefore they are in the presence of the Throne of GOD, and serue him day and night in his Temple: and hee that sitteth on the Throne, will dwell among them, and gouerne them, and lead them vnto the liuely Fountaines of waters, and God shall wipe all teares from their eyes.

All the elect haue Seales in their fore-heads: But Martyrs haue Palmes in their hands: All the elect haue White Robes; Martyrs, both white and long. White, for their Glorie: long for the largenesse of their Glorie. Once redde with their own blood; now white with the blood of the Lambe: There is nothing in our blood, but weake obedience; nothing but merite in the Lambes-blood. Behold; his merite makes our obedience Glorious. You doe but sprinkle his feet with your blood; Loe, he washes your long white Robes, with his. Euery drop of your blood is answered with a stream of his; and euery drop of his, is worth

Riuers of ours: *Pretious in the sight of the Lord, is the death of his Saints:* Pretious in preuention; Pretious in acceptance, pretious in remuneration. Oh, giue willingly that which you cannot keep, that you may receiue what you cannot leese. The way is steep, but now you breath towards the top. Let not the want of some few steps, lose you an eternall rest. Put to the strength of your owne Faith; The Prayers of Gods Saints shall further your pasc; & that gracious hand that sustaines heauen and earth, shall vpholde, and sweetly drawe you vp to your glory. Go on to credit the Gospel with your perseuerance; & shew the fall-hearted Clients of that *Roman-Court*, that the Truth yeelds reall and hearty professours; such as dare no lesse smart, then speak for her.

Without the waies of your restraint, where can you looke beside encouragements of suffering? Beholde in this, how much you are happier then your many predecessors. Those haue found friends, or wiues, or children, the most dangerous of all tempters. Suggestions of weakenes, when they come masked with loue, are more powerfull to hurt. But you, all your many friends, in the valour of their Christian loue, with rather a blessed Martyr, then a liuing and prosperous reuolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) preferres your faith, to her affection; and in a courage beyond her Sex, contemnes the worst miserie of your losse; professing she would redceme your life with hers, but that shee would not redceme it with your yeeldance: and while she looks vpon those many pawns of your chaste loue, your hopefull Children, withes rather to see them fatherlesse, then their Father vnfaithfull: The greatest part of your sufferings are hers. She beares them with a cheerfull resolution. She diuides with you in your sorrowes, in your patience; she shal not be diuided in your glorie: For vs we shall accompany you, with our Praiers, and followe you with our thankfull commemorations; vowing to Write your name in redde Letters, in the Calendars of our hearts; and to Register it in the monuments of perpetuall Records, as an example to all posterity, *The memoriall of the iust shal be blessed.*

To



TO all READERS.

*E P. 10. Containing Rules of good aduise for our
Christian and ciuill carriage.*



Grant, Breuitie where it is neither obscure nor defectiue, is very pleasing, euen to the dainiest iudgements. No maruaile therefore, if most men desire much good counsell in a narrow roome; as some affect to haue great personages, drawne in little Tablets; or, as we see worlds of Countreyes described in the compasse of small Mappes: Neither doe I vnwillingly yeeld to follow them; for both the powers of good aduise are the stronger, when they are thus vnited; and breuity makes counsell more portable for memorie, & readier for vse. Take thele therefore for more; which as I would faine practise, so am I willing to commend. Let vs begin with him who is the first and last: Informe your selfe aright concerning God; without whom, in vaine doe wee knowe all things: Be acquainted with that Sauour of yours, which paid so much for you on earth, and now lues for you in heauen; without whom, wee haue nothing to doe with God, nor he with vs. Adore him in your thoughts, trust him with your selfe: Renew your sight of him euery day; and his of you: Ouer-look these earthly things; and when you doe at any time cast your eies vpon heauen, thinke, their dwels my Sauour, there I shall be. Call your selfe to often reckonings; cast vp your debts, payments, graces, wants, expences, imployments; yeeld not to thinke your set Deuotions troublesome; Take not easie denials from your selfe; yea, giue peremptory denials to your selfe; Hce can neuer be good that flatters himselfe: holde Nature to her allowance; and let your vwill stand at curtesie: happie is that man vvhich hath obtained to be the Master of his owne heart: Thinke all Gods outward fauours and prouisions the best for you; your owne abilities, and actions, the meaneest.

Suffer

Suffer not your mind to be either a Drudge or a Wanton ; exercise it euer, but ouerlay it not : In all your businesses look through the world, at GOD ; whatsoeuer is your leuell , let him be your scope : Euery day take a view of your last ; and thinke either it is this , or may be : Offer not your selfe either to honour , or labour ; let them both seeke you : Care you onely to be worthy , and you cannot hide you from GOD. So frame your selfe to the time and companie , that you may neither serue it, nor sullenly neglect it ; and yeeld so farre, as you may neither betray goodness , nor countenance euill. Let your words be few, and digested ; It is a shame for the tongue to cry the heart mercy , much more to cast it selfe vpon the vncertaine pardon of others eares. There are but two things which a Christian is charged to buy, and not to sell, *Time* and *Truth* ; both, so precious, that we must purchase them at any rate. So vse your friends, as those which should be perpetuall ; may be changeable. While you are within your self, there is no danger : but thoughts once vttered must stand to hazard. Doe not heare from your selfe , what you would be loth to heare from others. In all good things giue your eye and eare the full scope , for they let into the minde ; restrain the tongue , for it is a spender : few men haue repented them of silence ; In all serious matters take counsell of daies, and nights, and friends ; and let leasure ripen your purposes : neither hope to gaine ought by suddenness : The first thoughts may be confident, the second are wiser. Serue honesty euer, though without apparant wages : shee will pay sure, if slow. As in apparell, so in actions, knowe not what is good, but what becomes you : how many warrantable acts haue mishapen the Authors. Excuse not your owncill, aggravate not others : and if you loue peace, auoide Censures, comparisons , contradictions : out of good men chuse acquaintance ; of acquaintance, friends ; of friends, familiars : after probation admit them, and after admittance charge them not : Age commendeth friendship. Doe not alwaies your best ; it is neither wise, nor safe for a man euer to stand vpon the top of his strength. If you would be about the expectation of others, be euer belowe your selfe. Expend after your purse, not after your minde ; take not where you may deny , except vpon Conscience of desert, or hope to requite. Either frequent suites, or complaints, are wearisome to any friend : Rather smother your griefes and wants as you may ; then be either querulous , or importunate. Let not your face belye your heart, nor alwaies tell tales out of it ; hee is fit to liue amongst friends or enemies, that can be ingenuously close : Giue freely, sell thriftily : Change seldome your place, neuer your state : either amend inconueniencies, or swallow them, rather then you should run from your selfe to auoide them.

In all your reckonings for the world, cast vp some crosses that appear not ; either those will come, or may : Let your suspicions be charitable ;
your

your trust learefull; your censures sure. Give way to the anger of the great: The Thunder and Cannon will abide no fence. As in throngs we are affraide of losse; so while the world comes vpon you, looke well to your soule; There is more danger in good, then in euill: I feare the number of these my rules; for Precepts are wont (as nayles) to driue out one another: but these, I intended to scatter amongst many:
 and I was loth that any guest should complaine of a
 niggardly hand; Dainty Dishes are wont to be
 sparingly serued out; homely ones,
 supply in their bignesse,
 what they want in
 their worth.

FINIS.





PHARISAI^SME *AND* CHRISTIANITIE:

COMPARED AND SET
foorth in a Sermon at *Paules-Croß*,
May I. 1608.

By Ios. HALL.

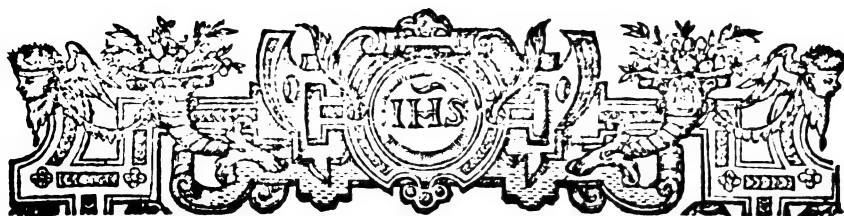
Vpon MATTH. 5. 20.

*Except your righteousnesse exceede the righteousnesse of the Scribes and
Pharises, yee shall not enter into the kingdome of heauen.*



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614





TO THE RIGHT REVE-
REND FATHER IN GOD, AND
my very good Lord, THOMAS, Lord Bishop
of LONDON, I. H. wilhethall grace
and happinesse.

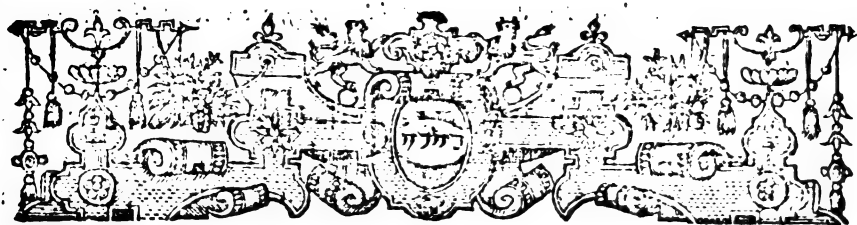
Right reuerend and Honourable:

I Know there is store of Sermons extant; The pulpit scarce
affordeth more then the Presse. I adde to the number,
and complaine not: In all good things abundance is an
easie burden. If the soule may feed it selfe with varietie,
both by the eare, and by the eye, it hath no reason to finde
fault with choyce. But if any weaker stomach (as in our
bodily Tables) shall feare to surfet at the sight of too much, it is easie for that
man to looke off, and to confine his eyes to some few: Who cannot much sooner
abate to himselfe, than multiply to another? Let not his nice sullenness preiudice
that delight and profit which may arise to others from this number. For
me, I dare not bee so enuious as not to blesse God for this plentie, and seri-
ously to reioyce that Gods people may thus liberally feast themselves by both their
senses: neither know I for whether more; The sound of the word spoken pear-
ceth more: the letter written indureth longer; the eare is taught more sudden-
ly, more stirringly: the eye with leasure and continuance. According to my poor
abilitie, I haue desired to doe good both wayes; not so much fearing censures,
as caring to edifie. This little labour submissely offers it selfe to your Lordship,
as iustly yours: being both Preached at your call, and (as it were) in your charge,
and by one under the charge of your fatherly iurisdiction, who vnfeignedly de-
sires by all meanes to shew his true heart to Gods Church, together with his
humble thankfulness to your Lordship; and professeth still to continue

Your Lordships in all humble
duty and obseruance,

Ios. HALL.

Fff



M A T T H. Chap. 5. vers. 20.

Except your righteousness exceede the righteousness of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.



He curious Doctors of the Iewes had reduced all Gods statute-law to six hundred and thirteene precepts; so many as there are dayes in the yeare, and members in the body. It was an honest and (which were strange) a Christian conceit of one of their Rabbins, that *David* abridges all these to ekeuen, in his Psal. 15. *Esai* to six, in his 33. 15. *Michai* yet lower to three, in his 6.8. *Esai* yet again to two, in his 56.

*Petr. Galatine.
de arcan. fidei
Cath. et finem.
Ex glos. Rab.
Sheiomoh.*

1. Habacuc to one, *The iust man shall liue by faith.* So ye see, the Law ends in the Gospel; and that Father said not amisse, *The Law is the Gospel foretold; and the Gospel is the Law fulfilled.* These two are the free-hold of a Christian; and what but they?

The Iewes of these times peruered the Law, reiected the Gospel. Our Sauour therefore, that great Prophet of the V World (as it was hie time) cleares the Lawe, deliuers and settles the Gospel: well approving in both these, that he came not to consume, but to consummate the Lawe: Wherein (as *Paul* to his *Corinths*) hee had a great doore, but many aduersaries: amongst these were the great masters of Israell (so our Sauour termes the Pharises) and their fellowes (and yet their rinals) the Scribes; both so much harder to oppose, by how much their authoritie was greater.

*Lex est Euangelium predictum.
Euangelium lex completa.*

Truth hath no roome till falshood be remooued; Our Sauour therefore (as behoued) first shewes the falshood of their Glosses; and the hollownesse of their profession; and if both their life and Do-

*1. Cor. 16.9
Iohn 3.
Art thou a Master in Israell?*

Strine be naught; what free part is there in them? And loe both of these so faultie, that *Except your righteousness exceede the righteousness of the Scribes and Pharises, yee shall not enter into the kingdome of Heaven.*

VVhat were the men? VVhat was their righteousness? VVhat wanted it? Follow mee, I beseech you, in these three: and if my discourse shall seeme, for a while, more thornie and perplexed, remedie it with your attention.

Those things which are out of the kenne of sense or memory, must be fetcht from Story. The Sect (or order whether) of the Pharises ceased with the Temple; since that, no man reade of a Pharise; and now is growne so farre out of knowledge, that the moderne Jewes are more ready to learne of vs who they were: There is no poynt, wherein it is more difficult to auoyde varietie, yea ostentation of reading; without any curious trauersing of opinions, I studie for simple truth, as one that will not leade you out of the rode-way to shew you the turnings. *Scribes* were auncient; *Exra* is called (*Sopher mabir*) a *prompt Scribe*. As long before him, so euer since they continued till Christs time; but in two rankes; some were γραμματικὸς λαός: others νόμος: Some *popular*, others *legall*: Some the peoples; others, Gods; the one *Secretaries*, *Recorders*, *Notaries*, as 2. *Chronicles* 24. 11. (*Sopher hamelec*) the *Kings Scribe*: The other *Dofours* of the Lawe of God: *The Lawe of the Lord is with vs, in vaine made bee it, the penne of the Scribe is in vaine.*

As the Pharises were (νομοδιδασκαλῶν;) *Larve-masters*: so these are the same which *Luc.* 11. 45. are called (νομιοὶ) *interpreters of the Lawe*. Tho to some not meane Critickes, it seemes theie should be a third sort; which consider not that our Sauour on purpose addressing his speech to the *Pharises*, fell by the way vpon the *Scribes*; and being admonished by one of them, as of an ouer-sight, now auerres right downe of the *Scribes*, what before hee had but indifferently glanced at. VVhat they were, is plaine by *Ezraes* pulpit; and *Moses* his chaire. These & *Pharises* differed not so much; they agreed in some good, but in more euill. But the profession of *Pharises*, because it is more obscure, you shall giue mee leau to fetch some-what further.

There were, saith olde *Egesippus* (as *Eusebius* cites him) diuers opinions in the Circumcision; which all crossed the tribe of *Juda*: *Essens*, *Galileans*, *Emerobaptists*, *Masbutheans*, *Samaritans*, *Pharises*, *Sadduces*. It were easie to helpe him with more, *Sebnaans*, *Cannaans*, *Sampsans*; and if neede were, yet more. VVhere are those waucers, that stagger in their trust to the Church, because of different opinions, receiuing that rotten argument of profane *Celsus* against the *Christians*? Saie the *Papists*, one saith I am *Caluins*, another, I am *Luthers*. We disclaime

Efr. 6.7

Ier. 23

Neh. 8. 4
Mat. 23. 2
Clarici Iudeorum
et saith Ierome.

Euseb. eccl. hist.
l. 4. c. 23. Erant
in circumcisione
diuersa sententia
qua maxime
tribui Iuda ad-
uersabatur, &c.
vid. Ios. Scalig.
resp. ad Serarini.
Orig. lib. 5. ad
uers. Cels. Chri-
nos non habere

disclaime, vve delie these titles, these diuisions: vvee are one in truth: would God wee were yet more one: It is the lace and fringe of Christs garment that is questioned amongst vs, the cloth is sound. But what? Was the Iewish Church before Christ, Gods true Church, or not? If it were not, which was it? If it were: loe that heere rent in more than eight parts, and one of them differing from it selfe in eighteene opinions: and yet as *Irenaeus* well obserues, before Christ, there were neither so many heresies, nor so blasphemous.

Shew mee a Church on earth without these wrinkles of diuision, and I will neuer seeke for it in heauen: although to some, *Phariseisme* seemes rather a seuerall order, then a sect: but S. *Luke* that knewe it better, hath (*αἰρεσὶν φαρασαίων*) the *Sect of the Pharisees*. VVhen the profession began, no historie recordeth: Some would faine fetch them from *Elay* 65. 5. *Touch mee not, for I am holier then thou*. But these straine too farre; for in the verse before, the same men cate Swines-flesh; which to the *Pharisee* is more then picular. Heare briefly their name, their originall, their office. Their name (tho it might admit of other probable deriuations, yet) by consent of all Hebrew Doctōrs (I haue a great Author for it) is fetcht from *separation*; tho vpon what grounds, all agree not; doubtlesse for the perfection of their doctrine, and austeritie of life. Their originall is more intricate; which after some scanning, I haue thus learned of some great Masters of Iewish Antiquities. Before there was any open breach in the olde Iewish Church; there were two generall, and diuers conceites about Gods seruice: One, that tooke vponely with the Lawe of God; and if they could keepe that, though they needed no more; neither would they *sapere supra scriptura*; bee wiser then their maker; These were called (*Karaim*) of which sort there are diuers at this day in Constantinople, and other where, at deadly feode with the other Iewes, which they now call *Rabbis*.

The other, that thought it small thanks to doe onely what they were bidden; Gods Law was too strait for their holinesse: It was nothing, vnlesse they did more then content God, earne him (for these were Popish Iewes) and supererogate of him. These were therefore called (*Chasidim*) *Holy: aboue the the Law*: they plied God with vnbidden oblations, gaue more then needed, did more then was commanded: Yet so, as both parts pleased themselues, resisted not the other: The more franke sort vpbraided not the other, with too much nigardlinesse; neither did the straiter-handed enuie the other for too much lauishnesse. VVould God wee could doe thus. They agreed tho they differed: But now, when these voluntarie seruices began to be drawne into Canons (as *Scaliger* speaketh) and that which was before but arbitrarie, was imposed as necessarie, (necessarie for beleefe, necessarie for action) questions arose, and the rent began in the Iewes. Those

Fff 2

dog-

veram Religionem, quod in varias sectas diuisissent.

Domus Sammai & Hillel. Ar. Mont. in Enchir. Ante aduentum Christi, non tot & tam blasphemae hereses. Iren. lib. 5.

Act. 15. 5

In eam consentiunt omnes Hebraei, teste Babai Haruch, Pagin. in vrb. Ar. Montanum. Ios. Scal. I. Drafin, &c.

1. Mac. 2. 47

Act 26. 5
*Eruditiſſimi cate-
 riu legem expo-
 nunt Phar. Iof.
 l. 1. de bello
 Ind. c. 4.*

An old ſaying.
 ὁ δὲ τὸ σ-
 ἐζοῦδον ὁ
 βίβει.

*Discipuli Sam-
 mai occidebant
 discipulos Hillel.
 Epiphan.*

ἀδελφοί
 σεις 4.

In nomen

*Mosis,
 Aciba,
 Anna,
 Filiorum
 Aſſamo-
 nai.*

*Hier. Aſaſie de
 11. queſtionib.
 1 Cor. 1. 20.*

ὡς σοφῶς,
 πῶς ἡμε-
 ροῖς?

*Scribe lectiona-
 rii quaſi Scriptu-
 arii vel Textua-
 arii; Pharisei
 δὲ λεγόμενοι.
 Druf.*

*Mat. 9.
 Eodem habitu
 cum Scribis;
 muliebri pallio,
 latius crepidu,
 &
 calceamentorum
 ligula proceden-
 tes. Epiphan.
 Meabauah.
 Epi. b.*

dogmaticall Doctours which ſtood for ſupererogation, and traditions about Lawe, were called (*Peruſchim*) *Phariſes*; ſeparate from the other in ſtrict iudgement, in ſuperfluous holineſſe: Theſe as they were the brood of thole (*Chafidim*) whom we finde firſt mentioned in the Machabees by the corrupt name of *Aſideans*; ſo from them againe, in a ſecond ſucceſſion proceeded (as their more refined iſſue) the *Effens*, both Collegiate and Eremiticall: Theſe *Phariſes* then, were a fraternity or Colledge of extraordinarie deuotion; whoſe rule was Tradition, whoſe practice voluntarie aſtereneſſe: To them the *Scribes* ioyned themſelues, as the purer *Iewes*; for *Paul* calls them [*ἀριſτεſτὸν αἰεσιν*] *the moſt exquisite ſect*; yea, and as (*Iofephus*) the beſt expolitours; willingly expounding the Law according to their Traditions: and countenancing their Traditions by the forced ſenſes of the Lawe. Both which profeſſions were greatly enlarged and graced, by two famous Doctours, *Sammai* & *Hillel* (whom ſome, though falſely, would haue the founders of them) not long before Chriſts time; for old *Hillel* of a 120. yeares, protracted his dayes by likely computation, to ten yeares after Chriſts birth. How *Hierome* fetcheth their names with more wittineſſe, than probability, from *Diſſipating* and *Proſanizing* the Lawe; and what bickerings and deadly quarrells were euen amongſt themſelues in thoſe two famous houſes; and what were the foure expoſitions of the Lawe which they followed, I liſt not now to diſcourſe. Their employment was, expounding the Lawe and vrging Traditions; therefore their auditors had wont to ſay, when they called one another to Church (as *S. Hier.* tells vs) [*οἱ σοφοὶ δὲ λεγόμενοι*] *The wiſe*, that is, the *Phariſes*, *expound to day*. Whence perhaps, that may bee interpreted of *S. Paul* to the Corinthians, *Where is the wiſe? where is the Scribe?* So did the *Scribes* too; but the difference was, that the *Scribes* were more Textual; the *Phariſes* more Traditionall: therefore obſerue, that the *Scribe* findes fault with the ſuſpicion of blaſphemy; the *Phariſe*, with vnwaſhen hands: the *Scribes* (their Doctours) exceld for learning, the *Phariſes* for pietie. their attire was the ſame, and their faſhions: but the *Phariſes* had [*πολιτείας μετῴκτες*] *more ſway*; and were more ſtrict and Cappucine-like; profelled more yeares continency; and in a worde, tooke more paines to goe to hell. Theſe did ſo carrie away the hearts of the *Iewes*, that there was no holy man, which was not tearmed a *Phariſe*; and therefore among the ſeauen kindes of *Phariſes* in their *Talmud*, they make *Abraham* a *Phariſe of Lowe*; *Iob* a *Phariſe of Feare*. And if from the men you caſt your eyes vpon their righteouſneſſes, you cannot but wonder at the curioſitie of their zeale. VVherein look (I beſeech you) firſt at their deuotion, then their holy cariage, laſtly their ſtrict obſeruation of the Lawe.

Such was their deuotion, that they praied [*οὐνεχας*] as a Father ſaith, oft and long: thriſe a day was ordinarie; at nine, twelue, and three a clocke:

clocke: yea their progenitors (whom they would scorne not to match) diuided the day into three parts: whereof one was bestowed on prayer, the next on the Lawe, the third on their worke: See heere; God had 2. parts of 3. themselves but one: besides at their meales what strictnes? Their very disciples were taught (to shame vs Christians) if they had forgotten to giue thanks, to returne from the field to the boord to lay grace. For diuine seruice; the Decalogue must bee read once a day of euery man; the *Scribes* lay the first watch; the *Pharises*, any houre of the night: Others, twice; without mouing eye, hand, foot, in a clean place, free from any excrement, and foure cubits distant from any sepulcher. For fasting, they did it twice a weeke; not Popishly (which *Wickliffe* iustly calles Foole-fasting) but in earnest; on Monday and Thursday. Besides (to omit their almes, which were euery way proportionable to the rest) what miserable penitence did they wilfully? they beat their heads against the walls, as they went, till blood came: whence one of their seauen *Pharises* is called (*Kizai*) a *Pharise-draw-blood*: they put thornes in their skirts, to sting themselves; they lay, on planks, on stones, on thornes: and *Banus* that Heremiticall *Pharise* drencht himselfe oft, night and day in colde water [*παρὰς ἀγνείων*] for chastitie; or (if you reade it without an aspiration) it signifies for follie rather: what could that apish and Rigmaticall Friar haue done either more or worle? This was their deuotion. The holinesse of their cariage was such, that they auoided euery thing that might carrie any doubt of pollution; they would not therefore conuerse with any different religion; and this law went currant amongst them: *He that eats a Samaritans bread, be as he that eats swines-flesh*: An Hebrew midwife might not help a Gentile; nor bookes, nor waxe, nor incense might bee sold to them. Yea, no familiaritie might be suffered with their owne vulgar. For whereas there were three rankes among the Iewes; the wise, (those were the *Pharises*) their Disciples, and the *populus terra* (as they called them) this was one of the sixe reproches to a nouice of the *Pharises*, *To eat with the vulgar sort*: and lest (when they had beene abroad) they should haue beene toucht by any, contrarie to the warning of their phylacteries, they scoure themselves at their returne; and cate not vnlesse they haue walht [*πυγμα*] that is, accurately, as the Syriac; oft, as *Erasmus*; or with the gripe fist, as *Beza* following *Hierome*. And not with euery water (marke the nicenesse) but with that onely which they had drawne vp with their owne labour: and to make vppe the measure of their pretended sanctimonie, they vowed continencie, not perpetual (as our Romanists vrge) but for eight or ten yeares. Thus they did vnbidden. How strictly did they perform what was enioyned? no men so exact in their tithes. *I pay tithes of all*, saith the boasting *Pharise*: *Of all* (as a great Doctour noteth) it was more than he needed: God would haue a Sabbath kept; they ouer-keepe it. They would not ou

Chasidim.

Prac. Mosaiica
cum expof. i
Rabbinorum à
Munster. ed.

Ibid.

δευτέρων καὶ
ἐπιστῶν.
Epiphani.

Hier in Mat.
23. *A. utissimas*
in eis fouas li-
gabant, ut am-
bulantes con-
science pungeren-
tur & ad mone-
rentur officij.
Iosephus.
ἰουδαῖοι
ἐλάττω.

Qui comedit
panem samariti-
cum ac si come-
deret suillam.
Pracept. Mos.
cum expof. *Rab.*
ὁ ὄχλος:
in the new Te-
stament, the com-
mon people.
Num ex sex op-
probrijs vitandis
a discipulis sapi-
entum, Comessa-
tio cum populo
terra.

Ar. Mont. in
Euan. Epiphani.
ἐὰν μὴ πύγ-
μηνιφῶνται.
Mat. 9. 3.
Prac. Mos. cum
expof. Rab.
Epiphani. l. 1.
τὰς ἀπαρχὰς
ἐδίδωκεν.
Montan. in locis.
Prac. Mos.
cum expof.

*Vox Egyptiaca.
Versus quidam
ex lege Moſis in
pergam:hoſcrip-
ti. ſc7. 14.
prioris 13. Exa.
4. 5. 6. 7. 8. 9.
6. Deut. Pagn.
Quod ferrum
vim affanti ha-
bet. Fraſ. Moſ.
cum Expoſ.
Ibid.*

that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knock on a Table to ſtill a childe; what ſhould I note more? not rub or ſcratch in publike. God commands them to weare (*Totaphoth*) *phylacteries*: they doe (which our Sauour reprobues) [*πλατύνειν*] *enlarge them*: & theſe muſt be written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſte the Paſſeouer; they wil haue it done (in an exceſſe of care) not with an iron but a wooden ſpit, & curiouſly chuſe the wood of Pomegranate: God commanded to auoid Idolatrie; they taught their Diſciples, if an image were in the way, to fetch about ſome other; if they muſt needs goe that way, to run: and if a thorne ſhould light in their foot (neere the place) not to kneele, but ſit down to pull it out, leſt they ſhould ſeem to giue it reuerence. I wearie you with theſe Iewiſh niceties. Conſider then how deuout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it be not a wonder, that our Sauour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Pharifees, yee ſhall not enter into the kingdome of Heauen*: That is, If your doctrine bee not more righteous, you ſhall not be entred of the Church: if your holineſſe bee not more perfect, you ſhall not enter into heauen: beholde, Gods kingdome below and aboue is ſhut vpon them.

The poore Iewes were ſo befotted with the admiration of theſe two, that they would haue thought if but two men muſt goe to heauen, the one ſhould be a Scribe, the other a Pharife. What ſtrange news was this from him that kept the keyes of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, nor their learning, nor wit, nor eloquence, nor honour they admired ſo much, but their righteouſneſſe: and lo nothing but their righteouſneſſe is cenſured: Herein they ſeemed to exceed all men: herein all that would be ſaued muſt exceede them. Doe but think how the amazed multitude ſtared vpon our Sauour, when they heard this Paradox. Exceed the Pharifees in righteouſneſſe? It were much for an Angel from Heauen. What ſhall the poor ſons of the earth doe, if theſe worthies be turned away with a repulſe? yea perhaps, your ſelues, all that heare mee this day, receiue this not without aſtoniſhment and feare, whiles your conſciences ſecretly comparing your holines with theirs, find it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this compariſon; for (to ſet you forward) muſt we exceed them, or elſe not be ſaued? If we let them exceed vs, what hope, what poſſibilitie is there of our ſaluation? Ere wee therefore ſhew how farre we muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre we are behind them.

They taught diligently, and kept *Moſes* his chaire warme: How many are there of vs, whom the great Maſter of the Vineyard may finde loytering

Mat. 23:3

loitering in this publike market-place, and shake vs by the shoulder with a *Quid statis otiosi? Why stand you here idle?*

They compast sea and land (Satans walke) to make a proselyte: wee sit still and freeze in our zeale, and lose proselytes with our dull and wilful neglect. They spent one quarter of the day in prayer: How many are there of vs that would not thinke this an vnreasonable seruice of God? we are so farre from this extreame deuotion of the olde *Euchista*, that we are rather worthie of a censure with those Spanish Priests for our negligence. How many of you citizens can get leaue of Mammon to bestow one houre of the day in a set course, vpon God? How many of you Lawyers, are first clyents to God, ere you admit others, clients to you? how many of you haue your thoughts fixed in Heauen, ere they bee in VVestminster? Alas, what dulnesse is this? what iniustice; all thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (some) twice a day; neuer went without some parts of it about them; But to what effect? There is not one of our people (saith *Iosephus*) but answeres to any question of the Lawe as readily as his owne name; how shall their diligence vpbraide yea condemne vs? Alas! how do our Bibles gather dust for want of vse, while our Chronicle, or our Statute-booke, yea perhappes our idle and scurrilous play-bookes are worne with turning? Oh how happie were our fore-fathers, (whose memorie is blessed for euer) if they could with much cost and more danger get but one of *Pauls* Epistles in their bosoms; how did they hugge it in their armes, hide it in their chest, yea in their hearts! How did they eat, walke, sleepe, with that sweete companion, and in spight of persecution neuer thought themselves well, but when they conuersed with it in secret! Lo now these shops are all open, we buy them not; these books are open, we reade them not, and we vwill be ignorant because we will. The Sunne shines, and we shut our windowes. It is enough for the miserable Popish lairie to be thus darke, that liue in the perpetuall night of Inquisition; shall this be the onely difference betwixt them and vs; that they would read these holy leaues, and may not, we may and will not? There is no ignorance, to the vvillfull. I stand not vpon a formall and verball knowledge: that vvas neuer more frequent, more flourishing. But if the maine grounds of Christianitie were thoroughly settled in the hearts of the multitude, we shold not haue so much cause of shame and sorrow, nor our aduersaries of triumph and insultation: shew lesse therefore for Gods sake, and learne more; and ballace your wauering hearts with the sound truth of Godlines, that you may flye steadily thorow all the tempests of errors: Make Gods Law of your learned counceyl with *Dauid*, and be happy. Else if you will needs loue darkenes, you shall haue enough of it: you haue here inward darknes, there outward (*ὁ νότος ἔστι σκοτία*.) This is your owne darkenesse, that his of whom the Psalmist;

He

Correlli à Concilio Tolentan. Bellar.

Quilibet nostrum de lege interrogatus facilius quam nomen suum respondet. Ios. contr. App. lib. 2.

Mar. 8. 12

Christhec Aphelab:
Tenebrae caliginis.

In aquam se cum vestibus immergunt ubi contigerint aliquem ex aliena gente:
μικρονον γαρ ηγυσται, &c.
Epiph.

He felt darknesse and it was darke: Darke indeede: A thick and terrible darknesse, ioyned with weeping and gnashing. I vrge not their awefull reuerence in their deuotion; our sleepe or wilde carelesnesse; their austere and rough discipline of the body, our wanton pampering of the flesh; who who can abide to thinke of a chaste *Pharise*, and a filthy *Christian*; a temperate *Pharise*, and a drunken *Christian*? How shamefully is this latter vice (especially) growne vpon vs with time? wee knewe it once in our ordinarie speech appropriated to beggers: now gallants fight for it. This beastlinesse had wont bee bashfull, now it is impudent; once children were wont to shout at a drunkard (as some foule wonder) now not to bee drunke is quarrell enough among men, among friends: Those knees that we were wont to bow to the God of Heauen, are now bent to *Bacchus*, in a paganish, bestiall, diuellish deuotion. To leaue the title of *Christians*, for shame let vs bee either men or beasts. My speech hastens to their holy and wise strictnesse of carriages; wherein I can neuer complaine enough of our inequality: They hated the presence, the fire, the fashion, the bookes of a Gentile, of a Samaritan; neither was there any hatred lost on the Samaritans part; for if he had but touched a lew, he would haue throwne himselfe into the water, clothes and all: both of them equally sicke of a *Noli me tangere*; *Touch me not, for I am holier*. Esay 65.

Our Romish Samaritanes haunt our tables, our closets, our eares; we frowne not, wee dislike not: Wee match, conuerse, conferre, consult with them carelesly, as if it were come to the old stay of that indifferent *Appelles* in *Eusebius*; *Sat est credere in crucifixum*: but that which I most lament, and yet, Fathers and Brethren, if my voyce may reach to any whom it concerneth, in the bowels of Christ let me boldly (tho most vnworthy) mooue your wisdomes, your care, to redresse it. Our young students (the hope of posterity) newly crept out of the shell of Philosophie, spend their first houres in the great Doctours of Popish controuersies; *Bellarmines* next to *Aristotle*: yea, our very vn-grounded Artizans, young Gentlemen, fraile Women, buy, reade, trauele promiscuously the dangerous Writings of our subtillest Iesuites. What is the issue? Many of them haue taken poison, ere they know what milk is; and when they haue once tasted this bane, they must drink and die. Oh what pittie, what vexation is it to a true heart, to see vs thus lood of our hopes; them of their soules! I haue heard, yea I haue scene and enuied the cautelous seueritie of our Adversaries, which vpon the deepest paines forbid the sale, yea the sight of those Authours, which they repute infectious; where was euer *Calum* publicly bought in one of their Church-yards? where ever read without licence, without securitie? I conclude not this as the peculiar fault of this place: would God this open remissione were not a common euill, and had not spred it selfe wide thorow all those Churches that are gone out of *Babylon*.

Let

Let no man tell me of the distinction of that old Canonist: *Some things* (saith he) *wee reade lest they should be neglected, as the Bible; some lest they should be unknowne, as Arts and Philosophie; some that they may be reiected, as Hereticall books. True:* But let them read that can reiect, that can confute; we distrust not our cause, but their weak iudgements. A good Apothecarie can make a good medicine of a strong poison; must children therefore be allowed that box? I know how vnworthy I am to aduise; only I throw down my selfe at your feet and beseech you, that our losses and their examples may make vs no lesse wise in our generation.

81 vtbl.
Brixensis.

I follow the comparison; They payd tithes of all they had: not a por-herbe, but they tithed it. Heare this yee sacrilegious patrons, the merchants of soules, the Pirats of the Church, the enemies of religion; they tithed all, you nothing; they payd to their Leuites, your Leuites must pay to you: Your cures must bee purchased, your tithes abated or compounded for: O the shame of religion! How too iustly may I vsurpe of you that of *Seneca*: *Pettie sacriledges are punished, while great ones ride in triumph.* Neuer excuse it with pretence of Ceremonie; *Moses* neuer gaue so strict a charge for this, as *Paul* [*ὁ πᾶν ἀ-γοράζον*] Communicate *all thy goods* with thy teacher; *All*, with inemphasis. VVelfare yet the honest *Pharises*, whose rule was: (*Decima ut diues fias*) *Tithe and bee rich*: If euer thou be the fatter for this grauell, or the richer with that thou stealest from God, let me come to beggear thy doore.

Mat. 23. 23.

Gal. 6.

VVoeto you spirituall robbers. Our blinde forefathers clothed the Church; you despoile it: their ignorant deuotion shall rise in iudgement against your rauening conetoufnesse. If robberie, simonie, periurie will not carrie you to hell; hope still that you may be saued. They gaue plentifull almes to the poore: wee instead of filling their bellies, grinde their faces. VVhat excellent Lawes had wee lately enacted that there should bee no begger in Israell? Let our streetes, wayes, hedges, witnesse the execution. Thy liberalitie releues some poore. It is well. But hath not thy oppression made more? Thy vsurie, extorting, racking, inclosing, hath wounded whole Villages, and now thou befriendest two or three with the plaisters of thy bountie. The mercies of the wicked are cruell. They were precise in their Sabbath; we so loose in ours, as if God had no day: See whether our Tauernes, streetes, hywayes descry any great difference. These things I vowed in my selfe to reprove; if too bitterly, (as you thinke) pardon (I beseech you) this holy impatience: and blame the foulness of these vices, not my iust vehemency. And you (Christian hearers) than which no name can be dearer: be perswaded to ransacke your secure hearts; and if there be any of you whose awaked conscience strikes him for these sins, & places him below these Iewes in this vnrighteousnes, if you wish or care to be saued, think it hietime, as you wold euer hope for entrāce into Gods kingdom,

to

Phil. 3. 6.

to strike your selues on the thigh, and with amazement and indignation to say, What haue I done? to abandon your wicked courses; to resolute, to vow, to strue vnto a Christian and conscionable reformation. *Paul*, a *Pharise*, was according to the righteousness of the Lawe vnreprouable: yet if *Paul* had not gone from *Gamaliels* feet, to Christs, he had neuer benee saued. Vnreprouable, and yet reiecte? Alas, my brethren, what shall become of our gluttonie, drunkenesse, pride, oppresion, bribing, cosenages, adulteries, blasphemies, and our selues for them? God and men reprove vs for these; what shall become of vs? If the ciuilly righteous shall not be saued, where shall the notorious sinner appeare? A Christian belowe a lewe? For shame, where are wee? where is our emulation? Heauen is our goale, we all run; loe the *Scribes* and *Pharises* are before thee; what safety can it be to come short of thole that come short of heauen? *Except your righteousnessse, &c.*

You haue scene thele *Scribes* and *Pharises*; their righteousnessse and our vnrighteousnesse. See now with like patience, their vnrighteousnes that was, and our righteousnessse that must bee, wherein they failed, and wee must exceed. They failed then in their Traditions and Practise. May I say they failed, when they exceeded? Their Traditions exceeded in number and prosecution, faultie in matter.

Gal. 4. 18.

Plus est in verbis sapientum quam in verbis legis. Galatin.

Ser. xiiii.
Non male comparari Phariseos Catholicis.

Pari pietatis affectu & reuerentia, Traditiones vna cum libris veteris & noui Testamenti suspicimus & veneramur.
Decr. 1 Sess. 4
Nolo verba que scripta non sunt legi.

To runne well, but out of the way) according to the Greeke, pro-
uerb) is not better then to stand still. Fire is an excellent thing: but if it bee in the top of the chimney, it doth mischeefe rather. It is good to be zealous in spight of all scoffes, but (ἐν καλῷ) *In a good thing*. If they had benee as hot for God, as they were for themselves, it had benee happy: but now *in vaine they worship me* (saith our Sauour) *teaching for doctrines the Traditions of men*. Hence was that axiome receiued currantly amongst their Iewish followers: *There is more in the vvords of the wise, than in the vvords of the law: More*; that is, more matter, more authoritic: and from this principally arises and continues that mortall quarrell betwixt them and their (*Karaim*) and (*Minim*) vnto this day. A great Iesuite (at least that thinkes himselfe so) writes thus in great earnest: *The Pharises* (saith he) *may not vnfitly be compared to our Catholics*. Some men speak truth ignorantly, some vnwillingly; *Caiphas* neuer spake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to thele *Pharises* in this point, besides that of free-wil, merit, full performance of the Law, which they absolutely receiued from them: For marke, *With the same reuerence and deuotion doe we receiue and respect Traditions, that we do the books of the Old and New Testament*, say those Fathers in their fourth session: Heare both of these speake, and lee neither; if thou canst discerne whether is the *Pharise*, refuse mee in a greater truth. Not that wee did euer say with that *Arrian* in *Hilary*: *Wee debarre all vvordes that are not vvritten: or would thinke fitte with thole phanaticall Anabaptists of Munster that*
all

all books should be burnt besides the Bible: some Traditions must haue place in euerie Church; but, Their place: they may not take wall of Scripture: Substance may not in our valuation giue way to circumstance, God forbid. If any man expect that my speech on this opportunitie should descend to the discourse of our contradicted ceremonies, let him knowe that I had rather mourne for this breach than meddle with it. God knowes how willingly I would spend my selfe into persuasions if those would auaille any thing: but I well see that teares are fitter for this theme than wordes. The name of our Mother is sacred, and her peace pretious. As it was a true speech cited from that father by *Bellarmino*: *The war of Heretikes is the peace of the Church*: so would God our experience did not inuert it vpon vs: *The warre of the Church is the peace of Heretikes*. Our discord is their musicke; our ruine their glorie: Oh what a sight is this, Brethren strue, while the enimie stands still, and laughs & triumphs. If we desired the griefe of our common mother, the languishing of the Gospell, the extirpation of religion, the losse of posteritie, the aduantage of our aduersaries, which way could these be better effected than by our dissensions? That Spanith Prophet in our Age (for so I finde him stiled) when King *Philip* asked him how hee might become master of the Lowe-Countries, answered: *If hee could divide them from themselves*; According to that old Machiauellian principle of our Iesuites, *Divide and Rule*. And indeed it is concord only (as the Poesie or Mot of the vniited States runnes) which hath vpheld them in a rich and flourishing estate against so great and potent enemies. Our Aduersaries already bragge of their victories: and what good heart can but bleed to see what they haue gained since wee dissented; to foresee what they will gaine? They are our mutuall spoyle that haue made them proud and rich. If you euer therefore look to see the good dayes of the Gospell, the vnhorsing and confusion of that strumpet of *Rome*, for Gods sake, for the Churches sake, for our owne soules sake, let vs all compose our selues to peace and loue: *Oh pray for the peace of Ierusalem: that peace may bee within her wals and prosperitie within her palaces*.

For the matter of their Traditions, our Sauour hath taxed them in many particulars; about washings, oaths, offerings, retribution: whereof he hath sayd enough when he hath tearmed their doctrine, the *Leauen of the Pharises*, that is, lowre and swelling. *S. Hierome* reduces them to two heads: They were *Turpia*, *amilia*; some so shamefull that they might not bee spoken; others idle and *deuotib*; both so numerous that they cannot bee reckned. Take a taste for all; and to omit their reall traditions, heare some of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the rooffe, this were no irregularitie. The Law was, a man might not carry a burden on the Sabbath: their Traditiōal gloss; if he caried ought on one shoulder it was a burden; if on both, none. If shoocs alone, no

Bellum Hereticum pax est Ecclesie: ex Hilario Bellar.

Escondo.

Concordia res parua creuant, &c.

Nostra miseria tu es magna de Pomp. Mimus.

In Mat. 23

Prat. H. of sum exp. Rab.

Ibid.

Ibid.

Sacratum Cere-
moniarum lib. 1
accipit de gremio
Cameralij pecu-
niam, ubi nihil
tamen est ar-
genti; spar-
gensq; in populo
dicit: Aurum
& argentum
non est mihi:
quod autem
habeo, hoc tibi
do. Canon. Pa-
nitential pag. 1
{ Num. 12
{ Ezech. 4
Luc. 5
Otho. Frispa-
gensis in prefat.

In Mat. 23

Mat. 23. 4

Vide Drusium
de tribus sectis
Iud.

Alia doctrina
Phariseorum,
qua est nisi legi
secundum car-
nem observatio.
Hier. in Gal. 1

burden; if with nailes, not tolerable. Their stint of a Sabbath's journey was a thousand cubites; their gloss was, That this is to bee understood without the wals: but if a man should walke all day thorow a citie as big as *Ninie*, he offendeth not. The Church of *Rome* shall vie strange glosses and ceremonious obseruations with them; whether for number or for ridiculousnesse. The day would faile mee if I should either epitomize the volume of their holy rites, or gather vp those which it hath omitted. The newe elected Pope in his solemne *Lateran* procession must take copper money out of his Chamberlaines lap; and scatter it among the people, and lay; *Gold and silver haue I none*. Seuen yeares penance is inioyned to a deadly sin; because *Miriam* was separated seuen dayes for her Leprosie; and Gods saies to *Ezekiel*, *I haue giuen thee a day for a year*. Christ said to *Peter*, *Lanch forth into the deepe*: therefore hee meant that *Peters* successour should catch the great fish of *Constantines* donation. But I fauour your eares. That one I may not omit, how *S. Hierome*, whom they fondly tearme their Cardinal, compares som Popish fashions of his time with the *Phariseall*; who when he had spokē of their purple fringes in the foure corners of their (*Tallin*) and the thornes which these Rabbins tie in their skirts, for penance, and admonition of their duty: *Hoc apud nos* (sayth he *superstitiosa muliercula in parulis Euangelij, in crucis ligno & istiusmodi rebus factitant*: that is, *Thus superstitious old wiuēs do amongst vs with little gospels of Ioh. with the wood of the Crosse, and the like*. Thus that Father directly taxeth this Romish vse: who if hee were now aliue, and should heare their Church groning vnder the number of Ceremonies more then the Iewish, would (besides holy *Austins* complaint) redouble that censure of our Sauours, *Woe to you Scribes, Pharisees, hypocrites: for ye bind heavy burthens & greuous to be borne, and lay them on mens shoulders*. I forbear to speake of the erroneous opinions of these Iewish masters concerning that *Pythagorean* transanimation or passage of the soule from one body to another (a point which the Iewes had learned from them: *Mat. 16. 14*) concerning the not-rising vp of the wicked, Astronomical destinie, free-wil, merit of works, perfection of obedience; in euerie of which it were easie to lose my selfe and my speech. I haste to their maine vnrighteousnesse; which was not so much the planting of these stocks, which God neuer set, as the grafting of all holinesse & Gods seruice, vpon them; a fashionable obseruation of the outward letter, with neglect of the true substance of the Law; a vaine glorious ostentation of pietie and perfection; and more care to be thought, than to bee good; a greater desire to bee great, than good; cruekie and oppression coloured with deuotion. My speech now towards the closure shal draw it selfe vp within these two lists; of their *Hypocrisie*, their *Worldlines*: *Hypocrisie* in *Fashionablenesse* and *Ostentation*; *Worldlinesse* in *Couetousnes*, *Ambition*. Onely stirre vp your selues a while, and suffer not your Christian attention to faile in this last act.

Some

Some of their Rabbins say well, that God requires two things concerning his Law; *Custody* and *Work*. Custody in the heart; worke in the execution; These vnfound and ouerly Pharises did neither. It was enough if they kept the Law in their hands; so they had a formall shew of godlinesse, it was enough: if the outside of the platter were cleane, they cared for no more. God had charged them to bind the Law to their hand, and before their eyes, *Deut. 6*, wherein, as *Ierome* and *Theophylact* well interpret it, he meant the meditation & practise of his Law: they, like vnto the foolish Patient, which when the Physician bids him take that prescript, cats vp the paper; if they could get but a list of parchment vpon their left arme next their hart, and another scroll to tie vpon their fore-head, and foure corners of fringe, or (if these be denied) a red threed in their hand, thought they might say with *Saul*, *Blessed be thou of the Lord, I haue done the commandment of the Lord*. That *Opus operatum* of the Papists (for I still parallele them) is not more false Latine than false Diuinitie: it is not the out-side of thy obedience that God cares for, if neuer so holie, neuer so glorious; it is enough that men are colned with these flourishes: the heart and the reines are those that God looks after: what cares a good market-man how good the fleece be, when the liuer is rotten? God doth not regard fashion so much as stuffe. Thou deceiuest thy selfe, if thou think those shewes that blear the eyes of the world, can deceiue him. God shall smite thee thou whited wall, God shall smite thee. Dost thou thinke he sees not how smoothly thou hast daubed on thine whorish complexion? Hee sees thee a farrre off, and hates thee while thy parasites applaude thy beawtie. I speake not of this carrion-flesh which thou wantonly infectest with the false colours of thy pride, which God shall once wash off with riuers of brimstone: I speake of thy painted soule, and thy counterfet obedience. Giue me leaue, (yea let me take it) to complaine that we are fallen into a cold and hollow age, wherein the religion of manie is but fashion, and their pietie gilded superstition; Men care onely to seem Christians; If they can get Gods liuerie on their backs, and his name in their mouthes, they out-face all reproofes. How many are there which if they can keepe their Church, giue an almes, bow their knee, say their prayers, pay their tithes, and once a yeere receiue the Sacrament (it matters not how corrupt hearts, how filthy tongues, how false hands they beare) can say in their hearts with *Esau*, *I haue enough my Brother*? As if God cared for this thy vaine formalitie; as if hee hated thee not so much more than a Pagan, by how much thou wouldest seeme more good. Bee not deceiued; If long deuotions, sad lookes, hard penances, bountifull almes would haue carried it (without the solid substance of godlinesse) these Scribes and Pharises had neuer bene shut out of Heauen. Consider this therfore (deare Brethren) none but your owne eyes can looke into your hearts: we see your faces, the world sees your liues,

G g g 2

your

1. Tim. 3. 8
 ἡσυχία καὶ
 εὐσεβείας.

Si tacet prohibe-
 antur. si uero in-
 br. m. ponent in
 m. nu. l. fac
 Alus. cum expof.

Socrates eccl. hist.

your liues bee not holy, your hearts sound, tho your faces were like Angells, you shall haue your portion with Diuels. Tell not mee thou hearest, prayest, talkest, belceuest: How liuest thou? what doest thou? *Shew me thy faith by thy works*, saith *Iames*. It was an excellent answer that good *Moses* gaue to *Lucius* in the Church-story: *The faith that is seen, is better than the faith that is heard*; and that of *Luther* not inferiour, that faith doth *pinguescere operibus*: grow fat and well liking with good workes: it is a leane starued carcasse of faith thou pretendest without these. If profession bee all, the Scribes and Pharises are before thee; ransacke thy heart, and finde sound affection to God, firme resolutions to goodnesse, true hatred of sin; ransacke thy life, and finde the truth of workes, the life of obedience; Then alone thy righteousness exceeds the righteousness of the Scribes and Pharises, and thou shalt enter into Heauen.. Their ostentation followes; wherein it is strange to consider, how those that cared not to be good should desire yet to seeme good: so did these Pharises: They would not fast without a smeared face; nor giue an almes without a trumpet; nor pray without witnesses. Scribes, Pharises, hypocrites. They did act a religious part, they did but play deuotion. They were nothing beside the stage: all for sight, nothing for substance. Would God this vice of hypocrisie had either died with them, or had onely hereditarily descended to their successours: Satan will not let vs be thus happie. I see no mans heart: but I dare boldly say, the world is full of hypocrisie. By their fruits ye shall know them (saith our Sauour:) By their fruites; not by the blossomes of good purposes, nor the leaues of good profession, but by the fruits of their actions. Not to speake, how our mint and cummin hath incroched vpon iudgement and iustices: Search your selues (ye Citizens:) now, you draw neere to God with your lips, with your cares, where is your heart? Heere your deuout attention seemes to crie, The Lord is God: how many are there of you, that haue any God at home? how many that haue a false God? God at Church; Mammon in your shops? I speake not of all; God forbid. This famous Cittie hath in the darkeſt, in the wantoneſt times, afforded (and ſo doth) many, that haue done God honour, honestie to the Goſpell: but how many are there of you that vnder ſmooth faces haue ſoule conſciences? Fair words, false meaſures, forſworne valuations, adulterate wares, griping vsuries haue ſild many of your coſſers, and feſtered your ſoules: you knowe this, and yet like Salomons curtizan you wipe your mouths, and it was not you: Yeſur almes are written in Chuch-windowes, your defraudings in the ſand; all is good ſaue that which appeares not: how many are there euere where, that ſhame religion hy profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected; for as, how ſoeuer the Samaritan, not the Iewe, releued the diſtreſſed traveller, yet the Iewes religion was true, not the Samaritans; ſo in others, trueth of cauſes muſt not be iudged by acts of perſons; yet, as hee ſaid, *It muſt needes bee good that Nero perſe-*

persecutes; so who is not readie to say: *It cannot bee good that such a miscreant professes?* Woe to thee Hypocrite, thou canst not touch, nor name goodnesse, but thou defilest it; God will plague thee for acting so hie a part: See what thou art, & hate thy self; or (if not that) yet see how God hates thee: he that made the heart, sayes thou art no better than an handsome tombe; the house of death. Behold heere a green turfe, or smooth marble, or ingrauen brasse, and a commending Epitaph; all sightly: but what is within? an vnfaourie, rotten carcasle. Tho thou wert wrapt in gold, & perfum'd wth neuer so loud praiers, holy semblances, honest protestations; yet thou art but noysom carrion to God: Of all earthly things God cannot abide thee; and if thou wouldest see how much lower yet his detestation reacheth, know that when hee would describe the torments of hell, hee calls them (as their worst title) but the portion of Hypocrites. Wherefore *cleanse your hands ye sinners, and purge your hearts ye double-minded: For vntlesse your righteousness exceede the hypocriticall righteousness of the Scribes and Pharises, ye shall not enter into the kingdom of Heauen.*

Iam. 4. 8
διὰ τὴν οἰ.

My speech must ende in their *Couetousnesse* and *Ambition*: A paire of hainous vices. I ioine them together: for they are not onely bretheren, but twins; yet so as the elder heere also serues the younger. It is ambition that blowes the fire of Couetousnes. Oppressiō gets wealth; that wealth may procure honor. Why do men labour to be rich, but that they may be great? Their Couetousnesse was such, that their throte (an open sepulchre) swallowed vp whole houses of Widowes. Whence their goods are called by our Sauour (τὰ ὀνύα) not τὰ ἄντα: as if they were already in their bowels; and which was worst of all, while their lips seemed to pray, they were but chewing of that moriell. Their Ambition such, that they womanishly brauled and shouldred for the best seat; the highest pew: A title, a wall, a chaire, a cap, a knee, these were goodly cares for them that professed grauitie, humilitie, mortification. Let me boldly say, *Ierusalem* neuer yeilded so verie *Pharises* as *Rome*. These old disciples of *Sammas* and *Hillel* where not *Pharises* in comparison of our Iesuits. From iudgement (you see) I am descended to practise: wherein it is no lesse easilie made good that these are more kindly *Pharises*, than the auncient. A poore Widowes Cottage fild the panch of an olde Pharise: How many faire Patrimonies of deuout young Gentlemen Druryed by them (pardon the word, it is their owne; the thing I know and can witness) haue gone down the throte of these Loyolists, let their owne *Quodlibet* and *Catechisme* report. What speake I of secular inheritances? these eyes haue seene no meane houses of deuotion and charity swallowed vp by them. As for their ambitious insinuations, not only all their owne religious enuiously gie downe, but the whole world sees and rings of. What care of State can stir without their rowing? What kingdome either stands or falls without their intermedling? What noble familie

Luc. 13. 42

περιτομῆς
σίου καὶ
περιτομῆς
Σεδείας.
Mat. 23. 6

* A word which the Seminaries report (in their Quodlibet) vsual amongst them, to signifie Beguiled and wip'd of their inheritance; from the example of M. Henry Drury of Lawshul in Suffolke so defea-

sed by the Iesuits
As at Winnox-
berg in Flanders
neer Dinkerke,
where a rich
legacie given by a
charitable Lady
for the building
of an Hospitall,
was cunningly
turned to the
maintenance of
Iesuits.
Saccerem. l. 1.
de Confe. Bene-
dict. & coron.
Pontif. Postea
imperator si praesens est stapham
equis Papalis tenet, & deinducit
equum per fra-
num aliquantulum. And after-
ward: Dum Im-
perator hac officia praestat, debet
Papa modeste recusare: tandem
cum aliquibus
bonis verbis reci-
piendo permittit
aliquantulum
progradi &c.
That is, while the
Emperour doth
these seruices to
the Pop^e, of hol-
ding his stirrup
and leading his
horse by the
bridle, the Pope
ought modestly
to refuse: but
at last with some
good words, he
suffers him to goe
on a while; and
then at last flais
himselfe, &c.
Tis me you.
Act. 8. 9
GIVE me not po-
uertie nor riches.
Prou. 30. 8

familie complains not of their proling and stealth? And all this with a face of sad pietie and stern mortification. Yea what other is their great Master, but the king of *Pharises*? who, vnder a pretence of simple pietie, challenges without shame to haue deuour'd the whole Christian world, the natural inheritances of secular Princes, by the foisted name of *Peters* Patrimony, & now in most infamous & shameles ambition calles great Emperours to his stirrup, yea to his footestool. But what wander we so farre from home? *Ve nobis miseris* (saith S. Ierome) *ad quos Phariseorum vitia transferant;* (*We to vs wretched men, to whom the Pharises vices are de-riued.*) The great Doctor of the Gentiles long ago said, *Al seeke their own,* and not the things of God; & is the world mended wth age? wold God we did not find it a sure rule; that (as it is in this little world) the older it growes, the more diseased, the more couetous: we are all too much the true sons of our great Grandmother; & haue each of vs an *Eues* sweet tooth in our heads, we would be more than we are: and euery man would be either (*tis*) or (*o:*) either the man, or some-body. If a number of your consciences were ript, O ye that would be Christian Gentlemen, Lawyers, Citizens, what doe we thinke would be found in your maws? Heere the deuoured patrimony of poor Orphans; there the Commons of whole Townships: heere the impropriate goods of the Church; there piles of vsurie: heere bribes, and vnlawfull fees; there the raw and indigested gobbets of Simonie: yea, would God I might not say, but I must say it, with feare, with sorrow, euen of our sacred and diuine profession, that which our Sauour of his twelue, *Tee are cleane,* but not all. The multitude of our vnregarded charges, and soules dying and starued; for want of spirituall prouision, (while they giue vs bodily) would condemne my silence for too partial. In al conditions of men (for particulars are subiect to caue and expection) the daughters of the horse-leach had neuer such a fruitfull generation: They crie still, *Giue, Giue*: not giue alone, that is, the bread of *sufficiecie*; but *giue, giue*; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Euerie man would ingrosse the whole world to himselfe, and with that ambitious conqueror feares it will be too little: and how fewe *Agurs* are there, that pray against too much? From hence it is, that yee Courtiers grate vpon poore trades with hard Monopolies. Hence, ye Merchants lode them with deepe and vnreasonable prices, and make them pay deare for daies. Hence, ye great men wring the poore sponges of the Commonaltie into your priuate purses; for the maintenance of pride and excessse. Hence, ye cor-morant-corne-mongers hatch vp a dearth in the time of plentie. God sends graine, but manie times the Diuell sends garners. The earth hath beene noniggard in yeelding; but you haue beene lauish in transporting, and close in concealing. Neuer talke of our extreame frosts: we see Gods hand, and kisse the rod; but if your hearts, your charitie, were not more frozen

frozen than euer the earth was, meane house-keepers should not need to beg, nor the meanest to starue for want of bread. Hence lastly, our loud oppressions of all sorts crie to heauen, and are answered with threats, yea with varietie of vengences. Take this with thee yet, O thou worldling, which hast the greedy-worme vnder thy tong with *Esaies* dogs, and neuer hast enough; Thou shalt meet with two things as vnstiable as thy selfe: the *Grave* and *Hell*; and thou, whom all the world could not satisfie, there bee two things whereof thou shalt haue enough: *Enough mold in the grave, enough fire in hell.*

I loue not to ende with a iudgement; & as it were to let my Sun set in a cloud. Wee are all Christians, wee should know the World what it is, how vaine, how transitorie, how worthlesse. Wee know where there are better things, which wee professe our selues made for, and aspiring to: Let vs vse the world like it selfe, and leaue this importunate wooing of it, to Heathens and Infidels, that knowe no other heauen, no other God. Or if you like that counsell better; *Bee Content: Bee Ambitious; Conet spirituall gifts.* 1. Cor. 14. 1. Neuer thinke you haue grace enough; desire more, seek for more: this alone is worthy your affections, worthy your cares: Be still poore in this, that you may bee rich; be rich that you may be full; be full that you may be glorious. Be Ambitious of fauour, of honour, of a kingdome; of Gods fauour, of the honour of Saints, of the Kingdome of glorie: whither, hee that bought it for vs, and redeemed vs to it, in his good time, safely and happily bring vs. To that blessed Sauour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, bee giuen all prayse, honour and glorie now and for euer.

Amen.

To

1. The first part of the document is a letter from the President of the United States to the Secretary of the Navy, dated 18th March 1899. The letter is signed by William McKinley and is addressed to John D. Long. The letter is a copy of a letter from the President to the Secretary of the Navy, dated 18th March 1899. The letter is signed by William McKinley and is addressed to John D. Long.

THE
PASSION
SERMON,

PREACHED AT
PAVLES CROSSE
ON GOOD-FRIDAY.

Apr. 14. 1609.

By Ios. HALL



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
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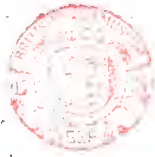
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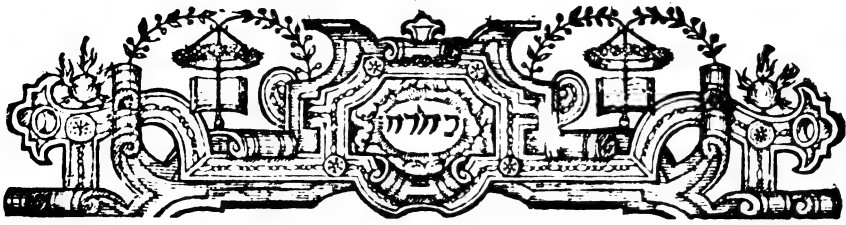
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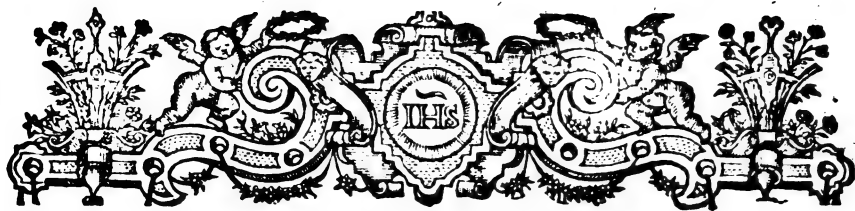


1943



TO THE ONLY
HONOUR AND GLORIE
OF GOD MY DEARE AND BLES-
SED SAVIOUR (WHICH HATH
DONE AND SVFFERED ALL
THESE THINGES FOR MY
SOVLE.)

HIS WEAKE AND VN-
VVORTHIE SERVANT
HVMBLIE DESIRES TO CONSE-
CRATE HIMSELFE AND HIS
POORE LABOVS: BESEECHING
HIM TO ACCEPT AND BLESSE
THEM TO THE PVBLIKE
GOOD, AND TO THE
PRAISE OF HIS
OWNE GLORI-
OVS NAME.



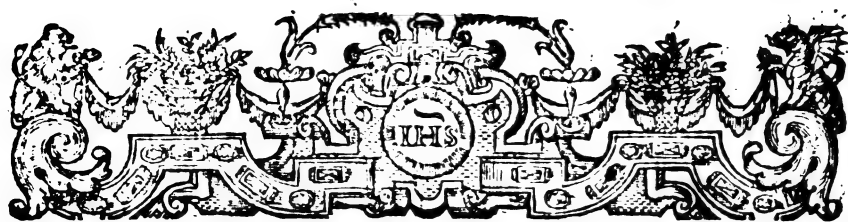
TO THE READER.

I Desire not to make any Apologie for the Edition of this my Sermon : It is motive enough, that heerein I affect a more publike and more induring good. Spirituall nicenesse, is the next degree to unfaithfulnesse : This point cannot be too much urged, eyther by the tongue, or presse. Religion and our soules depend upon it, yet are our thoughts too much beside it. The Church of Rome, so fixes her selfe (in her adoration) upon the Crosse of Christ, as if shee forgot his glory : Many of vs so conceive of him glorious, that wee neglect the meditation of his Crosse; the way to his glory and ours. If wee would proceede aright, wee must passe from his Golgotha, to the mount of Oliues, and from thence to heauen, and there seeke and settle our rest. According to my weake ability, I haue led this way in my speech, beseeching my Readers to follow mee with their hearts, that wee may ouertake him which is entred into the true sanctuary, euen the hiest heauens, to appeare now in the sight of GOD for vs.

H h h

T H E

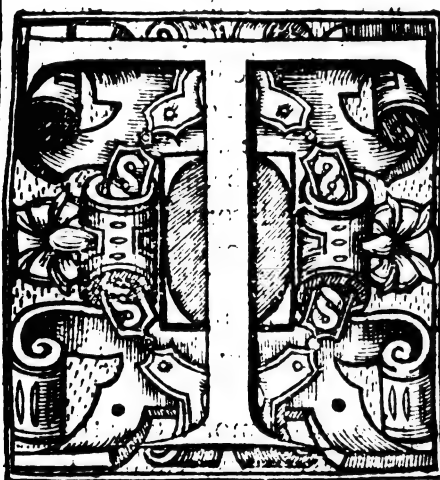




THE PASSION SERMON.

JOHN 19. VER. 30.

When Iesus therefore had receiued the Vineger, he said ; It is finished : and bowing the head, he gaue up the ghost.



THE bitter and yet victorious Passion of the Sonne of God (right Honourable and beloued Christians) as it was the strangest thing that euer befell the earth : So, is both of most soueraigne vse, and lookes for the most frequent and carefull meditation. It is one of those things, which was once done, that it might bee thought of for euer. Euery day therefore must be the Good-friday of a Christian : who, with that great Doctor of the Gentiles, must desire to

knowe nothing but Iesus Christ, and him crucified.

There is no branch or circumstance in this woonderfull businesse, which yeelds not infinite matter of discourse. According to the solemnity of this time and place, I haue chosen to commend vnto your Christian attention, our Sauours Farewell to Nature (for his reuiuing was aboue it) in his last word, in his last act. His last vvord, *It is finished* ; his last act, *Hee gaue up the ghost* : That which hee saide, hee did. If there be any theam that may challenge and command our eares and hearts, this is it ; for, behold ; the sweetest word that euer Christ spake, and the most meritorious act that euer hee did, are met

H h h 2

together

together, in this his last breath. In the one yee shall see him triumphing; yeelding in the other, yet to as he ouercomes. Imagine therefore, that you saw Christ Iesus, in this day of his passion (who is euery day here crucified before your eyes) aduanced vpon the chariot of his Crosse; and now, after a weary conflict, cheerefully ouerlooking the despight and shame of men, the wrath of his Father, the law, sinne, death, hell; which all lie gasping at his foot: and then you shall conceiue, with what spirit he saith, *Consummatum est, it is finished*. What is finished? Shortly; All the propheties, that were of him; All legall obseruations, that prefigured him; his owne sufferings; Our saluation. The propheties are accomplisht, the ceremonies abolisht, his sufferings ended, our saluation wrought: these foure heads shall limit this first part of my speech; only let them finde and leaue you attentive.

Euen this very word is prophesied of; *All things that are written of me haue an end*, saith Christ. What end? this, *It is finished*: this very end hath his end here. What therefore is finished? not this prediction only of his last draught, as *Augustine*: that were too particular. Let our Sauiour himselfe say, *All things that are written of mee by the Prophets*. It is a sure and conuertible rule; Nothing was done by Christ, which was not foretolde: nothing was euer foretolde by the Prophets of Christ,

which was not done. It would take vp a life to compare the Prophets and Euangelists, the predictions and the history, and largely to discourse how the one foretels, and the other answers; let it suffice to looke at them running. Of all the Euangelists, *S. Mathew* hath beene most studious, in making these references and correspondences; with whom, the burden or vnder-song of euery euent, is still (*ut impleretur*) *That it might be fulfilled*. Thus hath hee noted (if I haue reckoned them aright) two and thirty seuerall propheties concerning Christ, fulfilled in his birth, life, death.

To which, Saint *John* addes many more. Our speech must be directed to his Passion: omitting the rest, let vs insist in those.

He must be apprehended: it was fore-prophesied; *The Anointed of the Lord was taken in their nets*, saith *Jeremy*: but how? hee must be sold: for what? thirty siluer peeces, and what must those doe? buy a field: all foretolde; *And they tooke thirty siluer peeces, the price of him that was valued, and gaue them for the Potters field*, saith *Zacharie* (miswritten *Jeremy*, by one letter mistaken in the abbreviation) by whom? *That childe of perdition, that the Scripture might be fulfilled*. Which was he? It is foretolde; *He that eateth bread with mee*, saith the Psalmist. And what shall his Disciples

Esay 70. 24.	Math. 1. 23.
Mich. 5. 2.	Math. 2. 6.
Esay 11. 1.	Math. 2. 15.
Jerem. 31. 15.	M. t. h. 2. 18.
Judge 13. 5.	Math. 2. 18.
Esay 40. 3.	Math. 3. 2.
Esay 9. 1.	Math. 4. 15.
Leut. 24. 4.	Math. 8. 4.
Esay 53. 4.	Math. 8. 17.
Esay 61. 1.	Math. 11. 4.
Esay 42. 1.	Math. 12. 17.
Jonas 1. 17.	Math. 12. 40.
Esay 6. 9.	Math. 13. 14.
Psalm. 78. 2.	Math. 13. 35.
Esay 35. 5. 6.	Math. 15. 30.
Esay 68. 11.	Math. 21. 5.
Zach. 9. 9.	Math. <i>Ibidem</i> .
Jerem. 7. 11.	Math. 21. 12.
Psalm. 8. 2.	Math. 21. 16.
Esay 5. 8.	Math. 21. 33.
Psalm. 118. 22.	Math. 21. 44.
Psalm. 110. 1.	Math. 22. 44.
Esay 8. 14.	Math. 21. 44.
Psalm. 41. 9.	Math. 26. 31.
Esay 53. 10.	Math. 26. 54.
Zach. 13. 7.	Math. 26. 31.
Lam. 4. 20.	Math. 26. 56.
Esay 50. 6.	Math. 26. 67.
Zach. 11. 12.	Math. 27. 9.
Psalm. 22. 18.	Math. 27. 35.
Psalm. 22. 2.	Math. 27. 46.
Psalm. 69. 22.	Math. 27. 48.

sciples doe? Runne away, so saith the prophetic: *I will smite the shepherd, and the sheepe shall be scattered*, saith Zacharie. What shall be done to him? hee must be scourged and spet vpon: beholde, not those filthy excrements could haue light vpon his sacred face, without a prophesie; *I hid not my face from shame and spetting*, saith Esay. What shall bee the issue? In short, hee shall be led to death: it is the prophesie, *The Messias shall be slaine*, saith Daniel: what death? hee must be lift vp, *Like as Moses lift up the Serpent in the wildernesse, so shall the sonne of man be lift up*. Chrysostome saith well, that some actions are parables; so may I say, some actions are prophesies, such are all types of Christ, and this vvith the formost. Lift vp, whither? to the Crosse, it is the prophesie; *hanging upon a tree*, saith Moses: how lift vp? nayled to it, so is the prophesie, *foderunt manus, they haue pearced my hands & my feet*, saith the Psalmist: with what company? two theetes, *with the wicked was he numbred*, saith Esay: where? *without the gates* saith the prophesie: what becometh of his garments? they cannot so much as cast the dice for his coate, but it is prophesied, *They divided my garments, and on my vestures cast lots*, saith the Psalmist: hee must die then on the Crosse, but how? voluntarily. *Not a bone of him shall be broken*: what hinders it? loe, there he hangs, as it were neglected, and at mercy, yet all the raging Iewes, no, all the Diuels in hell cannot stirre one bone in his blessed body: It was prophesied in the Easter-Lambe, and it must bee fulfilled in him, that is the true Pascheouer, in spight of fiendes and men: how then? he must be thrust in the side: beholde not the very speare could touch his pretious side being dead, but it must be guided by a prophesie; *They shall see him whom they haue thrust thorough*, saith Zacharie: what shall he say the while? not his very words but are forespoken: his complaint, *Eli Eli lamma sabactani*, as the Chalde, or עֲלִי עֲלִי as the Hebrew, Psalme 22. 2. his resignation: *In manus tuas, Into thy hands I commend my spirit*, Psal. 31. 5. His request, *Father forgive them: He prayed for the transgressors*, saith Esay. And now when hee saw all these prophesies were fulfilled, knowing that one remained, he said, *I thirst. Domine, quid sis?* saith one, O Lord, what thirstest thou for? A strange hearing; that a man; yea that G O D and M A N dying, should complaine of thirst.

Could he endure the scorching flames of the wrath of his Father, the curse of our finnes, those tortures of body, those horrors of soule, and doth he shrink at his thirst? No, no: he could haue borne his droughr, he could not beare the Scripture not fulfilled. It was not necessity of nature, but the necessity of his Fathers decree, that drew forth this word, *I thirst*. They offered it before, he refused it: whether it were an ordinary portio for the condemned to hasten death (as in the story of *M. Anthony*) which is the most receiued construction, or whether it were that Iewish potion, whereof the Rabbines speak; whose tradition was, that the malefactor to be executed, should after some good counsell from two of their Teachers, be taught to say; *Let my death be to the remission*

H h h 3

of

κρεμασμενος
επι ξυλης.

Sit mors mea in
remissionem om-
nium iniquitatu
meorum.

*Ut usus rationis
collatur.*

of all my finnes; and then that he should haue giuen him a boule of mixt wine, with a graine of Frankincense, to bereaue him both of reason and paine.

I durst be confident in this latter; the rather for that Saint *Marke* calls this draught, *ὄνον ἐσμυρνωμένον*, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with mee in the ende, *Ad stuporem & mentis alienationem*; A fashion which *Galatine* obserues out of the Sannedrim, to be grounded vpon Prouerbs, 31. 6. *Give strong drinke to him that is ready to perish*. I leaue it modestly in the midst; let the learned iudge. Whatsoeuer it were, he would not die till he had complained of thirst, and in his thirst tasted it: Neither would hee haue thirsted for, or tasted any but this bitter draught; that the Scripture might be fulfilled; *They gaue me vinegar to drinke*: And loe, now *Consummatum est*; all is finished.

If there be any Iew amongst you, that like one of *Johns* vnreasonable Disciples, shall aske, *Art thou hee, or shall wee looke for another*? Hee hath his answer; yee men of Israell, why stand you gazing and gaping for another Mesias? In this alone, all the Prophecies are finished; and of him alone, all was prophesied, that was finished. *Paulus* olde rule holdes still, *To the Iewes a stumbling blocke*; and that more auncient Curse of *Dauid*, *Let their table be made a snare*; And *Steuens* two brands sticke still in the flesh of these vvretched men: One in their necke, *stiffnecked*, the other in their heart; *uncircumcised*; the one, *Obstinacie*, the other *Vnbeliefe*: stiffe neckes indeede, that will not stoope and relent with the yoke of sixteen hundred yeeres iudgement and seruility; vncircumcised hearts, the filme of whole vnbeliefe, would not be cut off with so infinit conuictions. Oh mad and miserable nation: let them shew vs one prophesie that is not fulfilled, let them shew vs one other in whom all the prophesies can be fulfilled, and wee will mixe pittie with our hate: If they cannot, and yet resist; their doome is past; *Those mine enemies, that would not haue me to raigne ouer them, bring them hither, and slay them before me*. So let thine enemies perish, O Lord.

But what goe I so farre? euen amongst vs (to our shame) this riotous Age hath bred a monstrous generation (I pray God I be not now in some of your bosoms, that heare me this day) compounded, much like to the Turkish Religion, of one part Christian; another, Iew; a third, worldling; a fourth, Atheist: a Christians face; a Iewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and knowe him not; that professe a Christ, but doubt of him; yea, belieue him not: The foole hath saide in his heart, *There is no Christ*. What shall I say of these men? they are worse then Diuells: that yeelding euill spirit, could say, *Iesus I knowe*: and these miscreants are still in the olde tune of that tempting Diuel; *Si tu es filius Dei, Ite*

σκληροτρε-
χῆλοι.
ἀπερίτμητοι.

*Aug. ad Hie.
Dum uolunt &
Iudei esse &
Christiani, nec
Iudei sunt, nec
Christiani.*

thou be the Christ: Oh God that attre so cleare a Gospell, so many miraculous confirmations, so many thousand martyrdomes, so many glorious victories of truth, so many open confessions of Angels, men, diuels, friends, enemyes; such conspirations of heauen and earth, such vniuersall contestations of all Ages and people; there should be left any sparke of this damnable infidelity in the false hearts of men. Beholde then, yee despisers, and wonder, and vanish away: VVhom haue all the Prophets foretolde? or what haue the prophesies of so many hundreds, yea thousands of yeeres foresaide, that is not with this word finished? who could foretell these things, but the Spirit of GOD? who could accomplish them, but the Sonne of God? *Hee spake by the mouth of his holy Prophets*, saith *Zacharie*: he hath spoken, and hee hath done; one true GOD in both: none other spirit could foresay these things should be done; none other power could doe these things, thus fore-shewed; this word therefore, can fit none but the mouth of God our Sauour, *It is finished*. We knowe whom we haue belceued; *Thou art the Christ the Son of the liuing God*. Let him that loues not the Lord Iesus be accursed to the death.

Thus the prophesies are finished: Of the legall obseruations, vvith more breuity. *Christ is the ende of the Law*: vvhat law? Ceremoniall, Morall. Of the Morall; it was kept perfectly by himselfe, satisfied fully for vs: Of the Ceremoniall, it was referred to him, obserued of him, fulfilled in him, abolisht by him. There vvere nothing more easie, then to shew you how all those Iewish Ceremonies lookt at Christ: how Circumcision, Passeouer, the Tabernacle, both outer and inner, the Temple, the Lauer, both the Altars, the tables of Shewbread, the Candlestickes, the Vaile, the Holy of holies, the Arke, the Propitiatory, the pottle of Manna, *Aarons* rod, the high Priest, his order and line, his habites, his inaugurations, his washings, anointings, sprinklings, offerings, the sacrifices; *ἱερασμα, ἑρχαρισμα*, and what-euer Iewish rite; had their vertue from Christ, relation to him, and their end in him. This was then their last gaspe; for, now straight they dyed with Christ, now the vayne of the Temple rent: As *Austen* well notes out of *Mathewes* order; It tore then, vvhen Christs last breath passed. That conceit of *Theophilact* is witty; that as the Iewes were wont to rend their garments, when they heard blasphemy: so the Temple not enduring these execrable blasphemies against the Sonne of God, tore his vaile in peeces. But that is not all: the vaile rent, is the obligation of the rituall law cancelled; the way into the heauenly Sanctuary opened; the shadow giuing roome to the substance: in a word, it dooth that which Christ saith; *Consummatum est*. Euen now then the law of Ceremonies died: It had a long and solemne buriall, as *Augustine* saith well; perhaps figured in *Moses*, who died not lingringly, but was thirty daies mourned for: what meanes the Church of *Rome* to digge them

vp.

θυμιασθηριον.
θυμιασθηριον.

Ex quo apparet,
tunc scissum esse,
cum Christus
emisset spiritum.

Ceremonia sicut
defuncta corpora
necessarium of-
ficij deducenda
erant ad sepulta-
ram, non simula-
te sed religiose,
nec deferenda
continuo. Au-
gustin.

Ego e contrario loquar, & reclamante mundo libera voce pronunciam, ceremonias Iudeorum perniciosas esse, et mortiferas, & quicumque eas observauerit, siue ex Iudeis siue ex Gentibus, in barathrum diaboli deuolutum. Hier. Quisquis nunc ea celebrare conuerit, tanquam sopitos cineres eruens, non erit pius, &c.

vp, now rotten in their graues? and that, not as they had beene buried, but sown, with a plentiful increase; yea, with the inuerted vsury of too many of you Citizens; ten for one. It is a graue & deep censure of that resolute *Hierome*; *Ego e contrario loquar. &c.* I say, saith hee, and in spite of all the world dare maintaine, that now the Iewish ceremonies are pernicious and deadly; and whosoever shall obserue them, whether he be Jew or Gentile, in barathrum Diaboli deuolutum; shall frie in hell for it. Still Altars? Still Priests? sacrifices still? still washings & still vnctions? sprinkling, shauing, purifying? still all, and more then all? Let them heare but *Augustines* censure, *Quisquis nunc &c.* Whosoever shall now use them, as it were raking them vp out of their dust; he shall not be Pius deductor corporis, sed impius sepulturæ violator; an impious and sacrilegious wretch, that ransackes the quiet tombes of the dead.

I say not that all Ceremonies are dead; but the Law of Ceremonies, and of Iewish. It is a sound distinction of them; that profound *Peter Martyr* hath in his Epistle, to that worthy Martyr, Father, Bishop *Hooper*: Some are typicall, foreshadowing Christ to come; some, of order and decency. Those are abrogated, not these: the Iewes had a fashion of prophesying in the Churches; so the Christians from them, as *Ambrase*: the Iewes had an eminent pulpit of wood; so wee: they gaue names at their Circumcision; so wee at Baptisme: they sung Psalmes, melodiously in Churches, so doe wee: they paid and receiued tithes, so doe we: they wrapt their dead in linnen, with odors; so we: the Iewes had sureties at their admission into the Church; so we: these Instances might be infinite: the Spouse of Christ cannot be without hir laces, and chaines, and borders. Christ came not to dissolve order. But thou O Lord, how long? how long shall thy poore Church finde her ornaments, her sorrows? and see the deare sonnes of her wombe, bleeding about these apples of strife: let me so name them not for their value (euen small things, when they are commanded, looke for no small respect) but for their euill: the enemy is at the gates of our Syracuse; how long will wee suffer our selues, taken vp with angles and circles in the dust: yee men brethren, and fathers, helpe; for Gods sake put to your hands, to the quenching of this common flame: the one side by humility and obedience; the other, by compassion; both, by prayers and teares: who am I, that I should reuiue to you the sweete spirit of that diuine *Augustine*, who when hee heard and saw the bitter contentions betwixt two grane and famous Diuines, *Ierome* and *Rufine*; *Hen mihi*, saith he, *qui vos alicubi simul inuenire non possum*, *Alas* that I should neuer find you two together, how I would fall at your feete, how I would embrace them, and weepe upon them, and beseech you, eyther of you for other, and each for himself, both of you for the Church of God, but especially, for the weak, for whom Christ died, who not without their owne great danger, see you two fighting in this Theater of the world. Yet let me do what hee

he said he would doe ; begge for peace , as for life : by your filiall piety to the Church of God, whose ruines follow vpon our diuisions ; by your loue of Gods truth ; by the graces of that one blessed Spirit, whereby we are all enformed and quickened ; by the pretious blood of that Sonne of G O D, which this day , and this howre, was shed for our redemption, be enclined to peace and loue : and though our braines be different, yet let our hearts be one. It was, as I heard ; the dying speech of our late reuerend, worthy and gracious *Diocesan* ; *Modo me moriente uiuat ac floreat Ecclesia* ; Oh, yet if, when I am dead, the Church may liue and flourish.

VVhat a spirit was heere ? what a speech ? how woorthy neuer to die ? how woorthy of a soule so neere to his heauen ? how woorthy of so happy a succession ? Yee whom G O D hath made inheritours of this blessed care, who doe no lesse long for the prosperity of Sion, liue you to effect vvhat hee did but liue to wish ; all peace with our selues, and warre with none but *Rome* and Hell. And if there be any weyward Separatist, whose soule professeth to hate peace ; I feare to tell him *Pauls* message, yet I must : Would to G O D those were cut off that trouble you. How cut off ? As good *Theodosius* saide to *Demophilus*, a contentious Prelate ; *Si tu pacem fugis, &c. If thou flie peace, I will make thee flie the Church*. Alas, they doe flie it : that which should be their punishment, they make their contentment ; how are they woorthy of pittie ? As *Optatus* of his Donatists ; they are Brethren, might be companions, and will not. Oh wilfull men ; whither doe they run ? from one Christ to another ? Is Christ diuided ? wee haue him, thanks be to our good God, and we heare him daily ; and whither shall we go from thee ? thou hast the words of eternall life.

Si tu pacem fugis, ego te ab Ecclesia fugere memento.

Thus the Ceremonies are *finished* : now heare the ende of his sufferings, with like patience and deuotion : his death is heere included ; it was so neere, that hee spake of it as done ; and when it was done, all was done. How easie is it to lose our selues in this discourse ! how hard not to be overwhelmed with matter of woonder ; and to finde eyther beginning or ende ! his sufferings found an ende, our thoughts cannot. Lo, vvith this vvord, hee is happily waded out of those deepes of sorrowes, vvhereof our conceites can finde no bottome : yet let vs, with *Peter*, gird our coat, and cast our selues a little into this sea.

All his life was but a perpetuall Passion : In that hee became man, hee suffered more then we can doe, eyther while wee are men, or when we cease to be men ; he humbled, yea, he emptied himselfe. We, when wee cease to be here, are cloathed vpon. 2. Cor. 5. VVee both winne by our being, and gaine by our losse ; hee lost, by taking our more or lesse to himselfe, that is, manhood. For, though euer as God, *I and my Father are one* : yet as man, *My Father is greater then I*. That man should bee

ἐταπεινώθη. ἐκένωθη.

Psal. 24. 10

ἐν γὰρ τῷ
Α. Γ. 26. 27

be turned into a beast, into a worme, into dust, into nothing; is not so great a disparagement, as that GOD should become man: and yet it is not finished; it is but begunne. But what man? If, as the absolute Monarch of the worlde, hee had commaunded the vassalage of all Emperours and Princes, and had trodde on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried some port with it; suitable to the heroicall Maiesty of GODs Sonne. No such matter: heere is neither Forme nor Beauty; vnlesse perhappes (μορφη δαλας) the forme of a seruant: you haue made me to serue, with your sinnes. Behold, hee is a man to God; a seruant to man; and, bee it spoken with holy reuerence, a drudge to his seruants. He is despised and reiectcd of men; yca (as himselfe, of himselfe) a worme, and no man, the shame of men, and contempt of the people. *Who is the King of glory? the Lord of hosts, he is the King of glory.* Set these two together; the King of glory; the shame of men: the more honour, the more abasement. Looke backe to his Cradle: there you finde him reiectcd of the Bethlemites; borne and laid; alas, how homely, how vnwoorthily; sought for by *Herod*, exiled to *Aegypt*, obscurely brought vppe in the Cottage of a poore Foster-Father, transported and tempted by *Sathan*, derided of his kindred, blasphemously traduced by the Iewes, pinched vvith hunger, restlesse, harbourlesse, sorrowfull, persecuted by the Elders, and Pharises, solde by his owne seruauant, apprehended, arraigned, scourged, condemned, and yet it is not finished. Let vs, vvith that Disciple, follow him a farre off; and passing ouer all his contemptuous vsage in the way, see him brought to his Crosse. Still the further wee looke, the more wonder: euery thing addes to this ignominie of suffering, & triumph of ouercomming. Where was it? not in a corner, as *Paul* sayth to *Festus*, but in Ierusalem, the eye, the heart of the vvorlde. Obscuriry abateth shame: publique notice heightens it: *Before all Israel and before this Sunne*, saith God to *Dauid*, when he would thoroughly shame him: In Ierusalem, which he had honoured with his presence; taught with his preachings, astonishd with his miracles, bewayled with his teares; *O Ierusalem, Ierusalem, how oft would I, and thou wouldest not: O yet, if in this thy day.* Cruelty and ynkindnesse, after good desert, afflict so much more, as our merite hath beene greater. Whereabouts? without the gates: in Caluary, among the stinking bones of execrable Malefactours. Before, the glory of the place bred shame; now the vilenesse of it. When? but in the Passeouer; a time of greatest frequency, and concourse of all Iewes and Proselytes: An holy time, when they should receiue the figure, they reiect the substance: when they should kill and eate the Sacramentall Lambe, in faith, in thankfulnessse, they kill the Lambe of God, our true Passeouer, in cruelty and contempt. With whom? The quality of our company, either increases

increases or lessens shame. In the midst of thieves (saith one) as the Prince of thieves : there was no guile in his mouth, much lesse in his hands : yet beholde hee that thought it no robbery to be equall with God, is made equall to robbers and murderers ; yea superiour in euill. What suffered hee ? As all lines are not alike pleasant, so all deaths are not equally fearefull. There is not more difference betwixt some life and death, then betwixt one death and another. See the Apostles gradation : *Hee was made obedient to the death, even the death of the Crosse.* The Crosse, a lingring, tormenting, ignominious death. The Iewes had foure kindes of death for malefactors ; the towell, the sword, fire, stones ; each of these aboue other in extremitie. Strangling with the towell, they accounted easiest : the sword worse then the towell ; the fire worse then the sword : stoning worse then the fire : but this Romane death was worst of all. *Cursed is every one that hangeth on Tree.* Yet (as *Jerome* well) hee is not therefore accursed, because hee hangeth ; but therefore hee hangeth, because hee is accursed. *Hee was made (καταρα) a Curse for vs.* The curse was more then the shame : yet the shame is vnspokeable ; and yet not more then the paine. Yet all that die the same death, are not equally miserable : the very thieves fared better in their death then he. I heare of no irrision, no inscription, no taunts, no insultation on them : they had nothing but paine to incounter, hee paine and scorne. An ingenuous and Noble nature, can worse brooke this then the other ; any thing rather then disdainfulnesse and derision : especially, from a base enemy. I remember, that learned Father begins *Israels* affliction, with *Ismaels* persecuting laughter. The Iewes, the Souldiers, yea, the very Thieves flouted him, and triumphed ouer his misery ; his blood cannot satisfie them, without his reproach. Which of his senses now was not a window to let in sorrow ? his eyes saw the teares of his Mother and friends, the vnthankfull demeanure of Mankinde, the cruell despiight of his enemies : his eares heard the reuilings and blasphemies of the multitude ; and (whether the place were noysome to his sent) his touch felt the nayles, his taste the gall. Look vp O all ye beholders, looke vpon this pretious body, and see what part ye can finde free. That head which is adored and trembled at by the Angelicall spirits, is all raked and harrowed with thornes : that face, of whom it is saide ; *Thou art fairer then the children of men*, is all besmeared with the filthy spittle of the Iewes, and furrowed with his teares ; those eyes, clearer then the Sunne, are darkened with the shadow of death ; those eares that heare the heauenly consorts of Angels, now are filled with the cursed speakings and scoffes of wretched men : those lips that spake as neuer man spake, that commaund the spirits both of light and darknesse, are scornfully wet with vinegar and gall : those feet that trample on all the powers of hell (*his enemies are made his footstool*) are now

In medio latronum tanquam atronius summusissimus. Lueber.

Caput Angelicis spiritibus tremendum spinis coronatur, &c.

now nayled to the footstool of the Crosse : those hands that freely sway the scepter of the heauens, now carry the reede of reproach, and are nayled to the tree of reproach : that whole body, which was conceived by the Holy-ghost, was all scourged, wounded, mangled : This is the outside of his sufferings. Was his heart free ? Oh no : the inner part or soule of this paine, which was vnseen, is as farre beyond these outward and sensible, as the soule is beyond the body ; Gods vvrath beyond the malice of men : these were but loue-ticks to vvhath his soule endured. *O all yee that passe by the way, beholde and see, if there be anie sorrow like to my sorrow :* Alas, Lord, what can we see of thy sorrowes ? wee cannot conceiue so much as the hainousnes and desert of one of those sinnes which thou barest : we can no more see thy paine, then wee could vndergoe it ; onely this wee see, that what the infinite sinnes, of almost infinite men, committed against an infinite Maiesty, deserued in infinite continuance ; all this thou in the short time of thy passion hast sustained. Vvee may beholde and see ; but all the glorious spirits in Heauen, cannot looke into the depth of this suffering. Doe but looke yet a little into the passions of this his Passion : for, by the manner of his sufferings, wee shall best see, what hee suffered. Wise and resolute men doe not complaine of a little ; holy Martyrs haue bin racked, and would not be loosed ; what shall wee say, if the author of their strength, GOD and man ; bewray passions ? what would haue ouerwhelmed men, would not haue made him shrinke ; and what made him complaine, could neuer haue beene sustained by men. What shall wee then thinke, if hee were affrighted with terrors, perplexed with sorrowes, and distracted with both these ? And lo, he was all these : for, first, heere was an amazed feare ; for millions of men to despaire, vvas not so much as for him to feare : and yet it was no slight feare : hee beganne (*ἐκθαμβήσας*) to be astonished with terrour. *Which in the dayes of his flesh, offered vp prayers and supplications, with strong cryes and teares, to him that was able to helpe him, and was heard in that hee feared.* Neuer was man so afraide of the torments of hell, as Christ (standing in our roome) of his fathers wrath. Feare is still sutable to apprehension. Neuer man could so perfectly apprehend this cause of feare ; hee felt the chastisements of our peace, yea, the curse of our sins ; and therefore might well say with *Dauid* ; *I suffer thy terrors with a troubled minde* ; yea, with *Iob*, *The arrows of God are in me, & the terrors of God fight against me.* With feare, there was a deiecting sorrow (*ἀδύμνια*) My soule is on all sides heauy to the death : his strong cryes, his many teares, are witnesses of this Passion : hee had formerly shed teares of pity, and teares of loue, but now of anguish : hee had before sent forth cries of mercy ; neuer of complaint till now : when the Sonne of God weeps and cries, what shall we say or thinke ? yet further, betwixt both these and his loue what a conflict was there ? It is not amisse distinguished,

περίλυτος.

hed, that he was alwaies *in Agone*; but now in *ἀγωνία*, in a struggling passion of mixed griefe. Behold, this field was not without sweate and blood; yea a sweat of blood. Oh what man or Angell can conceiue the taking of that heart, that without all outward violence, meere, out of the extremitie of his owne Passion, bled (through the flesh and skinne) not some faint dew, but solid droppes of blood? No thornes, no nailes, fetcht blood from him, with so much paine as his owne thoughts: hee saw the fierce wrath of his Father, and therefore feared: hee saw the heauy burden of our sinnes to bee vndertaken; and thereupon, besides feare, iustly grieved; hee saw the necessitie of our eternall damnation, if hee suffered not: if hee did suffer, of our redemption; and therefore his loue incountred both griefe and feare. In it selfe, hee would not drinke of that cuppe. In respect of our good, and his decree, hee would and did; and while he thus strueth, he sweates and bleeds. There was neuer such a combat, neuer such a bloodshed, and yet it is not finished; I dare nat say with some Schoole-men, that the sorrow of his Passion, was not so great as the sorrow of his compassion: yet that was surely exceeding great. To see the vngenerous carelesnesse of mankind; the slender fruite of his sufferings, the sorrowes of his mother, Disciples, friends; to foresee, from the watch-tower of his Crosse, the future temptations of his children, desolations of his Church; all these must needs strike deepe into a tender heart. These hee still sees and pitties, but without passion; then hee suffered in seeing them.

Can we yet say any more? Lo, all these sufferings are aggravated by his fulnesse of knowledge, and want of comfort: for, hee did not shut his eyes, as one saith, when hee dranke this cuppe: hee saw how dreggish, and knew how bitter it was. Sodaine euils afflict, if not lesse, shorter. He foresaw, and foresaid, euery particular hee should suffer: so long as he foresaw, he suffered: the expectation of euill, is not lesse then the sense: to looke long for good, is a punishment; but for euill, is a torment. No passion workes vpon an vnknowne object: as no loue, so no feare is of what we knowe not. Hence men feare not hell, because they foresee it not: if wee could see that pit open before wee come at it, it would make vs tremble at our sinnes, and our knees to knock together, as *Balaazars*; and perhaps, without faith, to run madde at the horror of iudgement. He saw the burden of all particular sinnes to be laid vpon him; euery dramme of his fathers wrath, was measured out to him, ere hee toucht this potion; this cup was full, and he knew that it must be wringd, not a drop left: it must be finished. Oh yet, if as he foresaw all his sorrows, so hee could haue scene some mixture of refreshing. *But I found none to comfort me; no, none to pittie me.* And yet it is a poor comfort that arises from pittie. Euen so, O Lord, thou treadest this wine-presse alone; none to accompanie, none to asist thee. I remember *Ruffinus*

*Præ nulla vnquā
atque similem
meminerit.*

in his Ecclesiasticall story reports, that one *Theodorus* a martyr, tolde him, that when he was hanging ten houres vpon the racke for religion, vnder *Iulians* persecution, his ioynts distended and distorted, his body exquisitely tortured with change of Executioners; so as neuer age (saith he,) could remember the like: hee felt no paine at all, but continued indeede, all the while in the sight of all men, singing and smiling: for there stood a comely young man by him on his libbet (an Angel rather, in forme of a man) which with a cleane towell, still wip't off his sweate, and powred coole water vpon his racked limbs; wherewith he was so refreshed, that it grieved him to be let downe. Euen the greatest torments are easie, when they haue answerable comforts: but a wounded and comfortlesse spirit, who can beare? If yet but the same Messenger of God, might haue attended his Crosse, that appeared in his agonie; and might haue giuen ease to their Lord, as hee did to his seruant. And yet, what can the Angels helpe, where God will smite? Against the violence of men, against the fury of Satan, they haue preuailed in the Cause of God, for men: they dare not, they cannot comfort, where God will afflict. VVhen our Sauour had beene wrestling with Satan in the end of his Lent, then they appeared to him, and serued; but now; while about the same time, hee is wrestling with the wrath of his Father for vs, not an Angel dare bee seene to looke out of the windowes of heauen to relecue him. For men, much lesse could they, if they would; but what did they? Miserable comforters are yce all: the Souldiers, they stript him, scorned him with his purple, crowne, reede, spat on him, smote him; the passengers, they reuiled him; and insulting, wagging their heades and bandes at him, *Hey thou that destroyest the Temple, come downe, &c.* The Elders and Scribes; alas, they haue bought his blood, suborned witnesses, incensed *Pilate*, preferred *Barabbas*, vndertooke the guilt of his death, cried out, *Crucifie, crucifie. Ho thou that sauedst others.* His Disciples, alas: they forsooke him, one of them forswears him; another runs away naked, rather then he will stay and confesse him. His mother and other friendes, they looke on indeede, and sorrow with him; but to his discomfort. VVhere the griefe is extreame, and respectes neere, partnership doth but increase sorrow. *Paul* chides this loue: *what doe you weeping and breaking my heart?* The tears of those we loue, do either slacken our hearts, or wound them. VVho then shall comfort him? him selfe? Sometimes our owne thoughts finde a way to succour vs, vnknowne to others: no, not him selfe. Doubtlesse (as *Aquinas*) the influence of the higher part of the soule, was restrained from the aide of the inferiour: *My soule is filled with euills.* Psalm. 87. 4. VVho then? his Father? heere, heere was his hope: *If the Lord had not holpen mee, my soule had almost dwelt in silence: I and my Father are one.* But now (alas,) he, euen he, deliuers him into the hands of his enemies; when he hath done, turnes his back vpon him

him as a stranger; yea, he woundeth him as an enemy. *The Lord would breake him.* Elay, 53. 10. Yet any thing is light to the Soule, whiles the comforts of God sustaine it: who can dismay, where God will releue? But here, *My God, my God, why hast thou forsaken me?* What a worde was heere, to come from the mouth of the Sonne of God? My Disciples are men, weake and fearefull; no maruell, if they forsake mee. The Iewes are themselves, cruell and obstinate. Men are men, gracelesse and vnthankfull. Diuells are, according to their nature, spightfull and malicious. All these doe but their kinde; and let them do it: but thou, O Father, thou that hast said; *This is my welbeloued sonne, in whom I am well pleased:* thou of whom I haue said, *It is my father that glorifies me;* what? *forsaken me?* Not onely brought me to this shame, smitten me, vnregarded me; but, as it were, forgotten, yea, forsaken me? What, euen me, my Father? How many of thy constant seruants haue suffered heauie things: yet in the multitudes of the sorrowes of their hearts, thy prelence and comforts haue refreshed their soules. Hast thou releued them, and doest thou forsake me? me, thine onely, deare, naturall, eternall, sonne? O yee heauens and earth, how could you stand, whiles the maker of you thus complained? Ye stood: but partaking after a sort of his Passion: the earth trembled and shooke, her rocks tore, her graues opened, the heauens withdrew their light, as not daring to behold this sad and fearfull spectacle.

Oh deare Christians, how should these earthen and rockie hearts of ours shake, and rend in peeces at this Meditation? how should our faces bee couered with darknesse, and our ioy bee turned into heauinesse? All these voyces and teares, and sweates, and pangs are for vs; yea from vs. Shall the Sonne of God thus smart for our sins, yea with our sinnes, and shall not we grieue for our owne? shall hee weepe to vs in this Market place, and shall not we mourne? Nay, shall he sweat and bleed for vs, and shall not we weep for our selues? Shall he thus lamentably shriek out, vnder his Fathers wrath, and shall not we tremble? Shall the heauens and earth suffer with him, and we suffer nothing? I call you not to a weak and idle pittie of our glorious Sauour: to what purpose? His iniury was our glory. No, no; *Ye daughters of Ierusalem, weepe not for me; but weepe for your selues:* for our sinnes, that haue done this; not for his sorrow that suffered it: not for his pangs, that were; but for our owne, that should haue beene, and (if we repent not) shall be. Oh how grievous, how deadly are our sinnes, that cost the sonne of God (besides blood) so much torment? how farre are our soules gone, that could not be ransomed with any easier price? that, that took so much of this infinite Redcemer of men, God and man, how can it chuse but swallow vp and confound thy soule, which is but finit and sinfull? If thy soule had been in his soules stead, what had become of it? it shall be, if his were not in stead of thine. This weight that lyes thus heauie on the

Sonne of God, and wrung from him these teares, sweate, blood, and these vnconceivable grones of his afflicted spirit, how should it chuse but presse downe thy soule to the botome of hell? and so it will doe: if hee haue not suffered it for thee, thou must and shalt suffer it for thy selfe. Goe now thou lewd man, and make thy selfe merry with thy sins; laugh at the vncleanenes, or bloodinesse of thy youth: thou little knowest the price of a sinne; thy soule shall doe, thy Sauour did, when hee cryed out, to the amazement of angells, and horreur of men; *My God, my God, why hast thou forsaken mee?* But now no more of this; *It is finished*: the greater conflict, the more happy victory. Well doth hee finde and feele of his Father, what his type laid before, *He will not chide alwaies, nor keep his anger for euer*. It is fearfull; but in him, short: eternall to sinners; short to his Sonne, in whome the Godhead dwelt bodily. Behold; this storme, wherewith all the powers of the world were shaken, is now ouer. The Elders, Pharises, *Judas*, the souldiers, Priests, witnesses, Iudges, thecues, Executioners, diuels, haue all tyred themselues in vaine, with their owne malice; and hee triumphs ouer them all, vpon the throne of his Crosse: his enemies are vanquisht, his Father satisfied, his soule with this word at rest and glory; *It is finished*. Now there is no more betraying, agonies, arraignmentes, scourgings, scoffing, crucifying, conflicts, terrors; all is finished. Alas, beloued, and will we not yet let the son of God be at rest? do we now again goe about to fetch him out of his glory, to scorn and crucifie him? I fear to say it: Gods spirit dare and doth; *They crucifie again to themselues the Son of God, and make a mock of him*. To themselues, not in him selfe: that they cannot, it is no thanke to them; they would do it. See & consider: the notoriously-sinful conuersations of those, that should be Christians, offer violence vnto our glorified Sauour, they stretch their hands to heauen, and pull him downe from his throne, to his Crosse: they reare him with thornes, pearce him with nailes, load him with reproches. Thou hatest the Iewes, spittest at the name of *Judas*, railest on *Pilate*, condemnest the cruell butchers of Christ; yet, thou canst blaspheme, and sweare him quite ouer, curse, swagger, lye, oppresse, boyle with lust, scoffe, riot, and liuest like a debauched man; yea like an humane Beast; yea like an vncleane Diuell. Cry *Hosanna* as long as thou wilt; thou art a *Pilate*, a Iew, a *Judas*, an Executioner of the Lord of life; and so much greater shall thy iudgement be, by how much thy light and his glory, is more. Oh, beloued, is it not enough that hee died once for vs? VVere those paines so light, that wee should euery day redouble them? Is this the entertainment that so gracious a Sauour hath deserued of vs by dying? Is this the recompence of that infinite loue of his, that thou shouldest thus cruelly vex and wound him with thy sinnes? Euery of our sinnes is a thorne, and nayle, and speare to him: while thou pourest downe thy drunken carowles, thou giuest thy Sauour a portion of

of gall; while thou despisest his poore seruants, thou pisset on his face: while thou puttest on thy proud dresses, and listest vp thy vaine heart with high conceites; thou settest a Crown of thornes on his head: while thou wringest and opprestest his poore children, thou whippest him, and drawest blood of his hands and feet. Thou hypocrite, how darest thou offer to receiue the Sacrament of God, with that hand, which is thus imbrued with the blood of him whome thou receiuest? In euery Ordinarie, thy profane tongue walkes, in the disgrace of the religious and conscionable. Thou makest no scruple of thine owne sinnes, and comest whole hande: Not to be wicked, is crime enough: heare him that saith, *Saul, Saul, why persecutest thou me?* Saul strikes at Damascus; Christ suffers in heauen. Thou strikest; Christ Iesus smarterth, and wilt reuenge. These are the (*ύπερμαρτα*) afterings of Christ sufferings: in himselfe it is finished; in his members it is not, till the worlde be finished. We must toyle, and grone, and bleed, that we may raigne; if hee had not done so, *it had not bene finished.* This is our warfare; this is the region of our sorrow and death. Now are we set vpon the sandie pavement of our Liberte, and are matched with all sorts of euills; euill men, euill spirits, euill accidents; and (which are worst) our owne euill hearts; temptations; crosses; persecutions; sicknesses; wants; infamies; death; all these must in our courses, bee incountered by the lawes of our profession. VVhat should wee doe but striue and suffer, as our Generall hath done; that wee may raigne as he doth, and once triumph in our *Confirmation*: God and his Angels sit vpon the Scaffold of heauen, and behold vs: our Crowne is ready, our day of deliuerance shall come; yea our redemption is nere, when all teares shall be wiped from our eyes; and wee that haue sowne in teares shall reape in ioy. In the meantime, let vs possesse our soules not in patience only, but in comfort: let vs adore and magnifie our Saviour in his sufferings, and imitate him in our owne: but sorrows shall haue an end, our ioyes shall increase: our paines shall soone be finished; our glory shall be finished, but neuer ended.

○ Thus his sufferings are finished; now together with them, *Mans saluation*. Who knowe not, that man had made himselfe a deepe debtor; a bankrupt, an out-lawe to God? Our sinnes are our debts; and by sinnes, death. Now, in this worde and act, our sinnes are discharged, remitted, and therefore wee cleared: the debt is paid, the score is crossed, the Creditor satisfied, the Debtors acquitted, and since there was no other quittance; we are all sick, and that mortally: Sinne is the deadly soe of the soule: *Quarumia, tot febres*, saith *Chrysostome*; so many sicknesses, so many Fruers, and those pestilent. What wonder is it, that we haue so much plague, while we haue so much sinne? Our Saviour is the Physitian. *The whole worlde is the Physitian, but the sick*: wherein? *He healeth all our infirmities*: he healeth them after a miraculous

1. The 17. to.

Maledictum
filius hominis,
qui seculum
conuincit.

manner; not by giuing vs receites, but by taking our receites for vs. A wonderfull Physitian; a wonderfull course of cure: One while hee would cure vs by abstinence; our superfluitie; by his forty dayes emp-
tinesse: according to that olde Rule; Hunger cures the diseases of Gluttony. Another while, by Exercise: *Hee went up and downe from Citie to Citie, and in the day was preaching in the Temple; in the night, praying in the Mount.* Then, by diet; *Take, eat, this is my body: and Let this cuppe passe.* After that yea, by sweate; such a sweate as neuer was; a bloodie one: yet more, by incision; they pearced his hands, feet, side: and yet againe by potion; a bitter potion; of vineger and gall. And lastly, which is both the strangest, and strongest receit of all, by dying: *Which died for vs; that whether we wake or sleep, we should liue together with him.* Wee need no more, wee can goe no further; there can be no more physicke of this kinde: there are cordials after these, of his Resurrection and Ascension; no more penall receites. By this blood we haue redemption, *Eph. 1. 7.* Iustification, *Ro. 3. 24.* Reconciliation, *Col. 1. 20.* Sanctification, *1. Pet. 1. 2.* Entrance into glory, *He. 10. 19.* Is it not now finished? Woe were vs, if he had left but one mite of satisfaction vpon our score, to bee discharged by our soules: and woe be to them that derogate from Christ, that they may charge themselves; that borch vpper these al-sufficiently meritorious sufferings of Christ, as imperfect, with the superfluities of flesh and blood. *Maledictus homo, qui spem ponit in homine.* Wee may not with patience see Christ wrongd by his false friends: As that heroicall *Luther* said in the like, *Cursed be the silence that here forbeareth.* To be short, here be two iniuries intollerable; both giue Christ the lye vpon his Crosse: *It is finished.* No; somewhat remaines: the fault is discharged, nor the punishment. Of punishments, the eternall is quit, not the temporall. *It is finished by Christ.* No; there wants yet much; the satisfactions of Saints applyed by this Vicar; adde mens sufferings to Christs, then the treasure is full; till then, *It is not finished.*

Two qualities strue for the first place in these two opinions; Impietie and absurditie; I knowe not whether to preferre. For impietie; heere is God taxed of *iniustice, vnmmercifulnesse, insufficiency, falshood.* Of *iniustice*, that hee forgives a sinne, and yet punishes for that which hee hath forgiven: *vnmmercifulnesse*, that hee forgives not while hee forgives, but doth it by halues; *insufficiency*, that his ransom must bee supplied by men: *Falshood*, in that hee saith, *It is finished*, when it is not. For Absurditie, how grosse and monstrous are these Positions? that at once the same sin should be remitted and retained; that there should bee a punishment, where there is no fault: that what could strike off our eternall punishment, did not wipe off the temporall; that he which paid our pounds, sticks at our farthings; that God will retaine what man may discharge; that it is, and it is not finished.

If there be any opinions, whose mention confutes them, these are they.

they. None can be more vaine, none had more neede of soliditie: for, this proppre beares vp, alone, the weight of all those millions of Indulgences, which Rome creates and selles to the worlde. That Strumpet would well-neere goe naked, if this were not. These spirituall Treasures, fetcht in the temporall: which yet our reuerend and learned *Falke*, iustly calls a most blasphemous and beggerly principle: it brings in whole chests, yea mines of gold, like the Popes Indies; and hath not to much as a ragge of prooffe to conseris, whether of Antiquity, of Reason, of Scripture. Nor of Antiquitie: for, these Tablic Proclamations beganne but about three hundred yeares agoe. Nor of Reason: how should one meere man pay for another; dispense with another, to another, by another? Nor of Scripture, which hath flatly saide, *The blood of Iesus Christ his sonne, purgeth vs from all sinne*; and yet I remember, that *acote Sadael* hath taught me, that this practise is according to Scripture: what Scripture? *Hee cast the money-changers out of the Temple, and said; Iee have made my house a denne of theues.* Which also *ioachim*, their Propheticall Abbot, well applies to this purpose. Some modest Doctors of Louan, would faine haue minced this Antichristian blasphemy; who beganne to teach, that the passions of the Saints are not so by Indulgences applyed, that they become true satisfactions; but that they onely serue to moue God, by the sight of them, to apply vnto vs Christs satisfaction. But these meal-mouthed Diuines, were soon charmed; foure seuerall Popes (as their Cardinall confesseth) fell vpon the necke of them, and their opinion; *Lea* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the sixt; and with their furious Bulles, bellow out threats against them, androsse them in the ayre for Heretikes, and reach them, vpon paine of a Curle, to speake home with *Bellarmino*, *Passionibus sanctorum expiari delicta*; and straight, *Appluari nobis sanctorum passionibus ad redimendas penas, quas pro peccatis Deo debemus*; that by the sufferings of Saints, our finnes are expiated; and that, by them applyed, wee are redeemed from those punishments, which wee yet owe to God. Blasphemy; woorthy the tearing of garments: How is it finished by Christ, if men must supply? Oh blessed Saviour, was euery drop of thy bloud enough to redeeme a worlde, and doe wee yet neede the helpe of men? How art thou a perfect Saviour, if our Brothren also must be our Redemers? Oh ye blessed Saints, how would you abhorre this sacrilegious glory? and with those holy Apostles, yea, that glorious Angell, say, *Vide ne feceris*; and with those wise Virgins: *lest there will not be enough for vs, and you, goe to them that sell, and buy for your selues.* For vs, wee enuy not their multitude; Let them haue as many Saviours as Saints, and as many Saints, as men: wee knowe with *Ambrose*, *Christi passio adiutore non eguit*; *Christi passio necees nō helper*: and therefore, with that woorthy Martyr, dare say, *None but Christ, none but Christ.* Let our soules die, if he can-

not

*Negotiatores
terra sunt ipsi
Sacerdotes, qui
vendunt orationes
et missas
pro denariis facientes domum
orationis, Apoc.
theam negotiationis. In Reue.
li. 10. p. 9.*

*Bellar. lib. 1. de
Indulgent.*

not saue them; let them not feare their death or torment; if hee haue finished. Heare this, thou languishing and afflicted soule: There is not one of thy sinnes but it is paid: for: not one of thy debtes in the scroll of God, but it is crossed; not one farthing of all thine infinite ransome is vnpaid: Alasse, thy sinnes (thou sayest) are not before thee, and Gods indignation goes still ouer thee; and thou goest mourning all the day long, and with that paterne of distresse, cryest out in the bitterness of thy soule, *I haue sinned, vnto what shall I doe to thee, O thou preseruer of men?* What shouldest thou do? Time and beleue. Now thou art hung in thy conscience with this fiery serpent, looke vp with the eyes of faith to this brazen Serpent, Christ Iesus, and bee healed. Behold, his head is humbly bowed downe in a gracious respect to thee; his armes are stretched out louingly to embrace thee; yea, his precious side is open to receiue thee, and his tongue interprets all these to thee for thine endlesse comfort; *It is finished*: there is no more accusation, iudgement, death, hell for thee: all these are no more to thee, then if they were not. *Who shall condemne?* it is Christ which is dead. I know how ready every man is to reach forth his hand to this dole of grace, & how angry to be beaten from this doore of mercy: VVee are all easily persuaded to hope well because we loue our selues well: which of all vs in this great congregation, takes exceptions to himselfe, and thinks, I know there is no want in my Saviour; there is want in me: Hee hath finished, but I beleue not, I repent not. Every presumptuous, and hard heart, so catches at Christ, as if hee had finisht for all; as if hee had broken downe the gates of Hell; and loosed the bands of death; and had made forgiveness as common as life, *Prosperitas suorum perdit eos*; such wise Salomon; *Ease slayeth the foolish, and the prosperity of foales destroyeth them*; yea, the confidence of prosperity: Thou sayest, God is mercifull, thy Saviour bountious, his passion absolute: All these, and yet thou mayest bee condemned. Mercifull, not vnjust; bountifull, not haughty; absolutely sufficient for all, not effectual to all. VVhat seuer God is, what art thou? Here is the doubt: thou sayest well; *Christ is the good Shepherd*. Wherein? *He giues his life*, but for whome? *for his sheepe*. VVhat is this to thee? While thou art secure, profane, impenitent, thou art a Wolfe or a Goat: *My sheepe heare my voyce*; what is his voyce, but his precepts? where is thine obedience to his commandments? If thou wilt not heare his lawe, neuer hearken to his Gospel. Here is no more morey for thee, then if there were no Saviour: He hath finished, for those in whom hee hath begunne: if thou haue no beginnings of grace as yet, hope not for euer finishing of saluation; *Come to mee all ye that are heauie laden*, saith Christ: thou shalt get nothing, if thou come when hee calls thee not. Thou art not called, and canst not be refreshed, vnles thou be laden, not with sin (this alone keeps thee away from God) but with conscience of sinne: *a broken and a contrite heart*

heart, O God, thou wilt not despise. Is thy heart wounded with thy sin? doth griefe and hatred strue within thee, whether shall be more? are the desires of thy soule with God? dost thou long for holinesse, complain of thy imperfections, struggle against thy corruptions? Thou art the man, feare not, *It is finished*; that lawe which thou wouldest haue kept and couldest not, thy Saviour could, and did keepe for thee; that saluation which thou couldest neuer work out alone (alas, poore impotent creatures, what can we doe towards heauen without him, which cannot mooue on earth but in him?) he alone for thee hath finished. Look vp therefore boldly to the throne of God, and vpon the truth of thy repentance and faith, knowe that there is no quarrell against thee in heauen, nothing but peace and ioy: All is finished: hee would be spitted on, that hee might wash thee, hee would bee couered with scornefull robes, that thy sinnes might be couered: he would be whipped, that thy soule might not be scourged eternally: hee would thirst, that thy soule might be satisfied: hee would beare all his Fathers wrath, that thou mightest beare none; hee would yeeld to death, that thou mightest neuer taste of it: he would be in sense for a time as forsaken of his Father, that thou mightest be receiued for euer.

Now bidde thy Soule returne to her rest, and enioyne it *Dauids* taske: *Praise the Lord O my soule; and What shall I render to the Lord for all his benefits? I will take the cuppe of saluation, and call vpon the name of the Lord.* And, as rauisht from thy selfe with the sweet apprehension of this mercy, call all the other creatures to the fellowship of this ioy, with that diuine *Esay*: *Reioyce O yee heauens, for the Lord hath done it: shewte ye lower partes of the earth, burst forth into praises ye mountaines: for, the Lord hath redeemed Iacob, and will be glorified in Israhell.* And euen now begin that heauenly Song, which shall neuer end with those glorified Saints; *Praise and honour, and glory, and power, be to him that sitteth vpon the throne, and to the Lamb for euermore.*

Reue. 5.

Thus our speech of Christs last words is finished. His last act accompanied his words; our speech must follow it: let it not want your deuour and carefull attention; *He bowed and gaue vp the ghost.*

The crosse was a slow death, and had more pain then speed; whence a second violence must dispatch the crucified; their bones must be broken, that their hearts might breake. Our Saviour stayes not Deaths leasure, but willingly and courageously meetes him in the way; and like a Champion that scornes to bee ouercome, yea, knowes hee cannot be, yeeldeth in the midst of his strength, that hee might by dying, vanquish death. *He bowed and gaue vp*: Not bowing, because he had giuen vp, but because hee would. *Hee cryed with a loud voyce, saith Matthew.* Nature was strong, he might haue liued; but he gaue vp the ghost, and would die, to shew himselfe Lord of life and death. Oh wondrous example! hee that gaue life to his enemies; gaue vp his owne: hee giues them

them to liue, that persecute and hate him; and himselfe will dye the whiles; for those that hate him. *Hee bowed and gaue vp*: not they; they might crowne his head, they could not bow it: they might vex his spirit; not take it away: they could not doe that without leaue; this they could not doe, because they had no leaue. Hee alone would bow his head, and giue vp his Ghost: *I haue power to lay downe my life*: Man gaue him not his life; man could not bereaue it. *No man takes it from me*. Alas, who could? The high-Priests forces, when they came against him armed; he said but, *I am he, they flee and fall backward*. How easie a breath disperst his enemies; whom he might as easily haue bidden the earth, yea, hell to swallow; or fire from heauen to deuour. Who commanded the Diuels; and they obeyed, could not haue been attached by men: he must giue not only leaue, but power to apprehend himselfe, else they had not liued to take him: he is layd hold of; *Peter* fightes: *Put vp* saith Christ; *Thinkest thou that I cannot pray to my Father; and he will giue mee more then 12 Legions of Angels*? What an Army were here? more then threescore and twelue thousand Angels, and euery Angell able to subdue a world of men: he could, but would not be rescued; hee is led by his owne power, not by his enemies; and stands now before *Pilate*, like the scorne of men; crowned, robbed, scourged, with an *Ecce homo*; Yet thou couldest haue no power against me, vlesse it were giuen thee from aboue.

Behold, hee himselfe must giue *Pilate* power against himselfe, else hee could not be condemned: hee will be condemned, lifted vp, nailed; yet no death without himselfe. *He shall giue his soule an offering for sinne*. *Esay* 53. 10. No action, that saouours of constraint, can be meritorious: hee would deserue therefore, hee would suffer and die. *Hee bowed his head, and gaue vp the ghost*. O gracious and bountifull Sauour, hee might haue kept his soule within his teeth, in spight of all the world; the weakenesse of God is stronger then men: and if hee had but spoken the worde, the heauens and earth should haue vanished away before him: but hee would not. Beholde, when hee saw, that impotent man could not take away his soule, he gaue it vp, and would die, that wee might liue. See here a Sauour, that can contemne his owne life for ours: and cares not to be dissolued in himselfe; that we might be vnited to his Father. *Skinne for skinne*, saith the Diuell, *and all that he hath, a man will giue for his life*. Lo here, to proue Sathana lyer, skin and life and all hath Christ Iesus giuen for vs. We are besotted with the earth, and make base shifts to liue; one with a maimed bodie, another with a periured soule, a third with a rotten name: and how many had rather neglect their soule then their life, and will rather renounce and curse God, then die? It is a shame to tell. Many of vs Christians dote vpon life, and tremble at death; and shewe our selues fooles in our excessse of loue, Cowards in our feare. *Peter* denies Christ thrice, and forswears him; *Marcellinus* twice casts graines of incense into the Idolles fire; *Ecebolius* turnes

*Quod emittitur
voluntarium est:
quod amittitur
necessarium.
Ambr.*

turnes thrice; *Spira* reuolts and depaires: Oh let mee liue, saith the fearefull soule. VVhither dost thou referue thy selfe, thou weake and timorous Creature? or what wouldest thou doe with thy selfe? Thou hast not thus learned Christ: hee dyed voluntarily for thee; thou wilt not bee forced to die for him: hee gaue vp the Ghost for thee: thou wilt not let others take it from thee for him, thou wilt not let him take it for himselfe.

VVhen I looke backe to the first Christians, and compare their zealous contempt of death with our backwardnesse; I am at once amazed and ashamed: I see there euen women (the feeble sex) running with their little ones in their armes, for the preferment of Martyrdom, and ambitiously struing for the next blowe. I see holy and tender virgins, chusing rather a sore and shamefull death, then honourable Espousalls: I heare the blessed Martyrs, intreating their Tyrants and tormentors for the honour of dying. *Ignatius*, amongst the rest, fearing least the beasts will not deuoure him: and vowing the first violence to them, that hee might be dispatched. And, what lesse courage was there, in our memorable and glorious forefathers of the last of this age? and do wee, their colde and feeble offspring, looke pale at the face of a faire and manfull death; abhorre the violent, though for Christ? Alas, how haue we gathered rust with our long peace? Our unwillingnesse is from inconsideration, from distrust. Looke but vp to Christ Iesus vpon his Crosse; and see him bowing his head, and breathing out his soule; and these feares shall vanish: he dyed, and wouldest thou liue? hee gaue vpp the Ghost, and wouldest thou keepe it? whome wouldest thou follow, if not thy Redcemer? If thou dye not, if not willingly, thou goest contrarie to him, and shalt neuer meete him. Though thou shouldest every day die a death, for him, thou couldest neuer requite his one death, and dost thou sticke at one? Euerie word hath his force, both to him and thee: hee died, which is Lord of life, and commander of death; thou art but a tenant of life, a subiect of death; And yet it was not a dying, but a giuing vp: not of a vanishing and aerie breath; but of a spirituall soule, which after separation, hath an euerlasting life in it selfe. *Hee gaue vpp the Ghost*: he died, that hath both overcome and sanctified, and sweetned death: What fearest thou? hee hath puld out the sting and malignitie of death: If thou be a Christian, carry it in thy bosome, it hurts thee not: Darest thou not trust thy Redcemer? If hee had not dyed, Death had beene a Tyrant: now hee is a slaue. *O Death where is thy sting? O Graue where is thy victory?* Yet the spirit of God saith not, hee dyed; but *gaue vpp the Ghost*. The very heauenly Poet saith: *He durst not say, that a good man dies*. It is worth the noting (me thinks) that when Saint *Luke* would describe to vs the death of *Ananias* and *Sapphira*, he saith (*ἐξέπνευσε*) *he expired*: but when *S. Iohn* would describe Christs death, he saith, *ἐξέπνευσε* *he gaue vpp the*

Quod si venire noluerint, ego vim faciam ut deuorer.

Si per singulos dies pro eo moreremur, qui nos dilexit, non se debitu me colueremus. Chrys.

the Ghost : how ? how gaue hee it vp, and whither ? So, as after a sort hee retained it : his soule parted from his body ; his Godhead was neuer distracted eyther from soule or bodie : this vnion is not in nature, but in person. If the natures of Christ could be diuided, each would haue his subsistence ; so there should be more persons. God forbid, one of the natures thereof may haue a separation in it selfe : the soule from the body : one nature cannot be separate from other, or eyther nature from the person. If you cannot conceiue, wonder : the Sonne of God hath wedded vnto himselfe our humanitie, without all possibility of diuorce ; the body hangs on the Crosse, the soule is yeelded, the Godhead is euiternally vnited to them both ; acknowledges, sustaines them both. The soule in his agonie fees not the presence of the Godhead ; the body vpon the Crosse fees not the presence of the soule. Yet as the Fathers of Chalcedon say truly, (*ἀδιαιρέτως, ἀχωρίστως*,) indiuisibly, inseparably is the Godhead, with both of these, still and euer, one and the same person. The Passion of Christ (as *Augustine*) was the sleepe of his Diuinitie : so I may say, The death of Christ, was the sleep of his humanity. *If hee sleepe hee shall doe well*, said that Disciple, of *Lazarus*. Death was too weak to dissolue the eternall bonds of this heavenly coniunction. Let not vs Christians go too much by sense ; wee may be firmly knit to God, and not feele it : thou canst not hope to be so neer to thy God, as Christ was, vnited personally : thou canst not feare, that God should seeme more absent from thee, then hee did from his owne Sonne ; yet was hee still one with both body and soule ; when they were diuided from themselues ; when hee was absent to sense, hee was present to faith ; when absent in vision, yet in vnion one, and the same : so will hee bee to thy soule, when it is at worst. Hee is thine, and thou art his : if thy should seem loosened, his is not. When temptations will not let thee see him, hee sees thee, and possessees thee ; onely belecue thou against sense, aboue hope ; and though hee kill thee, yet trust in him. VVhither gaue hee it vp ? Himselfe expresse ; *Father into thy hands* : and, *This day thou shalt bee with mee in paradise*. It is iustice to restore whence we receiue ; *Into thy hands*. Hee knew where it should be both safe and happy : true ; he might be bold (thou saist) as the Sonne with the Father. The seruants haue done so ; *Dauid* before him, *Steuens* after him. And least wee should not thinke it our common right ; *Father* saith he, *I will that those thou hast giuen me, may be with mee, euen where I am* : he wills it ; therefore it must be. It is not presumption, but faith, to charge God with thy spirit ; neither can there euer be any beleeuing soule so meane, that he should refuse it ; all the feare is in thy selfe : how canst thou trust thy iewell with a stranger ? What sudden familiaritie is this ? God hath bene with thee, and gone by thee ; thou hast not saluted him : and now in all the haste, thou bequeatest thy soule to him. On what acquaintance ? howe desperate is this carelesnesse. If thou haue

*Quantumcum-
que te deieceris,
humilior non eris
Christo. Hieron.*

haue but a little money, whether thou keepe it, thou layest it vp in the Temple of trust: or whether thou let it; thou art sure of good assurance; sound bonds. If but a little land; how carefully dost thou make firme conueyances to thy desired heires? If goods, thy Wil hath taken secure order, who shall enioy them; wee neede not teach you Citizens to make sure worke for your estates: if Children, thou disposest of them in trades, with portions; onely of thy soule (which is thy selfe) thou knowest not what shall become. The world must haue it no more; thy selfe wouldst keep it, but thou knowest thou canst not: Sathan would haue it; and thou knowest not whether hee shall: thou wouldst haue GOD haue it; and thou knowest not whether hee will: yea, thy heart is now ready with *Pharaoh* to say; *Who is the Lord?* O the fearefull and miserable estate of that man, that must part with his soule, hee knowes not whither: which, if thou wouldst auoide, (as this very warning shall iudge thee if thou doe not) be acquainted with GOD in thy life, that thou maiest make him the Gardian of thy soule in thy death. Giuen vp it must needs be; but to him that hath gouerned it: if thou haue giuen it to Sathan in thy life; how canst thou hope God wil in thy death entertaine it? *Did you not hate mee, and expell mee out of my fathers house? how then come ye to me now in this time of your tribulation?* laid *Ieptha*, to the men of Gilead. No, no, cyther giue vp thy soule to God while hee calls for it in his word, in the prouocations of his loue; in his afflictions, in the holy motions of his spirit to thine: or else when thou wouldst giue it, he will none of it, but as a Iudge to deliuer it to the Tormentor.

What should God doe with an vncleane, drunken, profane, proud, couetous soule? without holinesse, it is no seeing of God? *Depart from me, yee wicked, I knowe yee not*; goe to the gods you haue serued. See how God is euen with men: they had, in the time of the Gospell, saide to the holy one of Israel, *Depart from vs*; now in the time of iudgement, he saith to them; *Depart from me*. They would not know God when they might; now God will not knowe them, when they vould.

Now therefore (beloued) if thou wouldst not haue God scorne the offer of thy death-bed, fit thy soule for him in thy health; furnish it with grace; inure it to a sweete conuersation with the God of heauen: then mayest thou boldly giue it vp, and hee shall as graciously receiue it; yea fetch it by his Angels to his glory.

He gaue vp the ghost. We must do as he did: not all with the same successe. *Gining vp*, supposes a receiuing, a returning. This inmate that we haue in our boosome, is sent to lodge here for a time; may not dwel here alwaies. The right of this tenure, is the Lords, not ours; As he said of the hatcher: *It is but lent*, it must be restored: It is ours to keep, his to dispose & require. See & consider both our priuiledge & charge. It is not with vs as with brute Creatures: we haue a liuing ghost to inform vs, which

yet is not ours, (and, alas, what is ours, if our soules be not?) but must be giuen vp, to him that gaue it.

VVhy doe wee liue, as those that tooke no keepe of so glorious a guest? as those that should neuer part with it, as those that thinke it giuen them to spend, not to returne with a reckoning?

If thou hadst no soule, if a mortall one, if thine owne, if neuer to bee required, how couldest thou liue but sensually? Oh remember but who thou art, what thou hast, and whither thou must; and thou shalt liue like thy selfe, while thou art, and giue vppe thy ghost confidently, when thou shalt cease to bee. Neither is there heere more certainty of our departure, then comfort. Carry this with thee to thy death-bed, and see if it can refresh thee, when all the world cannot giue thee one dramme of comfort. Our spirit is our dearest riches: if wee should lose it, heere were iust cause of griefe. Howle and lament, if thou thinkest thy soule perisheth: it is not forfeited, but surrendred. How safely doth our soule passe through the gates of death, without any impeachment, while it is in the hands of the Almighty? VVoe were vs, if hee did not keepe it while wee haue it; much more when wee restore it. VVe giue it vp to the same hands that created, infused, redeemed, renewed; that doe protect, preserue, establish, and will crowne it: *I knowe whom I haue beleued, and am perswaded that he is able to keepe that which I haue committed to him against that day.* O secure and happy estate of the godly: O blessed exchange of our condition: while our soule dwels in our breast, how is it subiect to infinite miseries, distempred with passions, charged with sinnes, vexed with tentations? aboue; none of these: how should it be otherwise? This is our pilgrimage; that our home: this is our wilderness, that our land of promise; this our bondage, that our kingdom: our impotency causeth this our sorrow.

When our soule is once giuen vppe, what euill shall reach vnto heauen; and wrestle with the Almighty? Our loathnes to giue vppe, comes from our ignorance and infidelity. No man goes vnwillingly to a certaine preferment. *I desire to bee dissolued, saith Paul; I haue serued thee, I haue beleued thee, and now I come to thee, sayth Luther:* The voyce of Saints, not of men. If thine heart can say thus, thou shalt not neede to intreat with olde *Hilarion*, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my soule, go forth, what fearest thou?* but it shall flie vp alone cheerefully from thee; and giue vp it selfe, into the armes of God, as a faithfull Creator, and Redeemer. This earth is not the element of thy soule, it is not where it should be: It shall be no lesse thine, when it is more the owners. Thinke now seriously of this point; Gods Angel is abroad, and strikes on all sides? wee know not which of our turnes shall be the next: we are sure, we carry deaths enow within vs. If we be ready, our day cannot come too soone. Stir vp thy soule to an heauenly cheerefulness, like thy Sauour: Knowe but

but whither thou art going; & thou canst not but, with diuine *Paul*, lay
from our Sauours mouth, euen in this lense : *It is a more blessed thing to*
giue, then to receiue. GOD cannot abide an vnwilling guest : giue vp
that spirit to him, which he hath giuen thee; and he will both receiue
what thou giuest, and giue it thee againe, with that glory and
happinesse, which can neuer be conceiued, and
shall neuer bee ended. Euen so Lord
Iesus, Come quickly.
(* *)

Ut contra :
Nullam animā
recipio quæ me
nolens separatur
à corpore. Hieron.

Gloria in excelsis Deo.

K k k 2





THE
IMPRESSE
OF GOD.

FN
TWO SERMONS PREACHT
AT THE COVRT.

In the Yeares } 1611
 } 1612.

By Ios. HALL.



AT LONDON,
Printed by *Humphrey Lownes*, for *Samuel*
Macham. 1614.

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THE IMPRESE OF GOD.

The First Part.

ZACHAR. 14. 20.

In that day shall be written upon the bridles (or, bells) of the horses, Holinesse unto the Lord: and the pots of the Lords house shall be like the bowles before the Altar.



If any man wonder whither this discourse can tend, of horses, and bells, and pots, and bowles for the Altar; Let him consider that of *Tertullian*, *Ratio diuina in medulla est, non in superficie*: These Horses, if they be well menaged, will proue like those fiery horses of *Elia*, to carry vs vp to our heaven. 2. *Kin.* 2, 11. These Bells, like those golden bells of *Aarons* robe, *Exo.* 39. 25. These Pots, like that *Olla pulmenti* of the Prophets, after

Elisbaes meale, 2. *Kin.* 4. and these Bowles, like that blessed, and fruitfull nauell of the Church, *Cant.* 7. 2.

S. Paul asks, Doth God take care for oxen? so may I heer, Doth God take care for horses? Surely, to prouide for them, not to prophesie of them; much lesse of their bells, the vnnecessary ornaments of a necessary creature; But, he that forbids vs to learne of the horse that lesson of stubbornnesse, by the Psalmist, and checks vs oft by the ox and asse, for their good nature, would haue vs learne hete, vnder this parable of the horse, and the bells of the horse, and the writing on those bells, the estate of our owne peace, and sanctification. GOD dooth both
speake,

speake, and worke in Parables, as that Father saith well: Of this then I may truly say as *Hierom* saide of the booke of *Iob*, *Singula verba plena sunt sensibus*: Suffer your selues with *Abrahams* Ram to be perplexed a-while in these bryers, that you may be prepared for a fit sacrifice to GOD.

In that day: What day is that? All dayes are his, who is the Ancient of dayes; and yet he saies, *Abraham* saw my day, and reioyced. He that made all dayes, sayes yet againe, This is the day which the Lord hath made: There is one day of the week, Gods; *κυριακη. Reuel. 1.* and yet I would it were his; Gods day by creation, by ordination; I would it were his by obseruation too: There is one day in an Age his; While it is called to day, *Heb. 3.* The day of visitation; and yet This thy day *Luk. 19. 42.*: One day in a world his, *Mat. 7. 22.* In that day: A day beyond the world, his. To day haue I begotten thee, *Hodie. i. ab Eterno*, which is a *nunc stans*, as *Aquinas* defines it. The heathens had five famous periods of computations, *Ninus* Monarchy, *Ogyges* Flood, *Trïan* War, *Olympiads*, *Vrbs condita*; All ours is *ab illo die*, which Saint *Paul* calls, The fulnes of Time; But Christ hath two dayes, as two commings: His first, *In die illa radix Iesse*, saith *Esay 11. 10.* The day of his coming to sojourne in the world; His second, *1. Cor. 1. 8.* The day of his returne; which *S. Paul* calls *ἡμετέρας ἀποδιδεασίας*, *Ephes. 4. 30.* when hee comes to ransome vs, and iudge the world: Both are dayes indeede; In the first, there is no night of his absence, tho to our sense there be some little darknes of our misery: In the second, no absence, nor no misery; A day without night. *Reuel. 21. 25.* This prophesie is true of both; Partially, and inchoately of the first; totally and absolutely of the second: Of the first so farre as it makes way for, and resembles the second: and this as it is heere principally intended, so shall it be the drift of our discourse.

This is the day: Now what of this day? There shall bee a *Motto* written: An honourable *Motto*; such as was written vpon the *noxo* the Turbaut of the hy Priest, *Holines to the Lord*: And where shall it bee written? An honourable *Motto* in an ignoble place; *מסלול*; Not as *Aquila* and *Theodotion*, vnder the belly of the horse, *super profundum*; Nor as *Symmachus*, vnder his feet, *super incessum umbrorum*; These senses are senselesse (tho you take them *cum grano salis*, as the Lawyers admonish) they saour neither the sense, nor word; Not, as *Ierome*, the *Septuagint* & *Geneue*, *super frenum*; Tho this hath the sense well, not the word; *Hieroms* maister came a little neerer (*super phaleras*); Those of the Rabbins yet light rightest both on the word, & sense, which turn *Super Tintinnabula*; For tenne times at least in the *Chronicles* and *Ezra*, is the same word dually vsed; for Cymbals; and the Verbe of this root, is the same, whereby GOD would expresse the tingling of the eares; *תתקן Tinnient aures audientium. Iere. 19.* To adorne their horses with bells,

bels, was not onely a fashion in those South-East Countries, but in our fore-fathers dayes in this Land: as it were easie to shew you, but out of *Chaucers* Antiquity ; and some of vs haue seen it still in vse else-where. What bells then were these ? Not of the Priest ; It had beene easie to transferre his embleme from his forehead, to his skirts ; but of the horses : The horse an vncleane beast, *Leuit.* 11. A warlike beast, *Equus paratur in diem belli.* *Prou.* 21. 31. Whence still you shall finde Horses and Chariots put together ; and *In bello & equis,* *Ose.* 1. 7. Beholde this *Motte* had wont be written vpon a man, now vpon a Beast ; had wont vpon an holy man, The hy priest: now vpon an vncleane beast ; Before, vpon a man of peace, now on a beast of warre ; Before, vpon the forehead of the hy Priest, now (as *Rab. Eliezar*) *Inter oculos*, betwixt the eyes of the horse. But what ? not to continue there ; as some Rabbins & good interpreters ; but so that of these very Bels shall be made Pots for the vse of sacrifice ; Like as of the glasses of the Iewish women was made a lauer ; and of the Jewels of the *Midianitish* Camels, a rich *Ephod*. This is well, to comethus neere ; yet they shall bee promoted hyer: They shall be Bowles for the Altar: The pots might be greater, for there was *Olla grandis.* 2. *Kim.* 4. But the bowles were more noble, and more peculiarly deuoted to Gods seruice: *Moses* shall comment vpon *Zachary*: *Nam.* 7. Twelue seuerall times you haue the matter of these bowles (silver) the weight, 70. shekels ; The vse, for floure and oyle for the meat offering, besides that following imployment for the incense. But I holde not this dependance necessary: Here are rather two distinct propheties, tho to one purpose, as we shall see in the proceffe.

You see now *Zacharies* holy riddle read; That God, vnder the Gospel, will effect a gracious sanctification both of things, and persons ; and by those things which in their vse haue beene altogether profane vwill indifferently glorifie himselfe, and worke them both to peace, and holines: And as *Cyprian* saith, *Fidem rerum cursus impleuit.*

What now is more fit for Courtiers to heare of, then an Imprese of honour ? What more fit for Kings and Princes then the Imprese of the God of heauen? And as in all Impreses, there is a body, and a soule, as they are teamed ; so are both here without any affectation: The soule of it is the *Motte*, or Word, *Holines to the Lord*: The body, is the subiect it selfe ; As oft-times the very shield is the deuise: The subiect, *Bels of the horses.*

In the Word, first see the Ancient vse of Heraldry in the scriptures; That part especially which concernes Incriptions; as on Coynes, Shields, Ensignes: If the Testament of the Patriarks had as much credit, as Antiquity, all the Patriarks had their armes assign'd them by *Iacob* ; *Iudah* a Lion, *Dan* a Serpent, *Nephtali* an Hinde, *Beniamin* a Wolfe, *Ioseph* a bough, and so the rest ; The coyne which *Iacob* paid to the *Shechemites*, was stamped with a Lambe, *Gen.* 32. And, if *Iudahs* ring

ring that he left with *Thamar*, had not had an Inscription, it could not so certainly haue descryed his maister : These coynes had a figure without a word ; The frontall of the hy Priest had a word, without a figure ; The shechel of the sanctuary (whose character we haue oft seen) had both a word and a figure : the word, *Holy Ierusalem* ; the figure, *A pot of Manna*, like a large chalice, and *Aarons rod*, not budding but branching out. *Salomon* compares the Church, to an army with Banners ; there could be no vse, no distinction of Banners, without inscriptions : The *Macabees* had foure Hebrew letters in their ensigne, for both their word, and deuise ; whence they had their name : Yea, this is not in *viâ* onely, but in *patriâ* : They shall haue a white stone, and a new name written in it : The field and the armes, both named, and vnknown : The vse therefore of inscriptions and armes must needs be very laudable, as ancient ; since God himselfe was the first herald, and shall be the last. Yea the very Anabaptists, that shake off all the yoke of Magistracy, yet when they had ripened their fanaticall proiects, and had raised their King *Becold*, from the shop-board to the throne, would not want this point of honour : And therefore, hee must haue one henchman on the right hand, to carry a crowne, and a bible, with an Inscription ; On the left, another, that carryed a sword naked, and a ball of Gold : Himselfe in great state carries a globe of Gold, with two swords a-crofs ; His pressing iron and sheeres would haue become him better.

And if I should look to heathenish Antiquity, I should need to say no more, then that the *Ægyptian Hieroglyphicks*, wherof they say *Horus Apollo* was the inuenter, were nothing else, but Emblems, and Impreses : among the rest, it is memorable that *Ruffinus* reports, that the signe of the crosse was one of their *ἱερογλυφικὰ ἱερὰ*, their ancient figures long before Christ : which (saith hee) signified to them, eternall life : and *Socrates* addes, that when they found the signe of the Crosse (*in templo Serapidis*) the heathen & Christians contended for it, each challenged it for theirs ; and when the heathen knowing the signification of it, saw it thus fulfilled to the christians many of them cōuerted to Christianity. Be it farre from vs, to put any superstition in this ; I thinke it done, by the same instinct whereby the *Syblis* prophesied of Christ. And as armes, and emblematical deuises are thus ancient, and commendable ; so more directly Posyes and words, whether for instruction, or distinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adiutor* ; or when he would thankfully ascribe his peace to God ; *Exurgat Deus, dissipentur inimici* : so of a good Prince, either, *I serue*, to expresse his officious care, Or *One of your owne*, to signifie his respectiue loue. So the good statesman's should bee giuen him by *Salomon*, *Non est consilium contra dominum* ; No policy against the Lord : A good Courtier's, by *Samuel*, *Honorantes me honorabo* : A good Bishop's, by *Paul*, *ἐν μακρῇς ἀκουσας* : In season, out of season : A good subiect's, Not for

for feare but Conscience; A good Christians; *Christus mihi viuere est*: So the Israelites were charged to make their Embleme the law of God; for their pots, for their garments: But these things may not be written vpon our wals, or shields onely; They must be written vpon our hearts; Else we are as very painted wals, as our wals themselves: Else wee shall be like some Inne, that hath a crowne for the signe without, and within there is none but pesants; or a rose vpon the post without, and nothing but stutishnes and filth within: Or an Angell without, and nothing within, but leud drunkards. As it is said of God, *Dixit & factum est*; So also *scripsit, & factum est*; They shall be written holy, that is, they shall be made holy: Happy is it for vs, tho we write no new Emblems of our owne, if we can haue this holy Imprese of God, written not in foreheads, but in our hearts, *Holinesse to the Lord*: Thus much of the Embleme; or word: Now for the subiect & circumstances: *In that day*, about this; there is the proficiency of the Church: *Holines shall be written vpon the Bells*; profane things shall be holy, There is the sanctification, of the Church: The bells of warlike horses shall be turned to the quiet vse of Religion; There is the religious peace of the Church; Thirdly, the pots to seeth in, shall be as Bowles to offer vp incense in; There is the degrees of the Churches perfection: so that here arise foure heads of our speech; The proficiency, Sanctification, Peace, Perfection of the Church. All which craue your gracious, and Christian attention; or least I be too long, two of them only.

When therefore shall this be fulfilled? Not vnder the law, It had been a great profanation: For none but the hy-Priest might weare this Posie: The place oft-times disparages; As, to put the Arke of God into a Carr, or to set it by *Dagon*.

It is vnder the Gospell, that this posie of Holines shall be so common; *In illa die*; and *this is that day*: How great is this proficiency of the Church? Looke how much difference there is betweene one and many, betweene the holiest of men, and an ordinary beast, betweene the frontall of the hy-priest, and the Bells of horses, so much there must be betwixt the Church in that day, and in this: It is the fashion of the true Church, to growe vp still, from worse to better, as it is said of the head of the Church, *Crescebat & corroborabatur*. As it is compared to stones for firmnesse, so to grists for growth: Yea the Kingdome of beauen, is like a graine of mustard seed, that of the least seed, proues the greatest plant, in his kinde: the riuer of GOD flowes first vp to the ankles, then to the knees, and at last to the chin.

The Church was an *Embryo* til *Abrahams* time, In swathing-band til *Moses*, In child-hood till Christ; A man in Christ, A man full growne, in glory. As man is an Epitome of the world, so is euery Christian an abridgement of the Church; Best at last; *In illa die*. He is like to the feast of *Cana*, where the best wine was brought in last: not naturally, but by

by transmutation: It was a blasphemous and (mee thinks) a Vorstian reason, that *Tostatus* brings, why God did not create the voyces out of the Propitiatory, *Quia Deus non potest agere per successionem*: Surely in vs he doth; and as we can doe nothing, *in instante*, no more dooth God in vs; As in the Creation he could haue made all at once, but hee would take dayes for it; so in our re-creation by grace: As naturall, so spirituall agents, do *agere per moram*. That rule of *Aquinas* is sure, *Succesſiuorum non simul est esse et perfectio*: to which that accords of *Ter-tullian*, *Perfectio ordine post-humas*. There must be an *illa dies*, for our full stature, till which, if we be true Christians, wee must growe from strength to strength: herein grace is contrary to nature, strongest at last: Wee must change til then, but *in melius*; till wee come to our best; and then, wee must be like him, in whom is no shadow by turning.

But, where we should be like the sunne till noone, euer rising; there be many like *Ezekias* sunne, that goe backe many degrees in the diall: whose beginnings are like *Neroes* first five yeares, full of hope, and peace: Or, like the first moneth of a new seruant; or like vnto the foure Ages, whose first was gold, the last yron: Or to *Nebuchadnezzars* Image, which had a pretious head, but base feet. Look to your selues, this is a fearefull signe, a fearefull condition: Can he euer bee rich; that growes every day poorer? Canne hee euer reach the goale, that goes every day a step, back from it? Alas then, how shall hee euer reach the goale of glory, that goes every day, a step backward in grace? Hee that is worsee every day, can neuer be at his best, *In illa die; In that day*.

Hitherto the proficiency: The sanctification followes. The Mosai-call law was scrupulous: There were vnholly places, vnholly garments, persons, beasts, foules, vessels, touches, tastes: Vnder the Gospell all is holy. All was made vnholly, when the first *Adam* sinned; when the second *Adam* satisfied for sinne, all was made holy: *Moses* the seruant built his house, with a *Τι μέσότητον φερέγμυς* *Eph.* 2. 14. A partition wall in the midst: Christ the Sonne puld downe that screeue, and cast all into one *ἀμφοτέρω* *in* Jewes and Gentiles, whole hooves and clouen, dwell now both vnder a rooffe. *Moses* branded some creatures with vncleannesse; hee that redced his children from morall impurity, redced his creatures from legall: What should Saint *Peters* great sheet let downe by foure corners teach vs, but that all creatures through the foure corners of the world, are cleane and holy? Saint *Paul* proclaims the sum of *Peters* vision: *Omnia munda mundis*: It is an iniurious scrupulousnes, to make differences of creatures; iniurious to God, to the creature, to our selues: To God, while wee will not let him serue him selfe of his owne: To the creature, while we powre that shame vpon it, which God neuer did: To our selues, while wee bring our selues into bondage, where God hath enlarged vs. When *Julian* had poysoned the wels, and shambles, and fields, with his heathenish Lustrations; the Christians

Christians (saith *Theodoret*) are freely of al, by vertue of Pauls, *Qui quid in macello*: To let passe the idle curiosnes of our *semi-Anabaptists*, of the separation, at whose folly, if any man be disposed to make himself sport, let him read the Tragicomicall relation of the Troubles & excommunication of the English at Amsterdam; There shall he see such wars waged betwixt brothers, for but a busk, or whale bone, or lace, or cork shoe, as if all Law and Gospell stood vpon this point; as if heauen and earth were little enough to be mingled in this quarrel; *Nec gemino Bellum Troianum*. To passe ouer all other lighter nicenesse of this kind: VVho can choose but be ashamed of the Church of Rome; which is here in a double extremity, both grosse: In denying, wiping out holines, where God hath written it: and in writting it, where God hath not written it: In the first, how do they driue out diuels out of good creatures, by foolish exorcismes? I would he were no more in themselues: How do they forbid meates, drinks, daies, mariage which God hath written holy? He that reads *Namars Manual*, shal find cholerick blasphemy a venial sin. Pag. 91. Some theft venial, P. 140. Common lying venial, P. 191. Cursing of parents if not malicious, venial. P. 100. and yet the same author, Chapt. 21. Nu. 11. P. 209. To eate of a forbidden dish, or an allowed dish more then once on a forbidden day, is a mortall sin: And now these venials (saith *Francis a victoria*) by a Pater-noster, or sprinkling of holy water or knock of the brest are cleared; but that mortall eater is *ἐνοχος τῇ κρίσει*; guilty of iudgement, yea, of hell it selfe: Scribes, Pharises, Hypocrits, which prate of Peters chayre, but wil neuer take out Peters lesion, That which God hath sanctified, Pollute thou not: In the other: VVhat Holines do they write in religious cowles, Altars reliques, ashes, candles; oyles, salts, waters, Ensignes, roses, words, graines, *Agnus dei*, Medalls, & a world of such trash: So much, that they haue left none in themselues; Let mee haue no faith, if euer play-book were more ridiculous, then their Pontificall, and book of holy Ceremonies. It is well that *Ierome* reades these words, *super frantum*, not *super Tintinnabulum*; Els, what a rule should wee haue had; Tho hee had said, *Equorum* not *Templorum*: VVhat comparisons would haue bin; If Holines to the Lord must bee written on the Bells of horses, much more on the Bells of Churches: What a colour would this haue bin for the washing, anointing, blessing, Christening of them? What a warrant for driving away diuels, chasing of ghosts, stilling of tempests, staying of thunders, yea deliuering from Tentations, which the Pontificall ascribes to them; By whose account, there should bee more vertue in this peece of metall, then in their holy Father him selfe, yea then in any Angel of heauen: But their vulgar bridles them in this, which reads it, *super frantum*, which some superstitious man would say were fulfilled in *Constantines* snaffle made of the nayles that pearced Christ:) How worthy are they in the meane tyme of the whip, not of men only, but of God, which thus in a ridiculous pre-

sumption write Holines, where God would haue a blank; and wipe our holynes, where God hath writen it.

For vs: there is a double holinesse; For vse, for vertue; All things are holy to vs for vse; nothing is holy for vertue of Sanctification, but those things, which God hath sanctified to this vertue; his word, his sacraments: wee may vse the other, and put no vnholines in them; wee must vse these, and expect holines from them: *ὅθεν κοινόν*. Nothing vnclane, is Peters rule; but with Pauls explication, *Munda mundis*: All things are cleane in themselues; to thee they are not cleane, vnlesse thou bee cleane: Myne owne clothes shall make mee filthy, saith Iob, 9. 31. Many a one may say so, more iustly; The proud mans gay coate, the wanton womans beastly fashions, both show them to bee vnclane, and make them so. But the leude man makes his owne cloathes filthy; His meates, drinckes, sportes, garments, are vnclane to him, because hee is vnclane to God; they are cursed to him, because hee is cursed of God: God hath written on the outside of his creatures, Holy to the Lord; wee write on the inside, Vnholy to men; because our outside and inside, is vnholly to God: Yea, we do not only deface this inscription of holines in other creatures to vs: But wee will not let God write it vpon vs, for himselfe: O our misery, & Shame: All things else are holy: Men, Christians, are vnholly. There is no impurity, but where is Reason, and Faith, the grounds of Holinesse: How oft would God haue written this title vpon our foreheads? and ere he can haue written one full word, wee blot out all: One sweares it away: Another drinks it away, A third scoffes it away, A fourth riots it away, A fift swaggers it away; And I would to God, it were vncharitable to say, that there is as much holinesse in the Bridles of the Horses, as in some of their Riders: oh Holynes, the riches of the saints, the beauty of Angels, the delight of God, whither hast thou withdrawne thy selfe? where should wee find thee if not among Christians? and yet how can we be, or be named Christians without thee? I see some that are afraid to bee too holy: and I see but some, that feare to bee too profane. Wee are all saints; *καλετοὶ ἅγιοι*. I. Cor. 1. 2: All by calling; and some but by calling: By calling, of men not of God: As the Church of Rome hath some Saints which are questioned whether euer they were in nature: others, whether they be not in hell; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below; As *Casarius* the monk brings in *Petrus Cantor*, and *Roger* the *Norman* disputing the case of *Becket*; so, we haue many titular saints, fewe reall; many, which are written in red Letters in the Calendar of the worlde, Holy to the Lord, whom God neuer canonizes in heauen, and shall once intertayne with a *Nescio*, I know you not. These men yet haue Holines written vpon them and are like, as *Lucian* compares his Grecians, to a faire, gilt, bossed book: look within, there is the Tragedy of *Thyestes*; or perhaps *Arrius* his

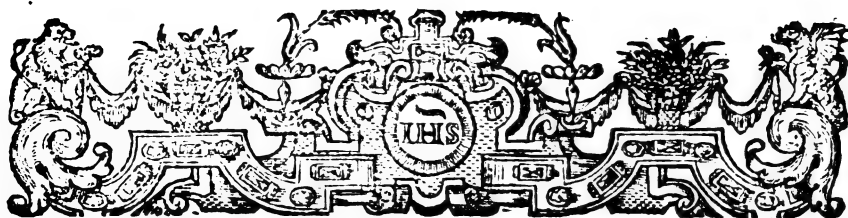
Thalia

Thalia, the name of a Mule, the matter hereby; or *Conradus Vorstius* his late monster, that hath *De Deo* in the front, and *Atheisme*, & blaspheemy in the text: As Saint Paul sayes to his Corinthians, would God yee could suffer mee a litle: Ye cannot want praylers, ye may want reprovours; and yet you haue not somuch need of *Panegiricks*, as of reprehensions. These by how much more rare they are, by so much more necessary, *Nec censura deest qua increpet, nec medicina qua sanat*, saith *Cypr*. A false prayle grieues, and a true prayse shames, saith *Anastasi*: As Kings are by God himself called Gods (for there are *Dij nuncupatiue*, and not *essentialiter*, as *Gregory* distinguishes) because of their resemblance of God, so their Courts should bee like to heauen; and their attendants like Saints, and Angels: *Decet domum tuam sanctitudo*; agrees to both: Thus you should bee: But alas, I see some care to bee gallant, others care to bee great, few care to bee holy. Yea I know not what Diuell hath possessed the harts of many great ones of our tyme in both sexes, with this conceir, That they cannot be gallant enough, vnlesse they be godlesse: Holinesse is for Diuines, or men of meane spirits, for graue, subdued, mortified, retired minds; not for them that stand vpon the tearmes of honour, height of place and spirit, noble humors: hence are our orthes, duels, profanenesses. Alas, that we shold be so belotted, as to think that our shame, which is our only glory; It is reason that makes vs men, but it is holines that makes vs Christians. And wo to vs that wee are men if we bee not Christians: Thinke as basely of it, as ye will; you shall one day finde, that one dram of holinesse is worth a whole world of greatnesse; yea, that there is no greatnesse, but in holinesse. For Gods sake therefore, do not send holinesse to colledges, or hospitalls for her lodging, but intertayne her willingly into the Court, as a most happy guest; Think it a shame, and daunger to goe in fine clothes, while you haue foule harts; and know, that in vayne shall you bee honor'd of men, if you bee not holy to the Lord. Your goodly outsides may admitt you into the Courts on earth: But you shall neuer look within the gates of the Court of heauen without Holines; Without holinesse no man shall see God. O God, without holines wee shall neuer see thee: and without thee wee shall neuer see holines: write thou vpon these flinty harts of ours, Holines to thy selfe: Make vs holy to thee, that wee may bee glorious with thee and all thy Saints and Angels.

All this only for thy Christs sake, and to whom, &c.

FINIS.





THE
IMPRESSE
OF GOD.

THE SECOND PART.

By Ios. HALL.



Anno Domini, 1614.





Zach. ult. 20.



T is well-neere a year agoe, since in this gracious presence, wee entred vpon this mysticall, yet pertinent text: You then heard what This day is ; what thele Bells or Bridles ; what this inscription, what thele Pots and Bowles : And out of That day you heard the proficiency of the Church; out of holinesse written on the bells, the sanctification of the Church : You shall now heare, out of these Bells, or bridles of warlike horses,

thus inscribed, the change of the holy war, and peace of the church; out of these pots, aduanced to the likenesse of the bowles of the altar, the degrees of the Churches perfection, and acceptation ; All which craue your gracious and honorable attention.

That conceit (which yet is graced with the name of some Fathers) that takes this in the literall sense of *Constantines* bridle, wee passe, as more worthy of smiles then confutation ; Questionlesse, the sense is spirituall; and it is a sure rule, that as the historicall sense is fetcht from signification of words, so the spirituall from the signification of those things, which are signified by the words.

For this inscription then, it shall not be vpon the bells, for their owne sakes, but for the horses; not as bells, but as bells of the horses ; And on the horses, not for their owne sakes, but as they serue for their riders. The horse, a military creature ; there is no other mention of him in scripture, no other vse of him of old : when the eyes of *Elisbaes* seruant were open, he saw the hill ful of horses. 2. K. 6. Even the celestial warfare is not exprest without them : Hence you shall euer find them marche with Chariots in the scripture : And the Poet ; *Nunc tempus equos, nunc poscere currus* : he rusheth into the battel, saith *Jeremy*, and he is made for it; for he hath both strength and nimblenesse. He is strong: there is *fortitudo equi*, Ps. 47. and God himselfe acknowledges it. Hast thou given the horse

horse his strength; Iob. 39. He is swift, saith Ieremy. 4. 13. yea as Eagles, or Leopards saith Abacuc. Wee must take these horses then, either as continuing themselves, or as altered. If the first; The very wars vnder the Gospell shal be holy; And God shall much glorify himselfe by them: He saith not, There shall be no horses, or those horses shall haue no bells, or those bells no inscription; but those horses, & their vse, which is warre, and their ornaments, which are bells, shall haue a title of holinesse. While *Cornelius Agrippa* writes of the vanity of sciences, we may well wonder at the vanity of his opinion, that al war was forbidden vnder the Gospell. But let *Agrippa* be vaine in this, as a mere humanist, and the Anabaptists grossely false, as being frantick heritiques: it is maruell how *Erasmus* so great a scholler, and *Ferus* so great a text-man could miscarry in this Manichean conceit. *Alphonsus a Castro* would faine haue our *Oecolampadius* to keepe them company, but *Bellarmino* himselfe can hardly beleue him: No maruell; when hee sees *Zuinglius* dy in the field, tho as a pastor, not as a soldier: and when our swords haue so well taught them, besides our tongues, that the hereticks are as good friends to war, as enemyes to them. It is Gods euerlasting title, *Dominus exercituum*. To speak nothing of the old Testament; What can *Cornelius Agrippa* say to *Cornelius* the Centurion; I feare no man would giue that title to him that opposed warre, which gods spirit giues to this agent in warre; A iust man, and fearing God: His warfare, saith *Chrysostom*, hurt him not? Did not Christ himselfe bid (euen he that said, who-so smites with the sword shall perish with the sword, in case of priuate reuenge) *Qui non habet gladium, vendat tunicam, emat gladium*: The Angels themselves are heavenly soldiers; Every Christian is a soldier: As hee is a Christian, hee fights not against flesh and blood, but principalities and powers; as he is a Christian soldier, he fights both against flesh and blood, and principalities; All the wars of God: So that contrary to *S. Martin*, who said, I am a Christian, I may not fight; hee must say I am a Christian, I must fight: And why may he not? God when he makes vs Christians, leaues vs the same wit to deuise stratagems, the same hands to execute them: All things (as *Erasmus* wittily) haue in them naturally a meanes of defence; the horse heeles, dog teeth, oxen horns, porcupine quills, bee sting, serpent poyson; those weaker creatures that cannot resist, haue either nimble feet to outrun vs, or wings to outfly vs: Only man is left naked: Yet so, as his furniture within can soone furnish him for without: Yet all horses, all warres, are not written holy; As there is a spirituall euill warre, of the flesh against the spirit: so there is a temporall of flesh, against flesh: *Vnde bella?* saith *Saint James*. *Militare propter predam*, to fight for a booty (saith *Ambrose*) is sin: That witty *Alphonsus* king of *Aragon* (to whom wee are beholden for so many *Apotehemes*) had for his Imprese a pellican striking her selfe in the brest, and feeding her yong with the blood; with a word, *Pro lege, et grege*: All war drawes blood;

blood: oft of the innocent part, πολέμος is πολυ-αιμος and therefore must neuer be but *pro lege*; for religion, or *pro grege* for the common wealth; And as it hath these two grounds; so also two directors: Iustice and charity. Iustice, that requires both authority in the menager, and innocence in menaging; Authority; A subordinate power is not capable of holy warre: Hee only may lay *pro lege*, that is *custos utriusque tabule*; he only *pro grege*, that is ποιμην λαων: If private men shall lay *pro lege*, or *pro grege*, they are traytors, and not soldiers; In them, as hee said to *Alexander*, war is but theft and murder. Only Kings are the publique iusticers of the world: which can commaund peace, with their owne, and punish the breach of peace in others Innocence. Wrong no man, saith Io. Bapt. That *non ex iure*, is more then vnchristian, brutish.

Charity; whether in the intention; Peace must be the end of war. *Bellarmin* said this one thing wel, that war to the common wealth is as *vulnera Chirurgi*; or, in the action; both of vndertaking & cessation: vndertaking; according to the Iewish prouerb, First we must inquire of Abel; and the heathen Poet could lay *extrema nemo primo tentauit loco*: no iust war is ἀκρυβητος: Cessation, vpon iust satisfaction; as *Shebaes* head rayces the siege of Abel: This is *Bellum domini*; and holines is written vpon the bells of these horses of war. Such were the wars of that blessed *Constantine*, both *Theodosij*, *Honorius*, and all whom God wrote Holy, and made happy. Such were many gallant Princes of old perswaded that those wars of *Palestine* were; who in a cunning wile were sent to get the holy land, that in the meane tyme they might leese their owne: How many Councils were summond, how many armies leuied, one of 300000 at once, by Pope *Vrbans* procurement; how many steames of Christian Blood spilt to recouer the land of them that mured Christ, which God had cursed to confusion, *terram sacerissimam*, in the *Plautine* sense? Such are those that are vndertaken against the scourge of Christendome, the creature of Mahomet, that Turkish Magog. Such are those that the defender of the Christian faith hath bene iustly prouoked to vndertake against that Romish vsurper, Peters successor in nothing, but in denying his Master. The inclemencie of the late Pope laboring to forestall him in his iust throne, and the absurd pragmaticall impudency of the present, in that grosse prohibition of a fauorable and natural oth, for his Maties. security, in a sort countenancing rebellion against his person; besides those shamelesse libels of his factors, to the scorne of gods Anointed, haue seemed to vsurpe Samuels message, *Vade, percutere, demolire*. To omitt private motines; Pope *Vrban* in that his zealous oration to the councill of Cleremont vsed no one reason to perswade the world to draw their sword against the Turkes, which might not iustly bee vrged to Christian Princes, to scale the walls of Rome. Doth he speak of the Saracens profaning of Ierusalem: we parallele the shamefull profanations of the spiritull Ierusalem; their heathenisme was neuer so idolatrous. Doth
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he speak of abusing the sepulcher of Christ we parallel them with the abusing of his sacred body: Doth he speak of the cruelty of those slaughters? wee also may lay of them, *Effunditur sanguis Christianus, Christi sanguine redemptus &c.* neither need I feare to say with *Iunius*, that in this they are *Turcis Turciores*; But I knowe what difference there is betwixt a Preacher, and an Herald: our title is *Euangelizantes pacem*; And tho the sword of the hand doth wel, yet it is the sword of the mouth, that must slay that Man of sin: Yet this I dare say, that if in the cause of God & his Church, this war should be vnderaken, Holines should be written vpon our horses bridles &, as we shal enter with fewer crosses vpon our breasts, then those honest soldiers into their holy war: so both our cause shold be more holy, & we shold return with fewer crosses on our backs; But I medle not with this. There is a war that we canot shake off; Not with the person, but the corruptions of that foule church, we haue long waged it; God had neuer any quarel vpon earth, if this be not his: Our blessed forefathers haue shed their blood in this field, & are glorious; let vs stirre vpon our Christian courage to this service, vpon our horses heads shalbe written holines; vpon ours, Glory & immortality; But rake these horses & bells altered (as fitts better) by this writing from themselves; what God writes is done; write this man childlesse: therefore hee must beseech: Ioel doth not so well comment vpon this place; Break your plowshares into swords, and your sithes into speares, Ioel. 3. 10. as Michah 4. 3. They shall break their swords into mattocks, and their speares into sithes; Mattocks and sithes the instruments of profit; one for the comodities about the earth, the other for those vnder it: Which as I take it would not be so strictly restrayned to the very tyme of Christs comming; When there was an vniuersall peace on earth, and the temple of *Ianus* was shut, as *Cyrill*, *Chrysostom*, *Eusebius*, *Hierom* vnderstand it rather, it is a prophesy of that outward, and during peace vnder the Gospell, which all the true professers of it should maintain with themselves; All nations, tho fierce and sterne of disposition, yet if they once stoop sincerely to the Gospell, shal compose themselves to a sweet accordance, & imploy their vniited strength to the seruice of God: But how is this fulfilled? Some in all ages haue run forth into fury, and troubled the common peace; It is true; but these are blanks; such as vpon whom God hath not written holines. It is no hoping that all horses shalbe bridled, or all bridles written on. As grace, so peace is not in such sort vniuersal, that al shold incline to it, on al conditions: ther are some *Peace-haters*; it is as possible to tame a walp, as to incline the to peace; such are the wilful *Romanists* of our tyme (to omit Schismes) which wil rather mingle heauē & earth together, the remit one gainful error: But what euer becom of these *Mamzers*, which do thus exclude themselves from the congregation of God, it were happy, if al the true & acknowledged sons of the church would admit the inscription of an holy peace: Alas, why do we that are brethen fall out for our change

*Bellicosa pectora
vertuntur in
mansuetudinem
Christianam.
Hier. Sania &
Friselle.*

change of lutes, by the way: & make those quarrels deadly, which deterue not to be quarrels? Oh that some blessed Dove wou'd bring an Olive of peace, into this Ark of God! Who is so fit for this glorious seruice as our gracious peacemaker? *Nemo me impune lacesset*, is a good Posy; but *Beati pacifici* is a better. Let the Vicegerēt of him which is the Prince of peace, as he was made for the peace of the wals & prosperity of the gates of Siō, be that *Angelus pacis*, *El. 33. 7*. Let his wisdom and sweet moderation proceed to allay all these vnkindly stormes of the Church; that we may liue to see that happy greeting of the Psalmist, Righteoulnesse and peace haue kissed each other. And as this holds in matter of iudgement, so of practise too. Do you see a loose and lawlesse man, wilfull in his desires, vnbridled in his affections, inordinate in his life, imploying his wit to scoffe at his creator, caring for nothing but the worle part of himselfe: There is one of *Zacharyes* horses; when Gods spirit breathes vpon the soule of this man, hee is now another from himself; Holines to the Lord is written vpon his bells: This was done somtymes of old; Saul was among the prophets; Salomon and Manasses great patternes of conversion; But rarely in respect of the dayes of the Gospel: what shold I speak of Saint Paul? No ground would hold him, he runs chafing and coming from Hierusalem to Damascus; of his Iaylor, of Mary Magdalen; Behold whole troupes of wild natures reclaimed, *Eph. 4. Coloss. 3. Act. 2*. Who can despayre where God vndertakes? Showe me neuer so violent, and desperate a sinner, let him be as Iobs wild asse in the desert, or as Amos his horse that will run vpon the rocks, *Amos. 6. 12*. If God once take him in hand, thou shalt soone see that this horse is flesh, and not spirit; & shalt sing *Deboras. Ungula ceciderunt. Iudg. 5. 22*. or Ioshuahs *Subneruabis*, *Ios. 11. 6*. Now shall thou see him stand quaking vnder the almighty hand of God; so that he may write what he wil in his bridle, yea in his skin; And if there be any such headstrong & resty steed here among vs, let him know, that God will either breake his stomach or his hart; *Flagellum equo*, saith Salomon; and if that will not serue, *Collidam in te equum et equitem*, *Ier. 5. 121*. But alas, how rare are these examples of reclamation; Where is this power of the Gospel? Men continue beasts still, and with that filthy *Gryllus* plead for the priuiledge of their bestiality; The sins of men strue to outface the glory of the Gospel; What shall I say to this? If after all these meanes thou haue no bridle, or thy bridle no inscription, it is a feareful doom of the Apostle; If our Gospel be hid, it is hid to them that perish. Thus much of the horses & Bells; Now from the pots & bowles, you shal see the degrees of the Churches perfection: & see it, I beseech you without wearines, with intention. The Pots of the temple, were leeching vessels for the vie of sacrifice: These are the priests themselues here, for that there is a distinction made betwixt the Pots of the Lords house, and euery pot in Ierusalem. The ordinarie Iew was euery pot: therefore the pots of the Lords house must be his Ministers. These vnder the

the Gospell shall be of more honorable vse ; (As the bowles before the Altar ;) like as the altar of perfumes was more inward, and of hier respect: The pots were of thining Brasse; Bowles, of Gold, King. 7. 50. It is no brag to say, that the Ministry of the Gospell is more glorious then that of the Law; The least in the kingdome of heauen* (saith Christ) is greater then Iohn Baptist, Mat. 11. 11. The Kingdom of heauen, that is, the Church; not as *Austen, Hierome, Bede* expound it, of the third heauen; for Christ would make an opposition betwixt the Old, and new Testament. The not vlearned Iesuit *Maldonat*, while he taxeth vs for preferring euery Minister of the Gospell to Iohn Baptist, mends the matter so wel, that he verifys it of euery person; *Minimus quisque in Euangelio*, that is *qui euangelium recipit, maior est illo*; not feeling how he buffers himself: for if the least of those that receiue the Gospell, how much more the least of those that preach it? This is no arrogance: God would haue euery thing in the last temple, more glorious then in the first, which was figured by the outward frame, more glorious in Christs tyme, then that of Salomō; as that was beyond the tabernacle. This is a better Testament, Heb. 7. 22 That had the shadow, this the substance, He. b 10. Vnder this, is greater illumination; *Effundam spiritum meum*, saith the prophet: before, some few drops distilled; now a whole current of graces; *Effundam*. If therfore Iohn Baptist were greater then the sons of men, because they saw Christ to come; hee pointed at him comming; ours must needs bee more glorious, because wee see and point at him now come, and fully exhibited. We will not contest with the Leuiticall priesthood, for cost of clothes, for price of vessels; let the Church of Rome emulate this pompe, (which cares not if shee haue golden vessels, tho shee haue leaden priests) wee enuye it not; but for inward graces, for learning, knowledge, power of teaching; there is no lesse difference, then betwixt the posts of the Temple, and bowles of the altar; God saies of them in way of reiection, *Non est mihi voluntas in vobis*; Mal. 1. Hence the priesthood of the new law is *Leui* refined, Mal 3. 3. *Et purgabit filios Leui*; which *Hierome* not vnlikely, interprets of the Ministry of the Gospell; They are the sons of *Leui*, which signifies *Copulation*; *quia homines cum deo copulant*; but, of *Leui* purged, and purged as gold: As much difference between them as betwixt Gold in the Ore, and in the wedge. Hence is double honor challenged to the Euangelical Ministry; yea, and giuen; Ye receiued mee saith Saint Paul, as An angel of God, yea as Christ Iesus. Gal. 4. 14. Hence the Angel, of himselfe, to Iohn, I am thy fellow seruant. Wo be to them therfore which speer in the faces of those, whom God hath honored; It is Gods second charge, this of his prophets; His first is, Touch not mine anointed; his second, Hurt not my prophets: And if one disgracefull word spoken but by rude children to a prophet of the old Testament, cost so many throtes; God be mercifull to those dangerous, and deadly affronts that haue bene, and are daily offred to the prophets of

of the new; what can wee say; but with the women of Tekoah, *serua ô rex*: wee blesse God that we may bemoane our selues to the tender, and indulgent eares of a gracious Soueraigne, sensible of these spirituall wrongs: who yet (we know) may well answer vs, with *Jacobs* question, *An loco dei sum ego?* It grieues me to think and say, of our selues, that for a great part of this, *Perditio tua ex te*. Woe to those corrupted sons of *Hely*, which through their insufficiency, and vnconscionablenes, haue powred contempt on their owne faces: That proud fugitiue *Campion* could say, *Ministris illorum nihil uilius &c.* As falsely as spitefully; Let heauen and earth witnesse, whether any nation in the world, can afford so learned, so glorious a Clergy: But yet; among so many pots of the Temple, it is no maruell if some be dry for want of liquor, others rustie for want of vse, others full of liquor without meate, others so full of meat that they want liquor. Let the Lords anointed, whose example & encouragemēt's haue tailed euen this diuine learning, to this excellent perfection, by his gracious countenance, dispell contempt from the professors of it, & by his effectual inductions remoue the causes of this cōtempt.

But as euery Christian vnder the Gospell is a Priest, and Prophet, let the people be these pots, or the offerings of the people. That shall be in respect of the frequency, or Fragrance; according to the double accep- tion of that particle of comparision (*Camisrachim*) as the bowles; for number, or qualitic. For the frequency. A few seething pots serued the sacrifice; but bowles they vsed many: what for the vse of the Altar of incense, what for the receiuing of the blood of the sacrifice; *Salomon* made an 100. of gold. Now then saith God, in the daies of the Gospel, there shall be such store of oblations to God, that the number of the pots shall equalize the number of the bowles of the Altar: not vnlike, because of the following words; Euery pot in Ierusalem shall be fain to be imployed to the sacrifices: This frequency then, is either of the Offerers or offerings: Persons or Acts. For the persons; They were few in comparision, vnder the law: All Palestine, which comprehends all their offerers except some few Profelytes, was but (as *Ierom* which was a liēger there) reckons it, an 160. miles long from *Dan* to *Beersheba*, and 46. miles broad from *Ioppa* to *Bethleem*. Now the partition wal is broken down, all nations vnder heauen yield frank offerers to the altar of God; There was no offring then but at Ierusalem: now Ierusalem is euery where: So much therefore as the world is wider then Iudea, so much as Christendom is larger then the wals of the Temple; so many more offerers hath the Gospel, then the law: And it were wel, if there were as many, as they seem. If but as many as all the world ouer, offer their presence to Gods seruice on Gods day (leauē those that spend it in the stewes, and Tauerne to him whom they serue) were true offerers, how rich would the altar be, and the Temple how glorious? But alas, if God will bee serued with mouths full of oathes, curies, bitternesse, with heads full of wine, with eyes full of lust,

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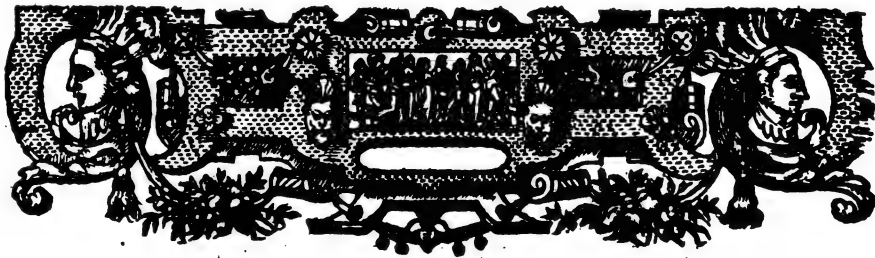
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with hands full of blood, with backs full of pride, with panches full of gluttony, with soules and liues full of horrible sinnes, he may haue offerers as many, as men; Else, as *Esay*, *relictæ est in urbe solitudo*; a few pots will holde our sacrifices; and what is this, but through our willfull disobedience, to crosse him, which hath saide, That in this day the pots of the Temple, shall bee as the bowles of the Altar. The act or commoditie is offerings; whether outward, or inward. The outward fulfilled in those large indowements of the Church, by our deuoute, and bountifull predecessors: what liberall reuenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to restrain the bounty of those contributions, (the groundes whereof I examine not) in stead of *Moses* his proclamation, *Nequis facito deinceps opus ad oblationem sanctuarij, satis enim est, ad coque superest*, Exod. 26.6. Then *mons domini, mons pinguis*: but now the Church may cry, with the Prophet, My leanenesse, my leancens. For shame, why should sacriledge croud in with religion? why should our better knowledge finde vs lesse conscionable? Oh iniurious zeale of those men, which thinke the Church cannot bee holy enough, vnlesse she begge. It hath bene said of olde, That religion bred wealth, and the daughter eate vp the mother; I know not, if the daughter deuoured the mother: I am sure these men would deuoure both daughter, and mother; Men of vast gorges, and insatiable. Our Sauour cryed out against the Scribes and Pharises, yet they deuoured but widowes houses, poore lowe cottages: but these gulfes of men, whole Churches; and yet the sepulchers of their throates are open for more. I can tell them of a mouth that is wider then theirs, and that is the Prophets, *Os inferni*: Therefore hell hath enlarged it selfe, and hath opened his mouth, without measure: and their glory, and their pompe, and hee that reioyceth in it, shall descend into it, *Esa. 5. 14*. In the meane time, Oh that our *Samson* would pull this hony of the Church, out of the iawes of these Lions; or if the cunning conueiances of sacriledge, haue made that impossible, since it lyes not now intyre in the combes, but is let downe and digested by these raueners, let him whose glory it is not to bee *Pater patria* only, but *Pater ecclesia*, prouide that those few pots wee haue, may still sceth, and that if nothing will be added, nothing can bee recouered, yet nothing may be purloined from the Altars of God. But these outward offerings were but the tips of the inward: What cares God for the blood or flesh of bullocks, rams, goats? *Non delectaris sacrificio ut dem, holocaustum non vis*, saith *Dauid*; what then? The sacrifice of God it a contrite spirit, a broken heart; Our humiliation is *sacrificium penitentia*, our new obedience is *sacrificium iustitia*, our thankfull commemorations are *sacrificium laudis*. These are the oblations which as they shall be frequent vnder the Gospell, so most fragrant vnto God: and this is that last, and perhaps

perhaps moſt proper ſenſe; wherein the ſhoſt portes of the ſacrifices *erant ſicut armaria*; ſhall be as perfumes in the bowles of incenſe: and truly ſacrifice is well matched with holy and acceptable. When *Nathan* ſacrificed to God after the deluge, it is ſaid God ſmelt ſavoury oblation ſtanding to his ſmell: but now the ſacrifices we offer are, *ſuperbia* and *alacritas*, a ſavour of ſweetnelle: ſoyntne the ſmell ſavour that Chriſt obtained had, *Eph. 5. 2*: the ſame have our offerings, *Philippians 4. 18*: Gods children, out of the conſcience of their owne weakeneſſes, are eaſily diſcouraged in wight: valuation of their owne obedience. As therefore they can ſay of their motions, *with beate philoſophy*, what is thy ſervice? No of their ſervices, as *Philip* ſaid of the ſue loaves and twed fishes, *Mat. 15. 7*: Alas, what are thoſe? But they and their offerings cannot be ſo balced to themſelves, as they are pretious to God. There is no ſenſe that gives ſo lively a reſſecting to the ſpirits, as that of ſmelling: No ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe; tend vpon him be no ſtrills of the wright. Hence as the Church can ſay of Chriſt; he is as a bundle of myrrh lying between her breaſts: ſo hee againe of her, in that heavenly *Epithetation*; Thy plants are as an orchard of Pomegranates, with ſweete fruits; as cypres; ſpickenard; ſaffron, calamus, and cinnamon, with all the trees of incenſe, myrrhe, and aloes, with all the chiefe ſpices. Can. 4. 13: *Is* this alſo for comfort vs, againſt our imperfections, If we be pots of the Lords houſe, thoſe ſaint ſurames that we ſend vp, ſhall be as ſweet, as the beſt intence of the bowles of the altar, and God ſayes to vs, as to *Cornelius*; Thy prayers and thine almes are come vp, *Act. 10*. And how are they come vp? Like pillars of ſmoak perfumed with myrrhe and incenſe, and with all the chiefe ſpices, Can. 3. 6. I ſay if wee be pots of the Lord houſe; for if wee be Egyptian fleſh-pots that reeke of the ſtrong-ſmelling onions, and garlike of our owne corruptions: If wee be *Ezechias* bloody pots, whoſe ſcumme or (as the vulgar) whoſe ruſt is in them, *Ezec. 24*. If we boyle with luſt, if with reuenge, if with ambition: I can ſay no other of vs, then the ſonnes of the Prophets ſaide of theirs; *Mars in olla*, Death is in the pot: a double death, of body, and ſoule: It is a true ſpeech of *Origen*, *Peccatum eſt putridi odoris*: No carion is ſo noy ſome: Alas, what ſauors are ſent vppe to God from thoſe, that would ſeeme not onely pots of the Temple, but bowles of the altar? How vnſauory is the pride, profanenes, riotouſneſſe, oppreſſion, beaſtlineſſe, of our times? It were happie if the Court were free: and as it receiues more ſweet influences of ſauor, then all other places; ſo that it returned backe more fragrant obedience: that as it is ſayd of *Maries* ſpickenard, wherewith ſhee annointed Chriſt, that the whole houſe was filled with the ſuor of the ointment, *Ioh. 12. 3*. ſo the whole world might be fill of the pleaſant perfumes of vertuous example, that might ariſe from hence: But alas, the painted faces, and

mannishnesse, and monstrous disguisednesse of the one sexe, the factious hollownesse, prodigall garishnesse, wanton pampering, excesse in our respects to our selues, defects in our respects to God in the other, argue too well, that too many of vs saupur more like the golden sockets of the holy lights, then the bowles of the altar: God cannot abide these ill sent. The five cities of the Plaines sent vp such poisonous vapours to God, that he sent them down brimstone againe with their fire; that which hell is described by, is sent downe from heauen, because that such hellish exhalations ascend from them, to heauen: How shold the sins of Sodome not expect the iudgements of Sodome! Well might the Iewes feare, because they would not bee seruiceable caldrons vnto God; that therefore they should bee the flesh, and their city the caldron, Ezec. 11. 3. well may wee feare it; who haue had so sensible proofes, as of the fauours, so of the iudgements of God; and happy shall it be for vs, if we can so feare, that our feare may preuent euils. Let these pots of ours therefore send vp sweet fumes of contrition, righteousness, thank-giving into the nostrills of God; and the smoke of his displeasure wherewith coals of eternall fire are kindled against his enemies, shall not come forth of his nostrills against vs: He shall smell a fauor of rest from vs; we a fauor of peace, and life from him: which God for his mercyes sake, and for his sonne Christes sake, vouchsafe to grant vs. To whom with the Father, and the holy Ghost one glorious God, be giuen all praise, honor, and glory, now and for euer.

FINIS.



A
FAREWELL
SERMON,
PREACHT TO THE
FAMILY
OF PRINCE HENRY, VPON
THE DAY OF THEIR
DISSOLUTION
At St. IAMES.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
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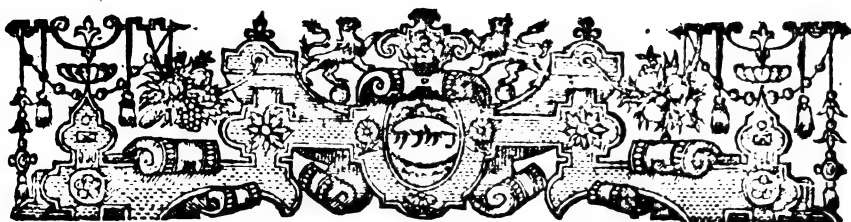
PHYSICAL SCIENCES

CHICAGO, ILL.

SEP 1 1934



SEP 1 1934



REVEL. 21. 3.

And I heard a great voyce from heauen saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God with them.

And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the first things are passed. And he that sat vpon the throne said; Behold, I make all things new.



T is no wonder, if this place, as it is (for the present) the Wel-head of sorrow to all Christendom, haue sent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heauie funeral-solemnity, sounded: basest and dolefullest at the last, so my speech being the last publick breath of this sadde dissoluing family, should be most passionatly sorrowfull.

And surely I could easily obtaine of my selfe, out of the bitterness of my soule, to spend my selfe in lamentations, and to breake vp this assembly, in the violent expressions of that griefe, wherewith our hearts are already broken: but, I well consider, that wee shall carry sorrow enough home with vs, in my silence: and that it is both more hard, and more necessaric for vs, to be led forth to the waters of comfort. And because our occasions of griefe are such, as no earthly tongue can relceue vs, nor no earthly ob-

iect;

iect; A voyce from heauen shall doe it, and a voyce leading vs from earth to heauen. *And I heard a voyce from heauen &c.*

This day is a day of note for three famous periods. First, it is the day of the dissipation of this Royall family; Then, the last day of our publicke and ioynt mourning: Lastly, the day of the alteration and renewing of our state, and course of life with the Newyeare. All these meet in this Text with their cordialls, and diuine remedies; Our dissipation & dissolution in these words; *Behold the Tabernacle of God is with men.* Our mourning, *God shall wipe away all teares &c.* Our change of estate; *Behold I will make all things new.* I must craue leaue to glide through all of these with much speed, and (for the better conueniency of our discourse) through the first, last.

My speech therefore shall as it were climbe vp these sixe stayres of doctrine;

1. That heere our eyes are full of teares: how else should they bee wip't away? how all, vnlesse many?

2. That these teares are from sorrow; and this sorrow from death, and toile, out of the connexion of all these.

3. That God will once free vs, both from tears which are the effect of sorrow, and from toyle and death which are the causes of it.

4. That this our freedome, must be vpon a change; for that the first things are passed.

5. That this change shall be in our Renouation. Behold I make all things new.

6. That this renouation and happy change shall be in our perpetuall fruition of the inseparable presence of God, whose tabernacle shall be with men.

As those grounds that lye lowe are commonly moorish, this base part of the world wherein wee liue, is the vale of teares, That true Bochim, as the Israelites called their mourning-place: We begin our life with tears, & therefore our Lawyers define life, by weeping; if a child were heard cry, it is a lawfull prooffe of his liuing: else if hee be dead, wee say he is still borne; and at our parting, God findes teares in our eyes, which hee shall wipe off. So we finde it alwaies, not onely (עֵת בְּכּוּמָה) a time of weeping, but (מִיּוֹם) of solemne mourning, as *Salomon* puts them together, Eccle. 3. 4. Except wee be in that case that *Dauid*, and his people were in, (and *Jeremy* saies the same in his Lamentations, of the Iewes) that they wept till they could weepe no more: Here are teares at our deuotion; The Altar couered with teares, Mal. 2. Teares in the bedde, *Dauid* waterd his couch with teares, Psal. 6. Teares to wash with, as *Maryes*. Teares to eate, Psal. 42. 3. Tears to drink, Psal. 80. yea drunkennes with tears, *Isay* 6. 9. This is our destiny as we are men, but more as we are Christians, To sowe in teares; and God loues these wet seede-times; they are seasonable for vs here below

Psa. 84.
Iudg. 2. 5.

1. Sam. 30.
Lam. 2. 18.

belowe: Those men therefore are mistaken, that think to go to heaven with dry eyes, and hope to leape immediately out of the pleasures of earth, into the paradise of God; insulting ouer the drouping estate of Gods distressed ones. As *Jerome*, and *Bede*, say of *Peter*, that he could not weep while he was in the hy Priests wals, so these men cannot weep where they haue offended. But let them know that they must haue a time of teares; and if they do not begin with teares, they shall end with them; Woe be to them that laugh, for they shall weepe; and if they will not weep, and shake their heades here, they shall weepe and waile, and gnash their teeth hereafter: Here must be teares, and that good store: All teares; as rivers are called the teares of the sea, (= 122) Job 38. so must our teares bee the rivers of our eyes, Pl. 119. 136. and our eyes fountains. Ier. 9. 1. Here must bee teares of penitence, teares of compalsion, and will be teares of sorrow: Well are these two mer, therefore; teares and sorrow: for some shed teares for spite, others for ioy, as *Cyprian's* Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the ioyce of a minde pressed with griefe; And as well doe teares, and crying, and sorrow, accompanie death, either in the supposition, or the deniall; For as worldly sorrow (euen in this sense) causeth death, by drying the bones, and consuming the body: so death euer lightly, is a iust cause of sorrow; sorrow to nature in our selues, sorrow to ours. And as death is the terriblest thing, so it is the saddest thing, that befalls a man. Nature could say in the Poet, *Quis matrem in funere nati Flere uetat*? yea God himselfe allowed his holy Priests to pollute themselves in mourning, for their nearest dead friends, excepting the high Priest; which was forbidden it, in figure: And the Apostle while he forbids his Thessalonians to mourn, as without hope; doth in a sort command their tears, but bar their immoderation: It was not without a speciall reference to a iudgement, that God says to *Ezechiel*, Son of man, behold I will take from thee the pleasure of thy life with a plague, yet shalt thou neither mourne nor weepe, neither shall thy teares run downe. So fir did the Jewes holde teares for funeralls, that they hired mourners which with incompased gestures ran vp and downe the streets, Eccl. 12. who did also cut and lance themselves, that they might mourne in earnest. Ies: 16. That good natur'd *Patriarch Isaac*, mourned three years for his mother, as the *Chineses* doe at this day for their friendes. *Jacob* mourned two and twenty yeares for *Ioseph*: and there want not some, which haue thought *Adam* and *Eue* mourned an 100. yeares, for *Abel*: but, who knows not the wailings of *Abel-mitzraim* for *Ioseph*, of the valley of *Regiddon* for *Iosiah*? And if euer any corps deserued to swim in teares, if euer any losse could command lamentation; then this of ours, yea of this whole land, yea of the whole Church of God, yea of the whole world, iustly calls for it, and truly hath it.

O Henry our sweet Prince, our sweet Prince Henry, the second glo-

ry

Greg. Nil. Orat.

Ezod. 11.

Ezec. 24

ry of our nation; ornament of mankind; hope of posterity, and life of our life, how doe all hearts bleed, and all eyes worthily gush out, for thy losse! a losse, that we had neither grace to feare, nor haubercapacity to conceale. Shall I praise him to you, who are therefore now miserable, because you did know him so well? I forbear it, though to my paine; If I did not spare you, I could not so swiftly passe over the name, and the vertues of that glorious Saint, our deare master, or the aggravation of that losse, whereof you are too sensible: my true commiseration shall command my silence; yet I could not but touch but sore (with this light hand) tho yet raw and bleedings: Death (especially such a death) must haue sorrow and tears; All nations; all successions of times shall beare a part with vs in this lamentation. And if we could but heartily haue prayed for him before, as we haue heartily wept for him since; perhaps we had not had this cause of mourning. From sorrow, let vs descend to paine (which is no small cause of crying, and tears) and fear some of vs must: the word how (ouer it is here translated is) (*ωωω*) labour; I must confesse, labour and paine are no more one another; whence we say that he which labours, takes paines; and contrarily, that a woman is in labour, or travell, when she is in the paine of child-birth; tears cannot be wip't away while toile remaines; That the Israelites may leave crying, they must be deliuered from the brick kilnes of Egypt. Indeed, God had in our creation allotted vs labour, without paine; but when once sin came into the soule, paine seized vpon the bones, and the mind was possessed with a wearines, and irksome loathing of what it must doe and euer since, sorrow and labour haue beene inseparable attendants vpon the life of man: Inasmuch as God, when hee would describe to vs, the happy estate of the dead, does it in those termes, They shall rest from their labours: Looke into the fildes, there you shall see toyling at the plough and sith; Look into the waters, there you see tugging at the oares and cables; Looke into the city, there you see plodding in the streets, sweating in the shoppes. Looke into the studies, there you see fixing of eyes; tolsing of bookes, scratching the head, pakenesse, infirmity. Looke into the Court, there you see tedious attendance, emulative officiousnes. All things are full of labor, and labour is full of sorrow; If wee doe nothing, idlenesse is wearisome; if any thing, worke is wearisome; in one or both of these, the best of life is consumed: VVho now can bee in loue with a life, that hath nothing in it but crying, and teares, in the entrance; death, in the conclusion; labour and paine in the continuance; and sorrow in all these? What Gally-flaue but wee would bee in loue with our chaine? what prisoner would delight in his dungeon? How hath our infidelity be-sotted vs, if wee doe not long after that happy estate of our immortalicie, wherein all our teares shall bee wip't away; and wee at once freed from labour, sorrow, and death. Now, as it is vaine to hope
for

for this till then; so then not to hope for it, is paganish and brutish: He that hath tasked vs with these penances, hath vndertaken to releale vs. *God shall wipe away all teares.*

VVhile we stay heere, hee keeps all our teares in a bottle, so precious is the water that is distilled from penitent eyes; and becaue hee will be sure not to faile, he notes how many drops there be, in his register: It was a precious ointment, wherewith the woman in the Pharises house (it is thought *Mary Magdalene*) anointed the feet of Christ: but her teares wherewith she walsht them, were more worth then her spiknard. But that which is here pretious, is there vnseasonable; then hee shall wipe away those which here he would saue: As death, so passions are the companions of infirmities; whereupon some that haue been too nice, haue called those which were incident into Christ, Propassions; not considering that hee which was capable of death, might be as well of passions. These troublesome affections of griefe, feares and such like, doe not fall into glorified soules. It is true, that they haue loue, desire, ioy, in their greatest perfection: yea they could not haue perfection without them; but like as God loues, and hates, and reioycetruly, but in a manner of his owne, abstracted from all infirmity, and passion: so doe his glorified Saints in imitation of him; There therefore, as wee cannot die, so we cannot grieue, we cannot be afflicted: Heere one saies, My belly, my belly, with the Prophet; another mine head, mine head, with the Shunamites sonne; another my sonne, my son, as *Dauid*; another my father, my father, with *Elisba*. One cries out of his sinnes, with *Dauid*, another of his hunger with *Esau*, another of an ill wife with *Iob*, another of trecherous friends with the Psalmist; One of a sore in body, with *Ezechias*; another of a troubled soule, with our Sauour in the garden; euery one hath some complaint, or other, to make his cheekes wet, and his heart heauie. Stay but a while, & there shall be none of these: There shall be no crying, no complaining in the streets of the new Ierusalem: No axe, no hammer shall be heard within this heauenly Temple. Why are we not content to weep here a while, on condition that we may weepe no more: Why are we not ambitious of this blessed ease? Certainly, wee doe not smart enough with our euils, that we are not desirous of rest; These teares are not yet dry, yet they are ready to be ouer-taken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waues, which breake one vpon another, androsse vs with a perpetuall vexation; and we vain men, shall we not wish to be in our heauen? Are we sicke, and grieue to think of remedy? Are we still dying, and are we loth to think of life? Oh this miserable vnbeleefe, that tho we see a glorious heauen about vs, yet wee are vnwilling to goe to it: wee see a wearisome world about vs, and yet are loth to thinke of leauing it: This gracious master of ours, whose dissolution is ours, while hee was heere amongst vs, his prince-

Psal. 56.

Luk. 7. 37.

2. King 4

princely crowne could not keepe his head from paine, his golden roo-
 could not driue away his feuers; now is hee freed from all his aches, a-
 gues, stiches, conuulsions, cold sweats: now hee triumphs in glory, a-
 mongst the Angels & Saints; now he walks in white robes, & attends on
 the glorious bridegroom of the Church; and do we think he would be
 content now, for all the kingdomes of the world, to be as he was? Wee
 that professe it was our ioy and honour to follow him, whither soeuer he
 had gone; In his disports, in his warres, in his trauels; why are wee not
 now ambitious of following him to his better crowne; yea of raigning
 together with him, (for heauen admits of this equalitie) in that glory,
 wherein he raignes with his Sauour and ours? Why do wee not now
 heartily, with him that was rauished into the third heauen, say *Cupio dis-*
solui et esse cum Christo, not barely to be dissolued; a malecontent may do
 so; but therefore to be dissolued, that we may be with Christ, possessed
 of his euerlasting glory; where we shal not only not weep, but reioyce &
 sing *Halleluiahs* for euer; not only not dy, but inioy a blessed and heauen-
 ly life. Euen so Lord Iesus come quickly: Now if any man shall ask the
 Disciples question: Master, when shal these things be; the celestial voyce
 tels him, it must be vpon a change; *For the first things are passed*; It shal be,
 in part, so soone as euer our first things, our life, the condition of our
 mortality are passed ouer; It shal bee fully, when the first things of
 the worlde are passed; Passed not by abolition, but by immutation,
 as that Father sayde well; Not the frame of the worlde, but the
 corruption of that frame must passe; The spirit of God is not curious,
 he calles those things first which were onely former; not in respect of
 the state which is, but that which shall bee; For those things which
 were first of all, were like their maker, good, not capable of destructi-
 on: Our sinnes tainted the whole creation, and brought shame vpon
 all the frame of heauen, and earth: That which we did, shal be disanulled;
 that w^{ch} God did shal stand for euer; & this dissolution shal be our glo-
 ry: other dissolutions strike teares into our eyes; as this day is witnes: it
 is our sorrow, that the first things are passed, our offices, our pen-
 sions, our hopes, our fauours, and (which we esteemed most) our seruices
 are gone: Let this last dissolution comfort vs against the present; Who can
 grieue to see a family dissolued, that considers the world must be dissol-
 ued? This little world of ours, first, wherof this day giues vs an image:
 for as our seruice, so our life must away; and then that great one, whose
 dissolution is represented in these. The difference is, that whereas this
 dissolution brings teares to some eyes, that wipes them away from
 all: For all our teares, and sorrow, and toyle, and crying, and death, are
 for our sins; take away corruption, and misery goes away with it, and till
 then, it will neuer be remoued: *No man puts new wine into old vessels*; much
 less wil God put the new wine of glory, into the old vessels of corruptiō:
 They are our sins, which as in particular they haue robd vs of our Prince
 changed our seasons, swept away thousands with varieties of deaths,

so in generall, they haue deformed the face of heauen and earth, and made all the Creation sigh and grone; and still make vs incapable of the perfection of our blessednes; for while the first things continue, there must needs be teares, and sorrow, and death: Let vs therefore looke vpon heauen and earth as goodly creatures; but, as blemished, as transitory, as those which we shall once see more glorious; Let vs looke vpon our selues, with indignation, which haue thus distayned them: and as those which after some terme of their cottage expired, are assured they shall haue a marble palace built for them, doe long after the time prefixed them; and thinke the dayes and moneths passe slowly away, till then; so let vs earnestly desire the day of the dissolution of this great house of the world, that wee may haue our consummation in the new heauen. For so soone as euer the olde is past, *Beholde (saith GOD) I make all things new.* Yea, the passage of the one is the renewing of the other: As the snake is renewed, not by putting on any new cote, but by leauing his slough behinde him; The gold is purified, by leauing his drosse in the fire; Therefore hee addes, not, *I will*, but, *I doe make all new*; and because this is a great work, beholde a great Agent; *Hee that sate on the throne said, Beholde I make all new.*

A throne signifies Maiesty, and sitting permanence or perpetuity: God saies, *Heduen is my throne*, in the Psalme: but as *Solomons* throne of iuory and gold, was the best peece of his house; So Gods throne is the most glorious heauen, the heauen of heauens; for you see that tho heauen and earth passed away, yet Gods throne remaind still, and hee sitting on it; neither sinne nor dissolution, may reach to the Emphyreall heauen, the seat of God.

Here is a state woorthy of the King of kings; All the thrones of earthly Monarchs are but peeces of his footstool. And as his throne is maiesticall and permanent, so is his residence in it; *Hee sate in the throne.* S. *Steuens* saw him standing, as it were ready for his defence, and protection: S. *Iohn* sees him sitting (as our Creed also runnes) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they do rather stand then sit in them, and how slipperily they stand too, we seele this day, and lament. O Lord establish the throne of thy seruant our King, & let his seed indure for euer. Let his throne be as the sunne before thee for euermore; and as the moone a faithfull witnesse in heauen. But how soeuer it be with our earthly God; of his kingdome there is no ende. Heere is a maister for Kings, whose glory it is, to rise vp from their thrones, and throwe downe their Crownes at his feet, and to worship before his footstool.

Be wise therefore O yee Kings; be learned ye Rulers of the earth: serue this Lord in feare, and reioyce in him, with trembling.

Yea beholde heere (since wee may haue the honour to serue him, whom Kings serue) a royall Maister for vs; It was one of our finnes I

feare, that we made our Maister, our God ; I meane, that wee made flesh our arme ; and placed that confidence in him, for our earthly stay, which wee should haue fixed in heauen : Our too much hope hath left vs comfortlesse : Oh that wee could now make God our Maister, and trust him so much the more, as wee haue lesse in earth to trust to . There is no seruice to the King of heauen ; for both his throne is euermore lasting and vnchangeable ; and his promotions certaine and honourable ; Hee that sits on the throne hath saide it ; *To him that ouercomes will I giue to sit with me in my throne ; euen as I ouercame and sit with my father in his throne.* Beholde, yee ambitious spirits, how yee may truly rise to more then euer the sonnes of Zebedee desired to aspire to : Seruing is the way to raigning ; serue him that sits vpon the throne, and yee shall sit your selues vpon the throne with him.

This is the Agent ; the act is fit for him, *I make all things new* : Euen the very Turks in their Alcoran, can subscribe to that of Tertullian, *Qui potuit facere, potest & reficere* : I feare to wrong the holy Maiesty with my rude comparison ; It is not so much to God to make a world, as for vs, to speake : Hee spake the word, and it was done : There is no change which is not from him ; Hee makes new Princes, new yeares, new gouernments, and will make new heauens, new earth, new inhabitants ; How easie then is it for him, to make new prouisions for vs ? If wee be left destitute, yet where is our faith ? shall God make vs new bodies, when they are gone to dust ; shall hee make new heauens, and new earth, and shall not hee (whose the earth is, and the fulnesse thereof) prouide some new meanes, and courses of life for vs, while wee are vpon earth ? Is the mainrenance of one poore worme more, then the renewing of heauen and earth ? shall hee be able to raise vs when vvee are nor, and shall he not sustaine vs while we are ?

Psal. 37. 34

Away with these weake diffidences ; and if wee be Christians, trust God with his owne ; *Wait thou on the Lord, and keepe his way, and hee shall exalt thee.* He will make all things new . And shall all things be made new, and our hearts be olde ? Shall nothing but our soules be out of the fashio ? Surely beloued, none but new hearts are for the new heauens : except wee be borne anew, vvee enter not into life ? All other things shall in the very instant receiue their renouation : Only our hearts must be made new before hand, or else they shall neuer be renewed to their glory . Saint Peter, when he had tolde vs of looking for new heauens, and new earth ; inferres this vse vpon it ; *Wherefore (beloued) seeing yee looke for such things, be diligent, that yee may be found of him in peace, without spot, and blamelesse* : Beholde the new heauens require pure and spotlesse inhabitants. As euer therefore wee looke to haue our part in this blessed renouation, Let vs cast off all our euill and corrupt affections, put off the olde man with his workes ; and now with the new yeare, put on the new : labour for a new heart, begin a new life. That which Saint

2. Pet. 3. 14

Iohn

Iohn saies here, that God will say and do in our entrance to glorification. *Beholde I make all things new*; *S. Paul* saith he hath done it already, in our regeneration, *Olde thing are passed away, all things are become new*: VVhat means this, but that our regeneratiō must make way for our glorification; and that our glory must but perfect our regeneration: and God supposes this is done, when there are means to doe it. Why doe wee then still (in spight of the Gospel) retaine our olde corruptions, and thinke to goe to the wedding feast in our olde cloathes; if some of vs do not rather (as the vulgar reads that, *Iudg. 10. 6.*) *Addere noua veteribus, adde new fins to our olde*: new oathes, new fashions of pride, new complements of drunkennesse, new deuises of filchinesse, new tricks of Machiavelisme: these are our nouelties, which fetch down from God new iudgements vpon vs, to the ringling of the eares of all hearers, and for which *Topheth* was prepared of olde. If God haue no better newes from vs, we shall neuer enioy the new heauen with him. For Gods sake therefore, and for our soules sake, let vs be wiser, and renew our couenant with God; and seeing this is a day of gifts, let my New-yeares-gift to you be this holy aduise from God, which may make you happy for euer. Let your New-yeares-gift to God be your hearts, the best part of your selues, the centre of your selues, to which all our actions are circumferences: and if they be such a present, as we haue reason to fear God will not accept, because they are sinful; yet, if they be humbled, if penitent, we know he wil receiue them: *A contrite & a broken heart, O God, thou wilt not despise*. And if we cannot giue him our hearts, yet giue him our desires, and he wil take our vnworthy hearts from vs; *I wil take the stony hearts out of their bodies, Ezech. 11. 19.* and he will gratioously returne an happy New-yeares-gift to vs, *I wil put a new spirit within their bowels, and wil giue them an heart of flesh*. He wil create a cleane heart, & renue a right spirit within vs; so, as he wil make a new heauen for vs, he wil make vs new for this heauen; hee will make his Tabernacle in vs, that he may make ours with him. *Behold the Tabernacle of God is with men, &c.*

The superstitious *Lisrians* cryed out amazed, that Gods were come down to them in the likenes of men: but we Christiāns know, that it is no rare thing for God to come and dwel with men, *Ye are the Temples of the liuing God, and I wil dwel among them and walk there*: The fairfull heart of man is the Tabernacle of God. But because tho God be euer with vs, we are not alwaies so with him, yea whiles we are at home in the body we are absent from the Lord, as *S. Paul* complaines, therefore will God vouchsafe vs a neerer cohabitation that shal not be capable of any interposition, of any absence. *Behold the Tabernacle of God is with men*. But besides this Tabernacle of flesh, Time was when GOD dwelt in a materiall visible house with men: Hee had his Tabernacle first, which was a mouing Temple; & then his Temple, which was a fixed Tabernacle: both of them had one measure, both one name. But, as one saide

2. Cor. 5. 17
out of Efa. 43.

Psa. 51.

Ezech. 11. 14.

2. Cor. 6. 16

2. Chr. 7. 16.

בית

1. Pet. 2. 5

σκηνη βασιλεως.
Luk. 16. 9

1. Thes. 4. 16

2. Cor. 12

upon that, *Eze. 42. Mensus est similitudinē domus*; that both the Tabernacle and Temple were similitudes of Gods house, rather then the house it selfe: So say I, that they were intended for notable resemblances both of the holy Church of God vpon earth; and of the glorious sanctuary of heauen. That is the true בית of God, which worde signifies both a Temple, *Ezra. 4. 1.* and a palace, *Dan. 1. 4.* because he dwels where he is worshipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promised; A Tabernacle that goes a thousand times more beyond the glittering Temple of *Salomon*, then *Salomons* Temple went beyond the Tabernacle of *Moses*: Neither let it trouble any man, that the name of a Tabernacle implies flitting and vncertainty. For as the Temple howsoeuer it were called (בית-אג.) a house of Ages; yet lasted not (either the first, I meane, or second) vnto 500. yeares: so this house, tho God call it a Tabernacle, yet he makes it an euerlasting habitation; for he tells vs that both Age and death, are gone before it come down to men. But why rather doth the Tabernacle of God descend to men, then men ascend to it? whether this be in respect of *Iohns* vision; to whom the new Ierusalem seemed to descend from heauen; *descendit* (as one saith) *innotescendo*, and therefore it is resembled by all the riches of this inferiour world, gold, pretious stones, pearle; or, whether heauen is therefore saide to descend to vs, because it meets vs in the aire, when Christ Iesus attended with innumerable Angels shall descend to fetch his Eleſt; or, whether this phrase be vsed for a greater expression of loue, and mercy, since it is more for a Prince to come to vs, then for vs to goe to his Court; Certainly, God meanes only in this to set forth that perpetuall and reciprocall conuerſation, which he will haue with men: *They shall dwell with God, God shall dwell with them.* Our glory begins euer in grace: God doth dwell with all those in grace, with whom hee will dwell in glory: Euery Christian carries in his bosome a shrine of God; Know ye not that Christ Iesus is in you, saith *S. Paul.* Whereſoeuer GOD dwels, there is his Temple: Wilt thou pray in the Temple, pray in thy selfe, saith *Auſten.*

Here is the Altar of a clean heart from which the sweet incense of our prayers, as a pleasant perfume, is sent vp into the nostrills of God: Heere are the pure candles of our faith euer burning before God, night & day; neuer to be extinguished: Here is the spirituall Shew-bread, the bread of life standing euer ready vpon the Table of the soule: Here doth the Arke of the heart, in the inwardest of the brest, keep the law of God, & that Manna that came down from heauen: Here God dwels, and here he is worshipped. Beholde, what need wee care whither we goe, while we carry the GOD of heauen with vs? He is with vs, as our companion, as our guide, as our guest: No impotency of person, no crosse of estate, no distance of place, no opposition of men, no gates of hell can separate him from vs: He hath said it, I will not leaue, nor forsake thee:

Wee

We are all now parting one from another : and now is loosing a knot of the most louing, and entire-fellowship, that euer met in the Court of any Prince: our sweet Maister (that was compounded all of loueliness) infused this gracious harmony into our hearts; now we are saluting our last, and euery one is with sorrow enough, taking his owne way : how safe; how happy shall we be, if each of vs shall haue God to go with him! Certainly (my deare fellowes) we shall neuer complaine of the want of Maisters, of friends, while we finde our selues sure of him; nothing can make vs miserable while we are furnished with him. Shall we thinke he can not fare ill that hath mony in his purse; and shall we thinke he can miscarry that hath God in his heart? How shall not all comfort, all happinesse accompany that God, whose presence is the cause of all blessedness? Hee shall counsell vs in our doubts, direct vs in our resolutions, dispose of vs in our estates, cheere vs in our distresses, prosper vs in our liues, and in our deaths crowne vs. And if such felicity follow vpon Gods dwelling with vs in these smoky cottages of our mortality, where we (through our vnquiet corruptions) will not suffer our selues to haue a full fruition of God; what happines shall there be in our dwelling with God, in those eternall Tabernacles of rest and glory? Beloued, there is no losse, no misery, which the meditation of heauen cannot digest: wee haue liued in the eye of a Prince, whose countenance was able to put life into any beholder: How oft hath that face shined vpon vs, and wee haue found our hearts warme with those comfortable beames? Behold, we shall liue with that God, in whose presence is the fulnesse of ioy: wee haue liued in the society of worthy men; yet, but men; subiect to all passions, infirmities, selfe-respects: which of vs all can haue escaped without some vnkindnesses, detractions, emulations? Earthly Courts can be no more without these, then these can be without corruption: there, we shall liue in the company of innumerable Angels, and the spirits of iust and perfect men; neither can there be any iars in those *Halleluiahs*, which we shall all sing to God. We haue liued to see the magnificence of earthly Princes, and to partake of it; In their buildings, furnitures, scafts, Triumphes; In their wealth, pomp, pleasures: But open your eyes and see the new Ierusalem, the City of the great King of Saints, and all these sublunary vanities shall be contemned; Heere you shall see a four-square City; The walls of Iasper, the foundations garnished with all pretious stones, Twelue gates of twelue pearls, The houses and streets of pure gold, like shining glasse: A Cry stall riuer runs in the midst of it; and on the banks of it growes the tree of life; ever greene, ever fruitfully, This is for the eye. The eare shall be filled with the melody of Angels, euer singing Holy, holy, holy, Lord God almighty. The taste shall be satisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Sauiour hath promised to drinke with vs in his Kingdome; These are the dimme shadowes of our future

Reuel. 19. 3

Act. 20. 25

blesſednes. At thy right hand O God are pleaſures for euer more ; and ſuch pleaſures, as if they could be expreſſed or conceiued, were not worthy of our longings, nor able to ſatiſſie vs: Oh that wee could ſo much the more long to enioy them, by how much leſſe wee are able to comprehend them ! When *S. Paul* made his farewell-ſermon to the Ephesi-ans, he ſercht teares from the eyes of his auditors (ſo full of holy paſſion was his ſpeech) eſpecially with that one claule, And now beholde I know, that henceforth you all, through whom I have gone preaching the kindome of God, ſhall ſee my face no more ; A ſad claule indeede, You ſhall ſee my face no more. The mind of man cannot indure to take a ſmall leaue of any thing that offends it not ; but the face of a friend, of a companion, hath ſo much pleaſure in it, that we cannot without much ſorrow thinke of ſeeing it our laſt : But what if wee ſhall meet here no more? what if we ſhall no more ſee one anothers face? Brethren, we ſhall once meet together aboue; we ſhall once ſee the glorious face of God, and neuer looke off againe.

Let it not ouer-griue vs to leaue theſe Tabernacles of ſtone, ſince we muſt ſhortly lay downe theſe Tabernacles of clay, and enter into Tabernacles not made with hands, Eternall in the heauens. Till then, farewell my deare brethren, farewell in the Lord : Goe in peace, and liue as thoſe that haue loſt ſuch a Maſter, and as thoſe that ſerue a Maſter, whom they cannot loſe : And the God of peace goe with you, and proſper you in all your wayes, and ſo fixe his Tabernacle in you vpon earth, that you may be receiued into thoſe Tabernacles of the new Ieruſalem, and dwel with him for euer, in that glory which he hath provided for all that loue him.

Amen.

F. N. I. S.



AN HOLY PANEGYRICK.

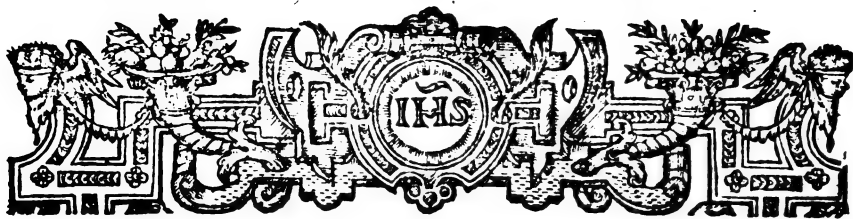
A SERMON PREACHED
at *Paules-Crosse*, vpon the anniuersary Solemnity of the happie Inauguration of our drad
Soueraigne Lord, King IAMES;
March 24. 1613.

By I. H. D. D.



AT LONDON,
Printed by *Humfrey Lowmes*, for *Samuel*
Macham. 1614.





TO THE RIGHT HONOV-
rable, Sir Iohn Swinerton, Knight, Lord
Maior of the Cittie of London,
All grace and happinesse.

Right Honourable, Mine owne forwardnesse (whereof it
repenteth me not) hath sent forth other of my labours un-
bidden; but this, your effectuall importunity hath drawn
forth into the common light. It is an holy desire that the
eye may second the eare in any thing that may helpe the
soule: and we, that are fishers of men, should be wanting
to our selues, if wee had not baits for both those senses. I plead not the disad-
uantage of a dead letter, in respect of that life which elocution puts into any dis-
course. Such as it is, I make it both publike and yours. I haue caused my
thoughts, so neere as I could, to goe backe to the very tearmes wherein I expres-
sed them, as thinking it better to fetch those wordes I haue let fall, then
to follow those I must take up. That therefore which it pleased your Lo. to hear
with such patient attention, and with so good affection to desire, I not unwill-
ingly suffer abroad that these papers may speak that permanently to the eyes of
all our Countrimen, which in the passage found such fauour in the eares of your
Citizens, and such roome in so many hearts. Besides your first and vehement
motion for the presse, your knowne loue to learning deserues a better acknow-
ledgement. & no doubt finds it fro more worthy hands. And if my gratulation
would adde any thing, those should enuy you which will not imitate you. For the
rest, God giue your Lo. a wise, vnderstanding, and courageous heart, that you
may prudently and strongly menage these wilde times, vpon which you are fal-
len: and by your holy example and powerfull endeuors, helpe to shorten these
raines of licentiousnesse: That so this City, which is better taught then any
vnder heauen, may teach all other places how to liue; and may honour that pro-
fession which hath made it renowned, and all Gods Church ioyfull: The wel-
fare and happinesse whereof, and your Lo. in it, is vnfaignedly wished, by

Your Lordships
humbly deuoted,

I O S. H A L L.



AN HOLY

Panegyrick.

I. S A M. 12. 24. 25.

Therefore feare you the Lord, and serue him in truth with all your hearts, and consider how great things he hath done for you. But if you do wickedly, ye shal perish both ye and your King.



Hold it no small fauour of GOD (right Honourable and beloued) that he hath called me to the seruice of this day; both in the name of such a people, to praise him for his Anointed, & in his name to praise his Anointed to his people. The same hand that giues the opportunitie, vouchsafe to giue successe to this businesse. That which the Iewes sinned in but desiring, it is our happinesse to inioy. I neede not call any other

witnesse then this day, wherein we celebrate the blessing of a King, and (which is more) of a King higher then other Princes by the head and shoulders. And if other yeeres had forgotten this tribute of their loyaltie and thankfulnessse, yet the example of those ancient Romane Christians (as *Eusebius* and *Sozomen* report) would haue taught vs, that the tenth complete yeere of our *Constantine*, deserues to be solemne and Iubilar. And if our ill nature could be content to smother this mercy in silence,

Decimum quemque annum Imperatores Romani magna festiuitate celebrant. Sozom. l. 1. 24. Idem Euseb. de vita Const.

silence, the very Lepers of *Samaria* should rise vp against vs and say, *Wee doe not wvell; this is a day of good tidings, and we holde our peace.* My discourse yet shall not be altogether laudatory; but as *Samuels*, led in with exhortation, & caried out with threatning. For this Text is a composition of duties, fauours, dangers: of duties which we owe, of fauours receiued, of daungers threatned. The duties that GOD looks for of vs, come before the mention of the fauours wee haue receiued from him (though after their receipt) to teach vs, that as his mercie, so our obedience should be absolute: and the danger followes both, to make vs more carefull to holde the fauours, and performe the duties. And mee thinks there cannot be a more excellent mixture. If wee should heare only of the fauours of GOD, nothing of our duties, wee should fall into conceitednesse: if onely of our duties without recognition of his fauours, we should proue vncheerefull; and if both of these, without mention of any danger, wee should presume on our fauours, and be slack in our duties. Prepare therefore your Christian eares and hearts for this threofolde cord of God, that (through his blessing) these duties may drawe you to obedience, the dangers to a greater awe, and the fauours to further thankfulness.

The goodnesse of these outward things is not such as that it can priuledge euery desire of them from sinne. Monarchy is the best of gouernments, and likest to his rule that sits in the assembly of Gods. One God, one King, was the acclamation of those ancient Christians: and yet it was mis-desired of the Israelites: Wee may not euer desire that which is better in it selfe, but that which is better for vs; Neither must wee follow our conceit in this iudgement, but the appointment of God: Now, though God had appointed in time, both a Scepter and a Law-giuer to Iuda, yet they sinned in mending the pafe of GOD, and spurring on his decree. And if they had staid his leaseure, so that they had desired that vvhich was best in it selfe, best for them, appointed by GOD, and now appointed; yet the manner and ground offended: For out of an humour of innouation, out of discontent, out of distrust, out of an itch of conformity to other Nations, to aske a King, it was not onely a sinne as they confesse: *vers. 29.* but (*ragnah rabbah*) a great wickednesse, as *Samuel* telsthem, *vers. 17.* and (as oftentimes wee may reade Gods displeasure in the face of heauen) hee shoves it in the weather: GOD thunders and raynes in the midst of wheat-haruest. The thunder was fearefull; the raine in that hote climate and season, strangely vnseasonable: both to be in the instant vpon *Samuels* speech, vvas iustly miraculous. The Heathen Poets bring in their fained God thundering in applause; I neuer finde the true GOD did so. This voyce of GOD brake these Cedars of Lebanon, and made these Hindes to calue: and now they cry *Peccaninus*, *vers. 19.* If euer wee will stoope, the iudgements of God will bring vs on

*Iuxta Homer.
ἐκ νοίεστος
&c.*

Psal. 19

on our knees. *Samuel* takes vantage of their humiliation, and according to the golden sentence of that *Samian* wise-man, that bids vs lay waight vpon the loden, (how euer *Hierom* take it in another sence) he lades them with these three duties; Feare, seruice, consideration.

Feare and seruice goe still together. *Serue the Lord in feare*, saith *Dauid*. *Feare the Lord and seruice him*, saith *Ioshua*; And, feare euer before seruice, for that vlesse our seruice proceede from feare, it is hollow and worthlesse. One saies well that these inward dispositions are as the kernell; our wardacts are as the shell; hee is but a deafe nut therefore, that hath outward seruice, without inward feare; *Feare God* (saith *Salomon*) *first, and then, keepe his commandments*. Behould, the same tongue that bad them not feare, *vers. 20.* now bids them feare; and the same spirit that tels vs they feared exceedingly (*vers. 18.*) now enioynes them to feare more. What shall wee make of this? Their other feare was at the best Initiall; for now they began to repent; and as one saies of this kinde of feare, that it hath two eyes fixed on two diuers objects, so had this of theirs. One eye looked vpon the raine and thunder; the other looked vp to the God that sent it; The one of these it borrowed of the slavish or hostile feare (as *Basil* calls it,) the other of the filiall; for the slavish feare casts both eyes vpon the punishment; the filiall looks with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of slaves through the feare of penitents, to the feare of sons: and indeed one of these makes way for another. It is true that perfect loue thrusts out feare: but it is as true, that feare brings in that perfect loue, which is ioined with the reuerence of sonnes. Like as the needle or bristle (so one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (saith *Gregory*) fits the mind for the compunction of loue. We shall neuer reioyce truly in God, except it be with trembling: Except wee haue quaked at his thunder, we shall neuer ioie in his sunneshine. How seasonably therefore doth *Samuel*, when hee saw them smitten with that guiltie & seruile feare, call them to the reuerential feare of God; *Therefore feare yee the Lord*? It is good striking, when God hath stricken; there is no fishing so good as in troubled waters. The conscience of man is a nice and sullen thing; and if it bee not taken at fit times, there is no meddling with it. Tell one of our gallants, in the midst of al his iollity and reuels, of deuotion, of piety, of iudgements; he hath the Athenian question ready, What will this babbler say? Let that man alone till God haue toucht his soule with some terrour, till he haue cast his body on the bed of sicknesse, when his feather is turned to a kerchief, when his face is pale, his eyes sunke, his hands shaking, his breath short, his flesh consumed, now hee may be talkt with, now he hath learned of *Eli* to say, *speake Lord for thy seruant heareth*. The connexe or out-bowed side of a vessell will hold nothing; it must be the hollow & depressed part that is capable of any liquor.

*Inter χευσά
παράγχελα
τα Pythagora.
Oneratis super-
ponendum onus;
id est, ad virtu-
tem incedentibus
augmentanda
praecepta; Tra-
dentes se otio re-
linquendos. Hier.
aduers. Ruffin.
Psal. 2
Iosh. 24. 14
Eccl. vi.*

*Ioh. de Combis
Compend. Theol.*

*Greg. 3. Dial.
6. 34
Compunctio for-
midinis tradit
animum com-
punctioni di-
lectionis.*

liquor. Oh if wee were so humbled with the varieties of Gods iudgements as wee might, how sauoury should his counsels bee, how precious and welcome would his feare bee to our trembling hearts? whereas now our stubborn sencelesse frustrates (in respect of our successe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue* and *Feare*; which as they take vp the soule where they are, and as they neuer go asunder, (for euery loue hath in it a feare of offending and forgoing; and euery feare implyes a loue of that, which wee suspect may mis-carry) so each of them fulfils the whole law of GOD. That Loue is the abridgement of the Decalogue, both our Sauour, and his blessed Apostle haue taught vs: It is as plaine of Feare; The title of *Iob* is, *A iust man, and one that feared God*; iustice is expressed by Feare. For what is iustice; but freedome from sinne? And the feare of the Lord hates euill, saith *Salomon*. Hence *Moses* his *Thou shalt feare*, is turned By our Sauour (*προσκυνωσεις*) *Thou shalt worship, or adore*. And that which *Ezra* saith, *In vaine they feare me*, our Sauour renders, *In vaine they worship mee*; as if all worship consisted in Feare. Hence it is probable that GOD hath his name in two languages from (*Δεος*) *Feare*, and the same word in the Greeke signifies both Feare and Religion. And *Salomon* when hee saies *The feare of the Lord is the beginning* (as wee turne it,) *of wisdom*, saies more then wee are aware of; for the word signifies as well *Caput* or *Principatum*; the head or top of wisdom; yea (saith *Siracides*) it is the crown vpon the head; it is the roote of the same wisdom, whereof it is the top-branch, saith the same Author. And surely this is the most proper disposition of men towards GOD; for though God stoope down so low as to vouchsafe to bee loued of men, yet that infinite inequality, which there is betwene him and vs, may seeme not to allow so perfect a fitnessse of that affection, as of this other; which suites so well betwixt our vilenesse, and his glory, that the more disproportion there is betwixt vs, the more due & proper is our *feare*. Neither is it lesse necessarie the proper, for we can be no Christians without it; whether it be (as *Hemingsius* distinguishes it well) *timor cultus*, or *culpa*, either our feare in worshipping, or our feare of offending; the one is a deuout feare, the other a carefull feare. The latter was the Corinthians feare, whose godly sorow when the Apostle had mentioned, hee addes, *Yea what indignation, yea what feare, yea what desire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his father. And this is due to God, as a father, as a maister, as a benefactor, as a God infinite in all that he is. Let me be bold to speake to you, with the Psalmist, *Come ye children, harken to me, & I wil teach you the feare of the Lord*. What is it therefore to feare God; but to acknowledge the glorious

Pro. 8.13
Deut. 6.13
Mat. 4.11
Isay 29.13
σεβουται
Mat. 15.9

ευλαβεια
Plut.
Cesare.
A.C. 13.10
Heb. 5.9
σεφαιος
σοφιας
Eccles. 1.23
εισα Eccles. 1.6
ωλυμοθυ.
v. 20.

Hem. in Ps. 25

1. Cor. 7.11

Ps. 34.11

ious (tho inuisible) presence of God in all our wayes; with *Moses* his eyes *εὐανέσχετο*: to bee awefully affected at his presence with *Jacob* (*quātm̃ tremendus?*) to make an humble resignation of our selues to the holy will of God with *Eli*, It is the Lord; and to attend reuerently vpon his disposing with *Dauid*, *Here I am, let him doe to mee, as seemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing lesse felt. I appeale from the tongues of men to their hands; the wise heathen taught mee to doe so, *Verba rebus proba.* The voice of wickednesse is actuall, saith the Psalmist; wickednesse saith there is no feare of GOD before his eyes. Behold wheresoeuer is wickednesse, there can bee no feare of GOD; these tw o cannot lodge vnder one roofe, for the feare of GOD driues out euill (saith *Ecclesiasticus*.) As therefore *Abraham* argues well from the cause to the effect; Because the feare of God is not in this place, therefore they wil kil me: So *Dauid* argues back from the effect to the cause, *They imagine wickednesse on their bed, &c. therefore the feare of God is not before them.* I would GOD his argument were not too demonstratiue. Brethren, our liues shame vs. If wee feared the Lord, durst wee dally with his name, durst wee teare it in pieces? Surely wee contemne his person, whose name wee contemne. The Iewes haue a conceit, that the sinne of that Israelite which was stoned for blasphemie, was ouely this, that hee named that ineffable name of foure letters *Iehouah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and shall not our feare keepe vs from abusing it? Durst wee so boldly siane GOD in the face, if wee feared him? Durst wee mocke God with a formall flourish of that, which our heart tels vs we are not, if wee feared him? Durst we bee Christians at Church, Mammonists at home, if wee feared him? Pardon mee, if in a day of gratulation, I hardly temper my tongue from reproofe: for as the Iewes had euer some malefactor brought forth to them in their great feast; so it shall bee the happiest peece of our triumph and solemnitie, if wee can bring forth that wicked profanenesse, wherewith wee haue dishonoured God, and blemisht his Gospell, to bee scourged, and dismissed with all holy indignitie. From this feare, let vs passe as briefly, through that which wee must dwell in all our liues; the seruice of God. This is the subiect of all sermons, mine shall but touch at it. You shall see how I hasten to that discourse which this day and your expectation calls me to.

Diuine Philosophy teaches vs to referre, not onely our speculations, but our affections to action. As therefore our seruice must bee grounded vpon feare, so our feare must be reduced to seruice. What strength can these Masculine dispositions of the soule yeeld vs, if with the Israelites brood they be smothered in the birth? Indeed the worst kinde

Heb. 11.
Sic semper Deum
presentem intel-
ligit ac si ipsum
qui praesens est in
sua essentia vide-
rit. Bern. form.
hon. vita.
2 Sam. 15. 26
Senec. Epist.
2^a sal. 36. 1

Ecclesi. 1. 26

5
10
11

of feare is that wee call seruile : but the best feare , is the feare of seruants. For there is no seruant of God, but feares filially. And againe, God hath no sonne but he serues. Euen the naturall sonne of God, was so in the forme of a seruant, that hee serued indeed ; and so did hee serue, that hee indured all sorow, and fulfilled all righteousness. So euery Christian is a sonne and heyre to the King of heauen, and his word must bee, *I serue*. Wee all know what seruice meanes. For wee all are, or were (I imagine) either seruants of maisters, or seruants of the publique, or maisters of seruants, or all these. We cannot therefore bee ignorant either what wee require of ours, or what our superiors require of vs. If seruice consisted onely in wearing of liueries, in taking of wages, in making of curtesies, and kissing of hands, there were nothing more easie, or more common. All of vs weare the cognizance of our christianity in our baptisme, all liue vpon Gods trencher in our maintenance, all giue him the complements of a fashionable profession. But, bee not deceiued, the life of seruice is worke ; the worke of a Christian is obedience to the Law of God. The Centurion, when hee would describe his good seruant in the Gospell, needed say no more but this ; I bid him doe this, and hee doth it. Seruice then briefly is nothing but a readinesse to doe as wee are bidden ; and therefore both *Salomon*, and hee that was greater then *Salomon*, describes it by keeping the commandements : and the chosen vessell giues an euermore rule : *His seruants ye are to whom yee obey*. Now I might distinguish this seruice into habituall and actuall. Habituall ; for as the seruant, while hee eates or sleepes, is in seruice still ; so are wee to God : Actuall, whether vniuersall in the whole carriage of our liues (which *Zacharie* tels vs is in holinesse, and righteousness, holinesse to God, righteousness to men) or particular, either in the duties which are proper to GOD, Inuocation and Attendance on his ordinance (which by an excellence is termed his seruice) or in those which are proper to vs, as wee are peeces of a Family, Church, Commonwealth ; the stations whereof GOD hath so disposed, that wee may serue him in seruing one another. And thus you see I might make way for an endlesse discourse ; but it shall content mee (passing ouer this world of matter) to glance onely at the generalitie of this infinite theme.

As euery obedience serues God, so euery sinne makes God serue vs. One said wittily, that the angry man made himselfe the iudge, and God the executioner. There is no sinne that doth not the like. The glutton makes GOD his cator, and himselfe the guest, and his belly his GOD, especially in the new-found feasts of this age, wherein profusenesse and profanenesse strue for the tables end. The lasciuious man makes himselfe the louer, and (as *Vines* saies of Mahumet) God the Pandar. The couetous man makes himselfe the

Vsurer.

Rom. 6, 16

Luke 179

Lud. Vines de
verit. Relig. 1.4

Vlurer, and GOD the broker. The ambitious makes GOD his stale, and Honor his GOD. Of euery sinner doth GOD say iustly, *seruire me fecisti. Thou hast made mee to serue with thy sinnes.* There cannot be a greater honor for vs then to serue such a maister, as commands heauen, earth and hell: Whom it is both dishonor and basenesse not to serue. The hiest stile that King *Dauid* could deuise to giue himselfe (not in the phrase of a friuolous French complement, but in the plaine speech of a true Israelite) was, *Behold I am thy seruant*; and hee that is Lord of many seruants of the Diuell, delights to call himselfe the seruant of the seruants of God. The Angels of heauen reioyce to bee our fellowes in this seruice. But there cannot bee a greater shame then to see seruants ride on horsebacke, and Princes walking as seruants on the ground. I meane, to see the GOD of heauen made a lacquey to our vile affections, and in the liues of men, to see GOD attend vpon the world. Brethren, there is seruice enough in the world, but it is to a wrong maister. *In mea patria Deus venter* (as *Hierome* saide;) Euery worldling is a Papist in this, that hee giues *Δαδαιον* seruice, to the creature, which is the lowest respect that can bee; Yea so much more humble then (*latría*) as it is more absolute, and without respect of recompence. Yea, I would it were vncharitable to say, that many besides the sauages of *Calecut*, place Satan in the throne, and GOD on the footestoolle. For as Witches and Sorcerers conuerse with euill spirits in plausible and familiar formes, which, in vgly shapes they would abhorre; so many a man serues Satan vnder the formes of gold and siluer, vnder the viages of Saints and lightsome Angels, vnder glittering cotes, or glorious titles, or beaution faces, whom they would desie as himselfe. And as the freeborn Israelite might become a seruant, either by forfeiture vpon trespass, or by sale, or by spoile in warre; so this accursed seruitude is incurred the same waies, by them which should bee Christians. By forfeiture: for though the debt and trespass bee to GOD, yet (*paradet licetori*) hee shall deliuer the debtor to the laylor. By sale, as *Ahab* solde himselfe to work wickednesse: sold vnder sinne, saith the Apostle. By spoile. Beware least any man make a spoile of you *ἐνδούλωσεν* saith *Paul* to his *Colossians*. Alas, what a miserable change doe these men make, to leaue the living God, which is so bountifull, that hee rewards a cup of cold water with eternall glorie, to serue him that hath nothing to giue but his bare wages; and what wages? *The wages of sinne is death*; And what death? not the death of the body; in the leuering of the soule, but the death of the soule, in the separation from God: there is not so much difference betwixt life and death, as there is betwixt the first death & the second. Oh wofull wages of a desperate worke! Well were these men, if they might goe vnpaid, and serue for nothing: but as the mercie of

Esay. 43. 24.

Non reputes
magnum quod
Deo seruis, sed
maximum repu-
ta, quod ipse dig-
natur te in ser-
uum assumere
sibi. Bernard.
Plal. 116.
Reuel. vii.
Eccles. 10. 7

In mea. n. patria
Deus venter est,
et in diem vini-
tur, et sanctior
est ille qui ditior
est.
Hier. ad Chre-
matism.

Mat. 18. 24.
1. Kin. 21. 20.

Col. 3. 5.

1. Theſ. 18.

Ambroſe.

God will not let any of our poore ſeruices to him goe vnrewarded; ſo will not his iuſtice ſuffer the contrarie ſeruice goe vnpaid; *in flaming fire rendering vengeance to them that know not God, and thoſe that obey not the Goſpell of our Lord Ieſus.* Beloued, as that worthy Biſhop ſaid on his death-bed, wee are happie in this, that wee ſerue a good Maſter: how happie ſhall it bee for vs, if wee ſhall doe him good ſeruice, that in the day of our account wee may heare, *Euge ſerue bene,* well done good ſeruant, enter into thy maſters ioy.

Now hee that preſcribes the act (*ſeruice,*) muſt alſo preſcribe the manner; (*Truely, totally.*) G O D cannot abide wee ſhould ſerue him with a double heart (an heart and an heart) that is hypocritically. Neither that wee ſhould ſerue him with a falſe heart, that is, niggardly and vnwillingly: but againſt doubling, hee will bee ſeru'd in truth; and againſt haluing, hee will bee ſerued with all the heart. To ſerue God and not in truth, is mockerie. To ſerue him truly and not with the whole heart, is a baſe dodging with God. This *ὀφθαλμοδουλεία* eye-ſeruice is a fault with men: but let vs ſerue God, but while hee ſees vs, it is enough. Behold hee ſees vs euery where. If hee did not ſee our heart, it were enough to ſerue him in the face; and if the heart were not his, it were too much to giue him a part of it: but now that hee made this whole heart of ours, it is reaſon hee ſhould bee ſerued with it; and now that hee ſees the inside of the heart, it is madneſſe not to ſerue him *in truth.* Thoſe ſerue God, not in truth, which as *Seneca* ſaies of ſome auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God to write in. Whoſe eyes are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Tauerne, Tyrants in their houſes, Cheators in their ſhops; thoſe Dames which vnder a cloke of modeſtie and deuotion hide nothing but pride and ſcandilfulneſſe. Thoſe ſerue God, not with all their heart; whoſe boſome is like *Rachels* tent, that hath (*Teraphim*) Idols hid in the ſtraw; or rather like a *Philiftims* Temple, that hath the Arke & Dagon vnder one rooſe; That come in euer with *Naamans* exceptiues, *Onely in this*: Thoſe that haue let downe the world like the ſpies into the bottome of the well of their heart, and couer the mouth of it with wheate: I meane that hide great oppreſſions, with the ſhow of ſmall beneficences: Thoſe which like *Salomons* falſe Curtizan, cry (*Diuidatur*) and are willing to ſhare themſelues betwixt G O D and the world. And certainly, this is a noble policie of the Diuell, becauſe hee knowes hee hath no right to the heart, hee can bee glad of any corner; but withall hee knowes, that if hee haue any, hee hath all; for where hee hath any part, God will haue none. This baſe-mindedneſſe is fit for that euill one. God will haue all, or nothing. It was an heroicall anſwer, that *Theodoret* reports of *Valentinian*, whom

Ep. 108.
Quidam veni-
unt vt audiant
non vt diſcant,
Aliqui cum
pugillaribus ve-
niunt, non vt res
excipiant ſed
verba.

Theod. l. 4. c. 4.

whom when the souldiers had chosen to bee Emperour, they were consulting to haue another ioyned with him. No (my souldiours) said hee, it was in your power to giue mee the Empire, while I had it not: but now when I haue it, it is not in your power to giue mee a partner. Wee our selues say, The bed and the throne can abide no riuals. May wee not well say of the heart, as *Lot of Zaar*, Is it not a little one? Alas it is euen too little for God; what doe wee thinke of taking an Inmate into this cottage? It is a fauour and happinesse, that the God of glorie will vouchsafe to dwell in it alone. Euen so (O God) take thou vp these roomes for thy selfe; and enlargethem for the entertainment of thy spirit: Haue thou vs wholly, and let vs haue thee. Let the world serue it selfe. O let vs serue thee, with all our hearts.

God hath set the heart on worke to *fear*, the hands on worke to *serue him*: now (that nothing may bee wanting) hee sets the head on worke to *consider*; and that, not so much the Iudgements of God, (yet those are of singular vse, and may not bee forgotten) as his mercies, *What great things hee hath done for you*, not against you. Hee that looked vpon his owne workes, and saw they were good, and delighted in them, delights that wee should looke vpon them too, and applaud his wisdom, power, and mercy, that shines in them. Euen the least of Gods workes are worthy of the obseruation of the greatest Angell in heauen: but (the *magnalia dei*) the great things hee hath done, are more worthy of our wonder, of our astonishment. Great things indeed that he did for Israel; hee meant to make that Nation a precedent of mercie; that all the world might see what hee could doe for a people. Heauen and earth conspir'd to blesse them. What should I speake of the woonders of Egypt? Surely I know not whether their preseruacion in it, or deliuerance out of it, were more miraculous. Did they want a guide? him selfe goes before them in fire. Did they want a shelter? his cloud is spread ouer them for a couering. Did they want way? The sea it selfe shall make it; and bee at once a streete, and a wall to them. Did they want bread? Heauen it selfe shall powre downe foode of Angels. Did they want meat to their bread? The winde shall bring them whole drifts of quails into their tents. Doe they want drinke to both? The verie Rocke shall yeeld it them. Doe they want suites of apparell? Their very clothes shall not waxe old on their backs. Doe they want aduise? God him selfe shall giue his vocall Oracle between the Chorubins. Doe they want a law? God shall come downe vpon Sinai, & deliuer it in fire, thundring, smoke, earthquakes, and write it with his own finger, in tables of stone. Doe they want habitations? God shall provide them a land that flowes with milke and hony. Are they persecuted? God stands in fire betweene them and their harmes. Are they stung to death? The brazen serpent shall cure them. Are they resisted? The walles of Iericho shall fall downe alone; haile stones braine their enemies. The Sunne shall stand still in heauen, to see

see *Ishuahs* reuenge and victorie. Oh great and mighty things that God did for *Israell*!

And if any Nation vnder heauen could either parallele or second *Israell* in the fauours of God, this poore little Iland of ours is it. The cloud of his protection hath couered vs. The blood-red sea of persecution hath giuen way to vs, and wee are passed it dry-shod. The true Manna from heauen is rained downe abundantly about our tents. The water of Life gusheth forth plentifully to vs: The better law of the Gospell is giuen vs from heauen by the hands of his Sonne: the wailes of the spirituall *Iericho* are fallen downe before vs, at the blast of the trumpets of God; and cursed bee hee that goes about to builde them vpp againe. Now therefore, that we may come more close to the taske of this day; Let mee say to you, as *Samuel* to his *Israclites*, Consider with mee what great things the Lord hath done for vs: and as one wisheth that the enuious had eyes in euery place; so could I seriously wish that all which haue ill will at our *Sion*, had their cares with mee but one houre; that if they belong not to God, they might burst with *Iudas*, which repine with *Iudas* at this seasonable cost of the pretious ointment of our praises.

If I shold looke backe to the ancient mercies of God, & shew you that this kingdome (though diuided from the world) was one of the first that receiued the Gospell: That it yeelded the first Christian Emperour that gaue peace and honor to the Church: The first and greatest lights that shone forth in the darke of Popery, to all the world, and that it was the first kingdom that shooke Antichrist fully out of the saddle: I might find iust matter of praise and exultation: but I wil turne ouer no other *Chronicles* but your memory. This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherein Gods fauours meete vpon our heads; which therefore represents to vs, both what wee had, and what wee haue. The one to our sense, the other to our remembrance. This day was both *Queene Elizabeths Initium gloriae*, and *King Iames his Initium regni*. To her *Natalitium salutis*, as the passion dayes of the Martyrs were called of old; and *Natalis Imperij* to him. These two names shew vs happinesse enough to take vp our hearts for euer. And first, why should it not bee our perpetuall glorie and reioicing, that wee were her subjects? Oh blessed *Queene*, the mother of this Nation, the nurse of this Church; the glorie of womanhood, the enuie and example of forraigne Nations, the wonder of times, how sweet and sacred shall thy memory bee to all posterities? How is thy name not Parables of the dust; as the *Iewes* speake; nor written in the earth as *Jeremie* speaks, but in the liuing earth of all loyal hearts, neuer to bee razed. And though the foule mouthes of our Aduersaries stick not to call her *miservam feminam*, as *Pope Clement* did; nor to say of her, as *Euaagrius* saies vncharitably

Iob 13.4.
דמיון מלכות

Euaagrius l. 5. c. 1

vncharitably of *Iustinian* the great law-giuer (*ad supplicia iusta desinascio apud inferos luenda profecta est* ;) and thole that durst bring her on the stage liuing, bring her now dead (as I haue heard by those that haue seene it) into their procesions, like a tormented Ghost attended with fiends and firebrands, to the terrour of their ignorant beholders: Yet, as wee saw she neuer prospered so well, as when shee was most cursed by their *Pius* 5. so now wee hope shee is rather to much more glorious in heauen, by how much they are more malicious on earth. These arrogant wretches, that can at their pleasure fetch *Salomon* from heauen to hell, and *Traian* and *Falconella* from hell to heauen; *Campion* and *Garnet* from earth to heauen, *Queene Elizabeth* from earth to hell, shall finde one day that they haue mistaken the keyes; and shall know, what it is to iudge, by being iudged. In the meane time, in spight of the gates of Rome, *Memoria iusta in benedictionibus*. To omit thole vertues which were proper to her sexe, by which shee deserued to bee the Queene of women, how excellent were her Masculine graces of learning, valour, wiledome, by which shee might iustly challenge to bee the Queene of men! So learned was shee, that shee could giue present answers, to Embassadours in their owne tongues; or if they list to borrow of their neighbours, shee paid them in that they borrowed. So valiant, that her name like *Ziscaes* drum, made the proudest Romanists to quake. So wise, that whatsoeuer fell out happily against the common Aduerlarie in France, Netherlands, Ireland; it was by themselves ascribed too her policy. What should I speake of her long and successfull gouernment, of her miraculous preseruations, of her famous victories, wherein the waters, windes, fire and earth fought for vs, as if they had beene in pay vnder her? of her excellent lawes, of her carefull executions? Many daughters haue done worthily, but thou surmountest them all. Such was the sweetnesse of her gouernement, and such the feare of miserie in her losse, that many worthy Christians desired their eyes might bee closed before hers; and how many thousands therefore welcomed their owne death, because it preuenied hers. Euerie one pointed to her white haire, and said with that peaceable *Leontius*, When this snow melts there will bee a flood. Neuer day except alwaies the first of Nouember, was like to bee so bloody as this; not for any doubt of Title (which neuer any loyall heart could question, nor any disloyall euer did besides *Dolman*) but for that our *Esanites* comforted themselves against vs, and said, *The day of mourning for our mother will come shortly, then will wee slay our brethren*. What should I say more? lots were cast vpon our land; and that honest Politician (which wanted nothing but a gibbet to haue made him a Saint) *Father Parsons*, tooke paines to set downe an order, how all English affayres should bee marshalled when they should come to bee theirs.

Consider

En. 3. l. 5. c. 1

Didymus veridicus.

O nimium dilecta
Deo cui mihi et at
ther: & conu-
rati veniunt ad
clasticam remi.
Cland.
Pro. 13. 29

Soz 1. 3. c. 19
Τὸς ἰστοῖς τῆς
χίονος λυθῆι
σῆς &c.

Dohn p. 1. p. 216
p. 2. p. 117

Theod. 3. 15

Euseb. de vita
Const. 1. 4. c. 4

1 Sam. 10. 24

Euseb. J. 5. c. 21

Malmesbur.

Consider now the great things that the Lord hath done for us. Behold this day, which should haue beene most dismall to the whole Christian world, hee turned to the most happie day, that euer shone forth to this Iland. That now wee may iustly insult with those Christians of Antioch (ὅς οὐ τὰ μόνεῖα μόλις μωρεῖ) Where are your prophesies, O yee fond Papists? Our snowe lyes here melted, where are those floods of bloud that you threatned? Yea, as that blessed soule of hers gained by this change of an immortall crowne, for a corruptible; so (blessed bee the name of our God) this land of ours hath not lost by that losse. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promises continuance (if our sinnes interrupt it not) to our posterities. I would the flatterie of a Prince were treason; in effect it is so: (for the flatterer is (ἕως σφάκτις) a kinde murderher.) I would it were so in punishment. If I were to speake before my soueraigne King and maister, I would praise God for him, not praise him to himselfe. A preacher in *Constantines* time saith *Eusebius* (ausus est imperatorem in os beatum dicere) presumed to call *Constantine* an happy Emperor to his face; but hee went away with a checke; such speed may any parasitichauē, which shall speake, as if hee would make Princes proud, and not thankefull. A small praise to the face may bee adulation, (though it bee within the bounds:) a great praise in abience, may bee but iustice. If wee see not the worth of our King, how shall wee bee thankefull to God that gaue him? Giue mee leaue therefore freely to bring forth the Lords Annoynted before you, and to say with *Samuel*, See you him whome the Lord hath chosen.

As it was a great preface of happinesse to *Mauritius* the Emperor, that an (ἐπὶ σφα) a familiar Diuell remouing him from place to place in his swathing bands, yet had no power to hurt him; So that those early conspiracies, wherewith Satan assaulted the very cradle of our dear Soueraigne, preuailed not, it was a iust bodement of his future greatnesse & beneficial vse to the world. And he that gaue him life and crowne together, and miraculously preserued them both; gaue him graces fit for his Deputy on earth to wield that crowne, and improoue that life to the behoofe of Christendome. Let mee begin with that (which the heathen man required to the happinesse of any state) his learning & knowledge: where in I may safely say hee exceedeth all his 105. predecessors. Our Conquerour King *William* (as our Chronicler reports) by a blunt prouerbe that hee was wont to vse against vnlearned Princes, made his sonne *Henry* a *Beau-clearc* to those times. But a candle in the darke will make more show, then a bonfire by day. In these dayes so light some for knowledge, to excell (euen for a professed student) is hard, and rare. Neuer had England more learned Bishops and doctors; which of them euer returned

returned from his Majesties discourse without admiration? What King christened hath written so learned volumes? To omit the rest, his last (of this kinde) wherein hee hath so held vp Cardinall *Bel-larmine*, and his master Pope *Paulus*, is such, that *Plessis* and *Mon-line* (the two great lights of France) professe to receiue their light in this discourse, from his beames; and the learned Iesuite *Salkeild*, could not but bee conuerted with the necessitie of those demonstra-tions; and I may boldly say, Poperie (since it was) neuer received so deepe a wound from any worke, as from that of His. What King euer moderated the solemne acts of an Vniuersitie in all pro-fessions, and had so many hands clapt in the applause of his acute, and learned determinations? Briefely, such is his intire acquaintaunce with all sciences, and with the Queene of all, Diuinitie, that hee might well dispute with the infallible Pope *Paulus Quintus* for his triple Crowne; and I would all Christian quarrels lay vpon this duell. His iustice in gouerning matcheth his knowledge how to go-uerne; for as one that knowes the common-wealth cannot bee vn-happie, wherein (according to the wise heathens rule) law is a Queene, and will a subiect, Hee hath euer indeuoured to frame the proceedings of his gouernement to the lawes; not the lawes to them. Witnesse that memorable example, whereof your eyes were witnesses. I meane the vnpartiall execution of one of the an-cientest Barons of those parts, for the murder of a meane Subiect. Vwherein not the fauour of the block might bee yeilded, that the dishonour of the death might bee no lesse then the paine of the death. Yet who will not grant his *Mercy* to bee eminent amongst his vertues, when *Parsons* himselfe yeelds it? And if a vertue so con-tinuing, could bee capable of excelsse, this might seeme so in him. For, that which was said of *Anastafius* the Emperour, that hee would attempt no exploit (though neuer so famous) if it might cost the price of Christian blood; and that which was said of *Nauricius*, that by his good-will hee would not haue so much as a Traitor dye; and that of *Vespasian*, that he wept euen for iust exe-cutions; and lastly that of *Theodosius*, that hee wisht hee could re-call those to life againe that had wronged him; may in some sense bee iustly verified of our mercifull Soueraigne. I pray GOD the measure of this vertue may neuer hurt himselfe: I am sure the want of it shall neuer giue cause of complaint to his aduersaries. But among all his Heroicall Graces, which commend him as a man, as a Christian, as a King; Pietie and firmenesse in Religion calls mee to it, and will not suffer mee to defer the mention of it any longer. A private man vntitled in opinion, is like a loose tooth in the head, troublesome and vlc-lesse: but a publique person vntayed, is dan-gerous.

Plato.

Enagr. l. 3. c. 34

Enagr. l. 6. c. 1
Sueton. Vesp.

Socr. l. 7. c. 22

Wason.
B. Barlanwer
to Parsons.p.
115.E.Com.
Northamp.lib.

gerous. Resolution for the truth is so much better then knowledge, by how much the possessing of a treasure, is better then knowing where it is. With what zeale did his Maiestie fly vpon the blasphemous nouelties of *Vorsinus*? How many solicitations, threats, promises, proffers hath hee trampled vnder his feete in former times, for but a promise of an indifferent conuience at the Romish religion? Was it not an answer worthy of a King, worthy of marble and brasce, that hee made vnto their agent for this purpose, in the times of the greatest perill of resistance, *That all the crownes and kingdomes in this world should not induce him to change any iot of his profession*? Hath hee not so ingaged himselfe in this holie quarrell, that the world confesses Rome had neuer such an Aduerlary? and all Christian Princes reioice to follow him as their worthy leader, in all the battels of God; and all Christian churches in their prayers and acclamations, stile him, in a double right, *Defender of the faith*, more by desert, then inheritance.

But because as the Sunne beames, so praises are more kindly, when they are cast oblique vpon their objects, then when they fall directly; let mee shew you him rather in the blessings wee receive from him, then in the graces which are in him. And not to insist vpon his extinguishing of those hellish stoues in Scotland, and the reducing of those barbarous borderers to ciuilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Consider how great things the Lord hath done for vs, by him in our Peace, in our freedome of the Gospell, in our Deliuernance.*

Continuance detracts from the value of any fauour. Little doe we knowe the price of peace. If wee had beene in the coates of our forefathers, or our neighbours, wee should haue knowne how to esteeme this deare blessing of GOD. Oh, my deare bretheren, wee neuer knewe what it was to heare the murdering pcees about our eares; to see our churches and houses flaming ouer our heads; to heare the fearefull cracks of their fals mixed with the confused out-cries of men, killing, encouraging to kill, or resist, dying; and the shriekings of women and children; we neuer saw tender babes snatch from the breasts of their mothers, now bleeding vpon the stones, or sprauling vpon the pikes; and the distracted mother rauished, ere shee may haue leaue to dye. Wee neuer saw men and horses lye wallowing in their mingled bloud, and the gastly visages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as desirous to dye with him, with whom shee may not liue. The amazed runnings to & fro of those that would faine escape if they knew how, and the furious pace of a bloody victor; The rising of houses for spoile, and euery souldiour running with his load, and readie to fight

Tum vero &
gemitu mori-
entum & san-
guine in alto.
Armæque cor-
porumq; per-
missi cæde vi-
rorum Semia-
nimes voluntur
equi. Virg.
Aen. 11.

fight with other for our booty; The miserable captiue driuen manicked before the insulting enemy. Neuer did wee knowe how cruel an Aduersarie is, and how burdensome an helper is in warre. Look round about you. All your neighbours haue seene and tasted these calamities. All the rest of the world haue beene whirled about in these wofull tumults: onely this Iland hath like the center stood vnmoueable. Onely this Isle hath beene like Nilus, which when all other waters ouer-flowe, keeps within the banks. That we are free from these and a thousand other miseries of warre, Whither should wee ascribe it, but next vnder God, to his Anointed, as a King, as a King of Peace? For both Anarchy is the mother of diuision, as wee see in the State of Italy: wherein, when they wanted their King, all ranne into ciuill broiles; The Venetians with them of Rauenna; Verona and Vincentia, with the Paduans and Taruisians; The Pisans and Florentines, with them of Luca and Sienna; and besides, euery King is not a Peace-maker: Ours is made of Peace. There haue beene Princes, which, as the Antiochians saide of *Julian*, (taking occasion by the Bull which he stampd in his coine) haue gored the world to death. The breasts of some Princes haue been like a Thunder-cloud, whose vapours would neuer leaue working till they haue vented themselues with terrour to the world: Ours, hath nothing in it, but a gracious raine to water the inheritance of God. Beholde Hee, euen He alone, like to *Noahs* Dove, brought an Olive of peace to the tossed Arke of Christendome; Hee like another *Augustus*, before the second comming of Christ hath becalmed the world; and shut the iron gates of warre; and is the bond of that peace he hath made. And if the Peace-maker both doth blesse and is blessed; how should wee blesse him, and blesse GOD for him, and holde our selues blessed in him?

Now what were peace without religion, but like a *Nabals* sheepe-shearing; like the fating of an Epicurean hogge; the very festiuall reuels of the Diuell. But for vs; wee haue *Gloria in excelsis Deo*, sung before our *Pax in terris*; in a word, wee haue Peace with the Gospell. *Machiawell* himselfe could say in his Discourses, that two continued successions of vertuous Princes (*fanno grandi effetti*) cannot but doe great matters. Wee proue it so this day; wherein religion is not onely warmed, but locked in her seat so fast, that the gates of hell shall neuer preuaile against it. There haue beene Princes; and that in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Physitians, that haue purged away the good humours, and left the bad behinde them; with whom any thing hath beene lawfull, but to be religious. Some of your gray hayres can be my witnesses. Behold, the euils wee haue escaped, show vs our blessings. Heere hath beene no dragging out of houses, no hiding of Bibles, no creeeping into woods, no Bonnering or Butchering of GODs Saints,

P p p

no

*Nam cum tristis
hyems alias pro-
daxerit undas,
Tum Nilum re-
tinet ripa. Claud.
Epygr.*

*Osbo. Fris. l. 7
c. 29.*

Socr. l. 7. c. 22.

*Discors. l. 1. c. 20
Due continue
successioni di
principi virtuos
fanno grandi
effetti.*

*Plato 8. de
Repub.*

*Enfeb. de vita
Const. l. 4. c. 36.*

Lib. 3. 61. 62

Lib. 3. 63

*Lib. 1. c. 37
In media istorū
frequentia ac
congressu adesse
vna considere
non dedignatus.*

Basil. den.

Lib. 4. 15

Lib. 3. 43. & 24

3:

Sacr. l. 2. c. 3

no rotting in dungeons, no casting of infants out of the mothers belly into the mothers flames; nothing but GODs truth abundantlie preached, cheerefully professed, encouraged, rewarded VVhat Nation vnder heauen yeeldes so many learned Diuines? What times euer yeelded so many preaching Bishoppes? VVhen vvas this Citty (the Citty of our ioy) euer so happy this way, as in these late successions? Whither can vvee ascribe this health of the Church, and life of the Gospell, but, next to GOD, to His example, His countenance, His indeuours? Wherein I may not omit how right hee hath trodde in the steps of that blessed *Constantine*, in all his religious proceedings. Let vs in one vvorde parallel them. *Constantine* caused fiftie Volumes of the Scriptures to be faire written out in parchment, for the vse of the Church. King *James* hath caused the Bookes of Scriptures, to bee accurately translated and published, by thousands. *Constantine* made a zelous edict against *Nouatians*, *Valentinians*, *Marcionites*. King *James*, besides his powerfull proclamations and soueraigne lawes, hath effectually written against Popery, and *Vorastianisme*. *Constantine* took away the liberty of the meetings of Heretickes: K. *James* hath by whole some laws inhibited the assemblies of Papists & schismaticks. *Constantine* sat in the midst of Bishops, as if he had been one of them. King *James* besides his solemn conferences, vouchsafes (not seldome) to spend his meales in discourse with his Bishoppes, and other worthy Diuines. *Constantine* charged his sonnes (*ut plane & sine fuco Christiani essent*) that they should be Christians in earnest. King *James* hath done the same in learned and Diuine precepts which shall liue till time be no more. Yea, in their very coines is a resemblance. *Constantine* had his picture stampt vpon his metalls, praying. King *James* hath his picture with praier about it; O Lord protect the Kingdoms which thou hast vniued. Lastly, *Constantine* built Churches; one in Ierusalem, another in Nicomedia. K. *James* hath founded one Colledge, w^{ch} shal help to build & confirm the whole Church of God, vpon earth. Ye wealthy Citizens that loue Ierusalem, cast in your store after this royall example, into the sanctuary of God; & whiles you make the Church of God happy, make yo^r selues so. Brethrē, if we haue any relish of Chr. any sense of heauē, let vs blefs God for the life of our soule, *the Gospell*; & for the spirit of this life, *his Anointed*.

But where had beene our peace, or this freedome of the Gospell, without our Deliuerance? and vvhere had our deliuerance beene vvithout him? As it vvas reported of the Oke of Mamre, that all religions rendred their yearly woorship there. The Iewes, because of *Abraham* their Patriarch; the Gentiles because of the Angels that appeared there to *Abraham*; The Christians because of Christ that was there seene of *Abraham*, vvith the Angells; So vvas there to King *James* in his first beginnings, a confluence of

of all sects, with papers in their hands, and (as it was best for them) with a *Rogamus domine, non pugnamus*, like the subiects of *Theodosius*. But our cozens of Samaria, when they saw that *Salomons* yoke vvould not be lightened, soone flew off in a rage. *What portion haue wee in David?* And now those, which had so oft lookt vp to heauen in vaine, resolute to digge downe to hell for aide. Satan himselfe met them, and offred (for sauing of their labour) to bring hell vp to them: What a world of Sulphur had hee provided against that day? What a brewing of death was tunnd vp in those vessels? The murderous Pioners laught at the close felicity of their proiect; and now before-hand seemed in conceit to haue heard the cracke of this hellish thunder, and to see the mangled carcasses of the Heretickes flying vppe so suddenly, that their soules must needes goe vppward towards their perdition; their streets strewed with legges and armes; and the stones braining as many in their fall, as they blew vp in their rise. Remember the children of Edom, O Lorde, in the day of Ierusalem; which saide, Downe vvith it, downe vvith it, euen to the ground: O daughter of Babel, vvorthy to be destroyed, blessed shall hee be that serueth thee, as thou vvouldest haue serued vs. But hee that sits in heauen laught as fast at them; to see their presumption that would bee sending vp bodies to heauen before the resurrection, and preferring companions to *Elias* in a fiery Chariot; & said (*ut quid fremuerunt?*) Consider now how great things the Lord hath done for vs; The snare is broken, and wee are deliuered. But how? As that learned Bishoppe well applyed *Solomon* to this purpose, *Diuinitio in labiis regis*. If there had not beene a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his shadow wee are preserued aliue, as *Jeremy* speaketh. It is true, God could haue done it by other meanes: but he would doe it by this, that we might owe the being of our liues to him, of whom wee held our well-being before. Oh, praised bee the GOD of heauen for our deliuerance! Praised be God for his Anointed, by whom we were deliuered. Yea how should we call to our fellow creatures? the Angels, Saints, heauens, elements, meteors, mountaines, beasts, trees, to helpe vs praise the Lord for this mercie. And (as the Oath of the Romane souldiers ranne) how deare and pretious should the life of *Cesar* be to vs, aboue alle earthly things? How should we hate the base vnthankfulnessse of those men, which can say of him, as one saide of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away vvith the mention of outward things: all the bloud in our bodyes is due to him: all the prayers and wel-wishes of our soules are due to him. How solemnly Festiuall should this daie be to vs, and to our posterities for euer? how cheerefully, for our peace, our reli-

P p p 2

gion,

Ribera in prophet. min. ex Ioseph. Antiq. lib. 9. vlt. Samaritani Iudeos cognatos appellare soliti quam diu illis bene erat.
At vbi cōtra, &c. 1. King. 12. Fie fletu si me quoc, &c.

Pla. 117. 7

Pro. 16. 10.
B. Barlow, p. 350

ΠΡΟΤΙΝΙΣΕΙΝ
ΑΠΑΝΤΩΝ ΤΗΝ
ΤΣ ΚΑΙΣΑΡΟΣ
ΣΩΤΗΡΙΟΝ.
Suet. addit ne- que me liberof- que meos cario- res habeo quā Caium & eius sorores.
Clodonens. Otho. Fris. l. 4. c. 32. Clodonens Otho. Fris. l. 4. c. 31

Frif. l. 5. v. 31

gion, our Deliuerance, should wee take vppe that acclamation which the people of Rome vsed in the Coronation of *Charles* the great, *Carolo Iacobo a Deo coronato, magno & pacifico Britanorum Imperatori, vita & victoria*. To *Charles Iames* crowned of God, the great and peaceable Emperour of Britanic, Life and Victory: and let God, and his people say *Amen*.

These were great things indeede, that GOD did for Israel; great that hee hath done for vs; Great for the present, not certaine for the future. They had not, no more haue wee, the blessings of GOD by entayle, or by lease. Onely at the good vwill of the Lord; and that is, during our good behauiour. Sinne is a forfeiture of all fauours. *If you doe wickedly, you shall perish*. It vvas not for nothing, that the same word in the originall signifies both sinne and punishment; These two are inseparable. There is nothing but a little prioritie in time betweene them. The Angelles did wickedly, they perisht by their fall from heauen. The old world did wickedly, they perisht by waters from heauen. The Sodomites did wickedly, they perisht by fire from heauen. *Corah* and his companie did wickedly, they perisht by the earth. The Egyptians did wickedly, they perisht by the Sea. The Canaanites did wickedly, they perisht by the sword of Israel. The Israelites did wickedly, they perisht by pestilence, serpents, Philistims. What should I runne my selfe out of breath, in this endlesse course of examples? There was neuer sinne but it had a punishment, eyther in the Actor, or in the Redcemer. There vvas neuer punishment, but was for sinne. Heauen should haue no quarrell against vs, Hell could haue no power ouer vs, but for our sinnes. Those are they that haue plagued vs: those are they that threaten vs.

But what shall be the iudgement? Perishing. To whom? To you and your King. Hee dooth not say, If your King doe wickedly you shall perish, as sometimes he hath done. Nor if your King doe wickedly hee shall perish, although Kings are neither priuiledged from sinnes, nor from iudgements. Nor if you doe wickedly, you onely shall perish; but *if yee doe wickedly, yee and your King shall perish*. So neere a relation is there betwixt the King and Subiect, the sinne of the one reaches to the iudgement of the other; and the iudgement of the one, is the smart of both. The King is the head; the Commons the stomach; if the head bee sicke, the stomach is affected. *David* sinnes, the people dye. If the stomach be sicke, the head complains. For the transgression of the people are manie Princes. VVhat coulde haue snatcht from our Head that sweete Prince, of fresh and bleeding memory, (that might iustlie haue challeng'd *Othoes* name, *Mirabilia mundi*) now in the prime of all the vworlds expectation, but our trayterous wickednesse? His Christian

Otho. 3
Frif. 6. 26

stian modesty vpon his death-bed could charge himselfe. (No, no, I haue sinnes enow of mine owne to doe this :) But this verie accusation did cleare him, and burden vs. O glorious Prince, they are our sinnes that are guilty of thy death, and our losse. Wee haue done wickedly, thou perishedst. An harsh word for thy glorified condition. But such a perishing, as is incident to Saints; (for there is a *Perire de medio*, as well as a *Perire a facie*;) a perishing from the earth, as well as a perishing from G O D. It was a ioyfull perishing to thee. Our sinnes haue aduantaged thy soule, which is partly therefore happy, because wee were unworthy of thee; but they haue robbed vs of our happinesse in thee. Oh our treacherous sinnes, that haue offered this violence to that I waite hopefull sacred person! And doe they not yet still conspire against him, that is yet dearer to vs, the roote of these goodlie branches, the breath of our nostrils, the Anointed of G O D? Brethren, let mee speake it confidently: As every sinne is a Traytor to a mans owne soule, so euery wicked man is a Traytor to his King. Yea ouer one of his crying sinnes is a false-hearted rebell, that hides powder in his pocket, and daggs for the pretious life of his Soueraigne. Any states-may learne this euill of Machiuell himselfe; which I confesse when I read, I thought of the Diuill confesling Christ. That the giuing of G O D his due is the cause of the greatnesse of any State, and contrarily, the neglect of his seruice the cause of ruine; and if any profane *Aosimus* shall doubt of this point, I would but turne him to *Emilius* his Discourse to this purpose, where hee shall finde instances of enow particulars. What-euer politicke Philosophers haue distinguished, betwixt *bonum vir*; and *civis*, I say, that as a good man cannot be an ill Subject, so a lewd man can no more bee a good Subject, then euill can bee good. Let him sooth, and sweare what hee will, his sinnes are so many reasons against the Prince and State; for, Ruine is from iniquitie, saith *Ezechiel*. Alas, what safety can wee be in, when such miscreants lurke in our houses, iet in our streetes; when the Country, Citie, Court, is so full of these spirituall conspiracies? Yea that are Magistrates; not for G O Ds sake onely, but for your Kings sake, whose deputies yee are; as hee is G O D; not for religion onely, but for very policy, as you tender the deare life of our gracious Soueraigne; as you regard the sweet peace of this State, and Kingdome; the welfare of this Church; Yea, as yee loue your owne life, peace, welfare; Rouze vp your spirits, awaken your Christian courage, and set your selues heartily against the traitorly sinnes of these times, which threaten the hane of all these. Cleanse yee these *Augean* stables of our drunken Tauernes, of our profane stages, and of those blinde Vaults of professed filchinesse, *Whose steppes goe downe to the chambers of Death; yea, to the deepe of Hell*. And yee, my holy brethren, the messengers of G O D, if there bee

*Offeranza del
cu to diuino e.
cagione della
grandeza delle
Cosi il dispregio
diqua. 66.
Discors. l. 1. c. 11
Emili. l. 3. c. 41*

Ezec. 7. 19

Pro. 7. 27. 9. 18

Reu. 8. 11

Iude 13

Cum imperio do-
cetur quod prius
agitur quam di-
catur.

Greg. 2. 3. in Iob.

Pro. 9. 22

Hier. de filio
prodigo.Damonum cibus
ebrietas, luxu-
ria, fornicatio &
vniuersa vitia.

any tonnes of thunder amongst you, if euer yee rattled from heaven the terrible iudgements of G O D against sinners; now doe it; for (contrarie to the naturall) the deep winter of iniquitie is most seasonable for this spiritual thunder. Be heard above, be seene beneath. Our face sinne, out-preach it, out-live it. We are stars in the right hand of God: let vs be like any stars saue the Moone, that hath blos in her face; or the star worm-wood, whose fall made bitter waters; or Saint Iudas planets, that wander in irregularities. Let the light of our liues shine in the faces of the world; and dazle them whom it shall not guide. Then shall we with authoritie speake what we do, when we doe that which we speake. We can neuer better testifie our thankfull and loyall respects to so good a King, in whose fauour is our life, and by whose grace wee are vpheld against the vnwoorthy assaults of this sacrilegious Age, then by crying down, by lying down those sins which threaten our happinesse in him. And ye, beloued Christians, whose faces seeme worthily to congratulate the ioy of this day, if yee would approoue your selues good subjects to our King, labour to bee good subjects to His King, the King of heauen. Away with those rebellious wickednesses which may be preiudiciall to our peace. In vaine shall we testifie our loyaltie by these outwarde ceremonies of reioyeing, if we be faulty in the substance. To what purpose shall we ring our bells, if in the meane time we hold fast *Salomons* (*fundes peccatorum*) cords of sin; yea the Prophets cart-ropes of iniquitie; and thereby pull down iudgement vpon our heads? To what purpose shall we kindle Bonfires in our streets, if wee kindle the flames of Gods displeasure against vs by our sinnes? To what purpose shall ye feast one another in your houses, if you shall feast the fiends of hell with your wilfull sins? *Damonum cibus ebrietas*, *Hierome* saith well; Drunkennesse, luxury, fornication, and euery sin is the very diet and dainties of the Diuell. For Gods sake therefore, for your Kings sake, for your owne soules sake, be good; that you may be loyall. Oh my brethren, let vs not with old *Toby* suffer our eies to be blinded with the Swallowes dung of this world. Let vs not dare to make a willing shipwracke of conscience, for the venture of a little ballast of gaine. Awaie with our pride, vsurie, oppression, false weights, false oaths, false faces; *Do no more wickedly, that we perish not.* They are our sins, which as they threaten to lose vs our best friend above, (the God of our saluation) so they hearten our aduersaries against vs on earth. Their hopes, their designs, their wickednesse to vs, hath bin profest to be built vpon ours to God. If they did not see we did euill, they durst not hope we could perish. Authority hath wisely and seasonably taken order for disarming of wilfull Recusants. What should weapons doe in the hands of disloyaltie? Oh that it could take order to strip vs of our sinnes, which will cleaue God and his creatures against vs! The gates of Rome, the gates of hell, could not hurt vs, if wee did not hurt our selues. Oh that we could so loue our selues, as to part with all
our

our plausible and gainefull euils; that we would this day renew our holie covenants with God, and keepe them for euer ! How would he still feed vs with the finest of the wheat ? How would he, that (as this daie) when we feared a tempest, gaue vs an happy calme , preuent a tempest in our calme when we feare not ? How safely should our children play, and wee feast in our streets ? How memorable a patterne of mercie should this Island be to all posterities ? What famous Trophees of victorie would he erect ouer all Antichristianisme amongst vs ? How freely & loud should the Gospell of God ring euerie where in the eare of the generations yet vnborne ? How sure should we be, long and long to enioy so gracious, & dear a Soueraine, so comfortable a peace, so happie a gouernment ? euen till this Eue of the *Annuntiation* of the first comming of Christ, ouertake the Day of the *Annuntiation* of his second comming, for our redemption. Which God for his mercies sake, for his Christs sake, vouchsafe to graunt to vs, *Amen.*

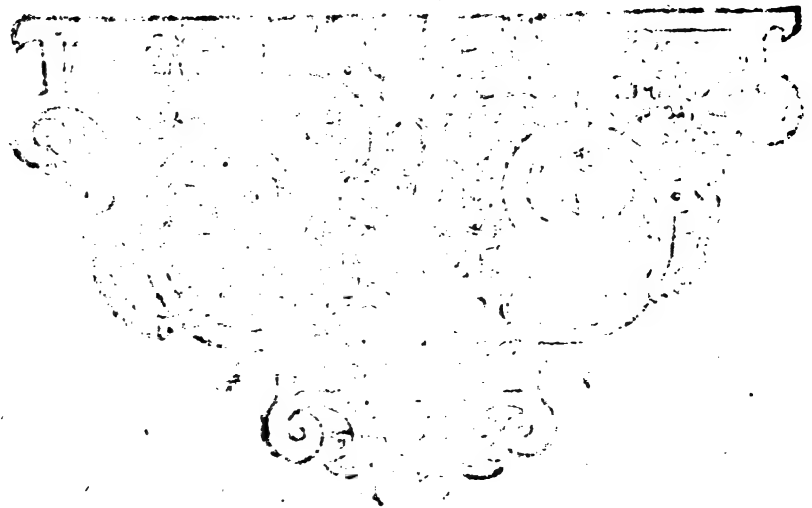
(* *)

*Dum non timet
in sereno patitur
tempestatem.
Hier. dial. ad-
uers. Pelag.*

FINIS.



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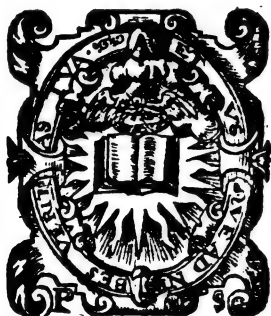


A
COMMON
APOLOGIE OF
THE CHVRCH OF
ENGLAND,
AGAINST THE VNIVST
Challenges of the ouer-iust Sect,
commonly called *Brownists*.

WHEREIN THE GROVND, AND
Defences, of the Separation are
largely discussed:

OCCASIONED, BY A LATE PAM-
phlet, published vnder the name of *An answer to a Censorious*
Epistle: Which the Reader shall finde prefixed
to the seuerall Sections.

By I. H.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614.



TO OVR GRATIOVS AND BLESSED MOTHER, THE CHVRCH OF ENGLAND

THE MEANEST OF HER CHILDREN DEDICATES THIS HER
APOLOGY, AND WISHETH
all Peace and Happinesse.



NOlesse then a yeaere and a halfe is past (Reuerend, Deare, and holy Mother) since I wrote a louing monitory letter to two of thine unworthy Sons ; which (I heard) were fled from thee in person, in affection, and somewhat in opinion: Supposing them yet thine in the maine substance, though in some circumstances their owne. Since which, one of them hath washt off thy Font-water as vnclean, and hath written desperately both against thee, and his owne fellowes: From the other, I receiued (not two moneths since) a stomackful Pamphlet; besides the private iniuries to the monitor, casting vpon thine honourable name blasphemous imputations of Apostasie, Antichristianisme, Whoordome, Rebellion: Mine owne wrongs I could haue contemned in silences but, For Sions sake, I cannot holde my peace: If I remember not thee, O Ierusalem, let my tongue cleaue to the roofof my mouth. It were a shame, and sin for me, that my zeale should be lesse hote for thine innocency, then theirs to thy false disgrace. How haue I hastened therefore to let the world see thy sincere truth, and their peruerse slanders! Vnto thy sacred name then (whereto I haue in all piety deuoted my selfe) I humbly present this my speedy and dutifull labour: whereby I hope thy weak Sons may be confirmed, the strong encouraged, the rebellious shamed: And if any shall still obstinately accurse thee, I refer their reuenge vnto thy Glorious Head, who hath espoused thee to himselfe, in truth and righteousness: Let him whose thou art, right thee: In the meane time, we thy true Sons, shall not only defend, but magnifie thee: Thou maiest be black, but thou art comely: the Daughters haue seen thee, and counted thee blessed; euen the Queene, and the Concubines, and they haue praised thee: thou art thy Welbeloueds, and his desire is towards thee. So let it be, and so let thine be towards him for euer; and mine towards you both, who are the least of all thy little ones,

Ios. HALL

* Smith,
Robinson.

Meam iniuriis
patienter tuli: im-
pictatem contra
Spolam Christi
ferre nō potui.
Hier. ad Vigilāt.

TO THE ATTORNEYS AND COUNSELLORS AT LAW

THE HONORABLE
THE SENATE
AND
THE HOUSE OF REPRESENTATIVES

IN SENATE,
January 14, 1874.
REPORT
OF THE
COMMISSIONER OF THE
LAND OFFICE,
IN RESPONSE TO A
RESOLUTION PASSED
BY THE SENATE,
MAY 1, 1873.
ALBANY:
J. B. LEECH, PRINTER,
1874.



A COMMON APO- LOGIE AGAINST the *Brownists*.

SECTION I.



LF Truth and peace (*Zacharies* two companions) had met in our loue, this Controuersie had neuer bin; the seuering of these two hath caused this separation: for while some vnquiet mindes haue sought Truth without Peace, they haue at once lost Truth, Peace, Loue, vs and themselves. God knowes how vnwillingly I put my hand to this vnkinde quarrell: Nothing so much abates the courage of a Christian, as to call his brother

aduersarie: VVee must doe it; woe be the men by whome this offence cometh: Yet by how much the insultation of a brotherly enemy is more intollerable, and the griefe of our blessed mother greater, for the wrong of her owne; So much more cause I see to breake this silence: If they will haue the last wordes, they may not haue all. For our cariage to them: They say, when Fire the God of the Chaldees had deuoured all the other wooden Deities, that *Canopus* set vpon him a Caldron full of water, whose bottome was deuised with holes stoppt with waxe; which no sooner felt the flame, but gaue way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention, haue consumed all other parts in the separation, and cast forth (more then *Nebuchadnezzars* furnace) from their Amsterdam hither; it were well if the waters of our moderation and reason could van-

Q q q

quish,

The Entrance
into the worke
Zach. 8. 19

Mat. 18. 7

*Other Frising. ex.
Philon. Pr. Chal.
Iacorum Russen.
Ec. i. 17. l.
2. c. 26.*

Dan. 3

*Vid. Treatise of
certaine godly
Minist. ag. Barr.*

quish, yea abate it: This little Hin of mine shall be pent that way: we may try and wish, but not hope it: The spirits of these men are too well knowne, to admit any expectation of yeeldance. Since yet both for preuention & necessarie defence this taske must bee vndertaken, I craue nothing of my Reader but patience and iustice: of God, victory to the truth: as for fauour, I wish no more then an enemy would giue against himselfe: VVith this confidence I enter into these lists, and turne my pen to an Aduerlarie, God knowes whether more proud or weake.

S E P.

IT is a hard thing euen for sober minded men in cases of controuersie, to vse soberly the aduantages of the times: vpon which whilst men are mounted on high, they vse to behold such as they oppose too ouerlie and not without contempt; and so are oft times emboldened to roule vpon them as from aloft very weake and weightlesse discourses, thinking any sleight and slender opposition sufficient to oppresse those underlings, whom they haue (as they suppose) at so great an aduantage. Vpon this very presumption it cometh to passe, that this Author vndertaketh thus solemnly and seuerely to censure a cause, whereof (as appeareth in the sequell of the discourse) hee is vterly ignorant: which had hee beene but halfe so carefull to haue vnderstood, as he hath beene forward to censure, he would either haue beene (I doubt not) more equall towards it, or more weightie against it.

As this Epistle is come to mine hands, so I wish the answer of it may come to the hands of him that occasioned it: Intreating the Christian Reader, in the name of the Lord, vnpartially to behold without either preiudice of cause, or respect of person, what is written on both sides, and so from the Court of a sound conscience to giue iust iudgement.

S E C T I O N 2.

*The Answerers
Preamble,
retorted, con-
futed.*

IT is a hard thing euen for those that would seeme sober minded men, in cases of controuersie, to vse soberly the frownes and disadvantages of causes and times: whereby whiles men are deiected and trodden downe, they vse to behold their opposites mounted on high, too repiningly, and not without desperate enuie: and so are oft-times moued, to shoote vp at them as from below, the bitter arrowes of spitefull and spleenish discourses; thinking any hatefull opposition sufficiently charitable, to oppugne those aduerialties, which haue them (as they feele) at so great an aduantage: vpon this impotent maliciousnesse, it cometh to passe that this answerer vndertaketh thus seuerely and peremptorily, to censure that charitable censure, of ignorance, which (as shall

(shall appeare in the sequell) hee either simply, or willingly vnderstood not: and to brand a dear Church of Christ with Appostasy, Rebellion, Antichristianisme: VVhat can bee more easie then to returne aculations?

Your Preamble (with a graue bitternesse) charges mee with 1. Presumption vpon aduantages, 2. VVeake and weightlesse discourse, 3. Ignorance of the cause censured: It had beene madnesse in me to write, if I had not presumed vpon aduantages; but of the cause, of the truth, not of the times: Though (blessed be God) the times fauour the truth, and vs: if you scornethem and their fauours, complaine not to be an vnderling: Thinke that the times are wiser then to bestowe their fauours vpon wilfull aduersaries; but in spite of times, you are not more vnder vs in estate, then in conceit about vs: so wee say the Sunne is vnder a cloud, we know it is about it. * Would God ouerlinesse and contempt were not yours, euen to them which are mounted highest vpon best desert; and now you that haue not learned sobrietie in iust disadvantages, tax vs, not to vie soberly the aduantages of time: there was no gall in my pen, no insultation, I wrote to you as brethren, and wisht you companions: there was more danger of flattery in my stile, then bitternesse: wherein vsed I not my aduantages soberly? Not in that I said too much, but not enough; Not in that I was too sharpe, but not weightie enough; My opposition was not too vehement, but too slight and slender: So, strong Champions blame their aduersary, for striking too easily: you might haue forborne this fault, it was my fauour that I did not my worst: you are worthie of more weight, that complaine of ease. The discourse that I rold downe vpon you, was weake and weightlesse: you shall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a short Epistle, you look't belike for a volume, or nothing; I meant only a generall monition; you look't for a solide prosecution of particulars: It is not for you to giue tasks to others penne. By what Lawe, must wee write nothing but large Scholasticall Discourses? Such Tomes as yours: May wee not touch your fore vnlesse we will launce, and search it? I was not enough your enemy; forgiue mee this error, and you shall smart more: But not onely my omissions were of ignorance, but my censures, though seuer and solemne: An easie imputation from so great a controuler: I pardon you, and take this as the common lot of enemies. I neuer yet could see any Scribbler so vnlearned, as that he durst not charge his opposite with ignorance; If Dr. *Whitaker*, Mr. *Perkins*, Mr. *Gyfford*, and that Oracle of our present times, Dr. *Andrewes*, went away content with this liuerie from yours; how can I repine? If I haue censured what cause I knewe not, let mee bee censured for more then ignorance, impudencie: but if you knowe not what I censured (let all my trust lye

Her. Marco. presbit. De caernis cellularum damnamus orbem; in sacco & cinere volutatus de Episcopis sententia ferimus: Quid facit sub tunica panitens regis animus. Cypr. l. 2. Ep. 9. Hec sunt initia hereticorum, ut sibi placeant, ut prapositionum superbo tumore contemnant.
Harrison once theirs, in Psa. 121. of Brown. Antichristian pride & bitterness. Bredw. pref. M. Brinsley his pref. to the 2. part of the Watch. Optat. Mil. de Donat. Colleg. non eritis, si nolitis, fratres estis &c.
Disclaimed by themselves. Answer against Broughton page 21.

Separat. schisma. M. Giff. an ignorant Priest. Barr. p. 64. Confer of D. And. & M. Huchins. with Barrow.

*M. Spr. 3. Considerat.
Iren. l. i.
Per singulos dies
nonum aliquod
adfectant. &c.*

* Bar. confer.
with Hutchins.
fo. 1. Browne
estate of true
Christians De-
fence of true
Christians a-
gainst the D D.
of Oxford.
Johns. (against
Iacob.) passim.
Barr. against.
Gyfford.

on this issue) take both ignorance, boldnesse, and malice to your selfe: Is your cause so mysticall, that you can feare any mans ignorance? VVhat Cobler or Spinster hath not heard of the maine holds of Brownisme? Am I onely a stranger in Hierusalem? If I knowe not all your opinions, pardon mee: your owne haue not receiued this illumination; I speake boldly, not your selfe; Euery day brings new conceits, and not one day teaches, but corrects another: you must be more constant to your selues, ere you can vpbraide ignorance or auoide it. But whether I knew your prime fancies, appears sufficiently by a particular discourse, which aboue a yeare since was in the handes of some of your Clyents, and I wonder if not in yours: Shortly; am I Ignorant? If I were obstinate too, you might hope (with the next gale) for me, your more equall aduersarie, at Amsterdam. As I am; my want of care & skill, shall (I hope) lose nothing of the truth by you, nor suffer any of your foule aspersions vpon the face of GODs Church and ours.

But whiles wee strue; who shall bee our Iudge? The Christian Readers: who are those? Presume not, yee more zealous and forward Countrey-men, that you are admitted to this Bench: so farre are wee meere English, from being allowed Iudges of them; that they haue already iudged vs to bee no * Christians: VVee are Goates and Swine, no sheepe of God: since then none but your Parlour in the West, and Amsterdam, must bee our Iudges, who (I beseech you) shall bee our aduersaries? God be Iudge betwixt you and vs, and correct this your vnchristian vncharitablenesse.

S E P.

The crime heere objected is separation, a thing very odious in the eyes of all them from whence it is made: as euermore casting vpon them the imputation of euill, whereof all men are impatient: And hence it cometh to passe, that the Church of England can better brooke the vilest persons continuing communion with it, then any whomsoever separating from it, though vpon neuer so iust and well grounded reasons.

S E C T I O N 3.

The parties
written to, and
their crime.
To M. Smith
and M. Rob.
Ring-leaders
of the late sepa-
ration at Am-
sterdam.

I Wrote not to you alone: what is become of your partner, yea, your guide? VVoe is me, he hath renounced our Christendome with our Church: & hath washt off his former water, with new: & now condemns you all, for not separating further, no less then we condemn you for

for separating so farre. As if you could not be enough out of Babylon, vnlesse you be out of your selues. Alas miserable countymen, whither runne you? Religion hath but his heighr, beyond which is error and madnesse: He tells you true, your station is vn safe; either you must forward to him, or backe to vs.

* I objected separation to you: yet not so extreame as your answers bewrayes: a late separation, not the first; my charitie hoped you lesse ill, then you will needes deserue: you grant it odious, because it casts imputation of euill vpon the forsaken: Of euill? Yea of the worst, an estate incurable and desperate. Hee is an ill Physitian that will leaue his patient vpon euery distemper: his departure argues the disease helpleesse: were we but faultie, as your Landlord Churches, Your own Rules would not abide your flight: *Vid.* Iohnson Preface to his Inquirie; *Esa.* 5. 20. Hence the Church of England iustly matches Separatists with the vilest persons: God himselfe doth so: who are more vile then Patrons of euill? yet no greater woe, is to them that speake good of euill, then those that speake euill of good: So wise Generalls punish mutinous persons, worse then Robbers, or Adulterers: So *Corah* and his companie (a storie cunningly turned vpon vs by your Martyr) for their opposition to *Moses*, were more fearfully plagued then the Idolatrous Israelites: These sinnes are more directly against common socieie, the other more personall: and if both haue like iniquitie; yet the former haue both more offence and more danger: And if not so, yet who cannot rather brooke a lewde seruant, then an vndutifull sonne, though pretending faire colours for his disobedience? At least, you think the Church of England thinks her selfe Gods Church, as well as your Saints of Amsterdam: You that so accurse Appostasie in others, could ye expect the should brooke it in you?

But your reasons are iust and well grounded: euery way of a man is right in his owne eyes; Saide wee not well, that thou art a Samaritane, and hast a Diuell, say the Iewes? What Schisme euer did not thinke well of it selfe? For vs: we call heaven and earth to record, your cause hath no more iustice then your selues haue charitie.

S E P.

And yet separation from the world, and so from the men of the world, and so from the Prince of the worlde that reigneth in them, and so from whatsoeuer is contrarie to God, is the first step to our communion with God, and Angels, and good men; as the first steppe to a ladder, is to leane the earth.

Q 993

S E C.

Charact. of the Beast, writtē by M. Smith, Presb. Be it knowne therefore to all the separation that we account them in respect of their constitution to be as very an Harlot, as either her Mother the Church of England, or her Grandmother Rome is &c. *Iterato Baptizatus scilicet, iterato Dominum crucifigit. De consecr. dist. 9. Q. vii &c.* The crime of the separation how great. M. Henry in his Disc. of this subject.

Num. 16. 31
Exod. 32. 30

Pro. 22. 2

SECTION 4.

The kinds of
the separation,
and which is
iust.

ἐκκλησία.

Num. 18. 14.

Num. 16. 9

Deut. 10. 1

Exod. 13. 12.

Leuit. 15. 21

Deut. 4. 41

Rom. 1. 12

ἀπορίσας ἐδὺ

μοι Σαουλ.

1. Thess. vi. ad

fin. 1er. 19

Vide Tremel. &

lun.

Num. 16.

Mat. 15. ad fin.

2 Chro. 19. 3

1 Cor. 6. ad fin.

Nolla cum malis

conuiuia vel col-

loquia miscan-

tur, sicut q3 ab

istam separati,

quam sunt illi

ab Ecclesia Dei

profugi. Cypri. 1. 1

Epist. ad Cor. 2

YET there is a commendable and happy separation, from the world, from the Prince and men of the world, and whatsoever is contrarie to God: who doubts it? There were no heauen for vs without this, no Church; which hath her name giuen by her father and husband, of calling out from other. Out of the Egypt of the world doth God call his sonnes: But this separation is into the visible Church from the world; not (as yours) out of the Church, because of some particular mixtures with the world: or (if you had rather take it of profession) out of the worlde of Pagans and Infidels, into the visible Church; not out of the world of true (though faulty) Christians, into a purer Church. That I may heere at once for all giue light to this point of separation: we finde in S scripture a separation either to good, or from euill: To good; so the Leuites were separated from among the children of Israell to beare the Arke, and to minister: so the first born, first fruits, and Cicles of refuge: So *Paul* was (ἀπορίσμενος) separated, which some would haue allude to his Pharisaisme, but hath plain reference to Gods owne wordes (*Act. 13. 2.*) Separate me *Barnabas* and *Saul*: Though this is rather a destimation to some worthy purpose, then a properly called separation.

From euill, whether sinne or sinners: From sinne; so every soule must eschue euill, whether of doctrine or manners, and disclaime all fellowship with the vnfruitfull works of darknes, whether in himselfe or others. So *S. Paul* charges vs to hold that which is good, and abstain from al appearance of euill: so *Jeremy* is charged to separate the precious (doctrine or practise) from the vile. From sinners, not only practised by God himselfe (to omit his eternall and secret Decree whereby the Elect are separated from the Reprobate) both in his gracious vocation, sequestering them from nature and sinne, as also in his execution of iudgement, whether particular, as of the Israelites from the Tabernacles of *Corah*; or Vniuersall, and finall, of the Sheepe from the Goates; But also inioyned from God to men, in respect either of our affection, or of our yoake, and familiar society, whereof *Saint Paul*: *Be not unequally yoked vwith Infidells, Come out from among them, and separate your selues.* In all this wee agree: In the latitude of this last onely wee differ: I finde you call for a double separation, A first separation in the gathering of the Church: A second, in the managing of it: The first at our entrance into the Church, the second in our continuance: the first of the Church, from Pagans and Worldings, an initiatory profession; The second of leud men from the Church by iust censures; You speake confusedly of your owne separation; one while of both, another while of either single. For the first, either confesse it done by our Baptisme, or else you shall bee forced to hold

hold, we must rebaptize: But of this Constitutive separation anone: For the second of sinners, whether in iudgement or life, some are more grosse, haynous, incorrigible: others lesse notorious, and more tractable: those other must be separated by iust censures: not these. Which censures if they be neglected, the Church is foule, and (in your Pastors word) faultie, and therefore calls for our teares, not for our flight. Now of Churches faultie and corrupted, some race the foundation, others on the true foundation build timber, hay, stubble: From those we must separate, from these we may not. *Peters rule is eternall, Whither shall we goe from thee, thou hast the words of eternall life:* where these wordes are found, woe beto vs if wee be not found. Amongst many good separations then, yours cannot be separated from euill, for that wee should so farre separate from the euill, that therefore we should separate from Gods children in the communion of the holy things of God, that for some (after your worst done) not fundamentall corruptions, we should separate from that Church, in whose wombe we were conceived; and from betwixt whose knees wee fell to God: in a word (as one of yours once said) to separate not onely from visible euill, but from visible good, as all Amichristian: who but yours can thinke lesse then absurd and impious? Grant we should be cleane separated from the world, yet if we be not, must you be separated from vs? Doe but stay till God haue separated vs from himselfe: will the wise husbandman cast away his Corne-heap for the chaffe and dust? Shall the Fisher cast away a good draught, because his drag-net hath weedes? Doth God separate from the faithfull soule, because it hath some corruptions, her Inmates, though not her commanders? Certainly, if you could thordowly separate the world from you, you would neuer thus separate your selues from vs: Begin at home, separate all selfe-loue, and selfe-will, and vcharitableness from your hearts, and you cannot but ioyne with that Church, from which you haue separated: Your Doctour would perswade vs you separate from nothing but our corruptions: you are honest, and grant it from our Church: it were happy for you, if hee lyed not; who in the next page confutes himselfe, shewing that you separate from vs, as Christ from the Samaritans, namely from the Church, not the corruptions onely; and not as hee did from the Iewes, namely from their corruptions, not from their Church: His memory saues our labour, and marres his Discourse.

Sep.

The separation wee haue made in respect of our knowledge, and obedience, is indeed late, and new: yet is it in the nature and causes thereof as ancient as the Gospell, which was first founded in the enmity which God himselfe put betwixt the seed of the woman, and the seed of the serpent, Gen. 3. 15.
which

Charact. of Beas
pres.

Ionf. Inquir.

Ioh 6. 68

H. Cl. Epistle
before the
of linne ag.
Holy Gh.

Neg; propter pa-
leam relinquam
aream Domini,
neg; propter pi-
ces malos rumpi-
mus retia Domi-
ni. Aug. Ep. 48.

Ans. Counter-
posson p. 2.

Counterp. p. 7
& 8. &c.

which enmity hath not onely beene successively continued, but also visibly manifested by the actuall separation of all true Churches, from the worlde in their collection and constitution, before the Law, vnder the Law, and vnder the Gospell, Gen. 4. 13. 14. 16. & 6. 1. 2. & 7. 1. 7. vnder 1. Pet. 3. 20. 12. & 12. 2. Le. 20. 24. 26. Neh. 9. 2. Ioh. 17. 14. 16. Act. 2. 40. & 19. 9. 1. Cor. 6. 17.

SECTION 5.

The antiquity
and examples
of separation.

Engl. hist. Eccl.

Hem. Steph. A-
pol. Herod. Fox
Act. & monum.
H. N. his book
Gal. 1. 5
Eph. 6. 17
Col. 1. 5
1 Tim. 1. 11
Tol. β. Cel-
Tisc.

Iren. de Valen.
l. 1. Innumera-
bilem hominum
scripturarum
quas ipse fin-
xerunt afferunt ad
stuporem infen-
latorum.

YEt if not equitie, it were well you could pleade age: This your separation in the nature and causes of it (you say) is no lesse ancient then the first institution of enmity betwixt the two seedes: you might haue gone a little higher, and haue sayde, then our first parents running from GOD in the Garden, or their separation from God by their sinne: But wee take your time, and easily beleue that this your late separation was founded vpon that ancient enmitie of the seede of the serpent, with the womans. That subtle Diuel, when hee saw the Church breath from the persecutions of Tyrants, vexed her no lesse with her owne diuisions; seeking that by fraude, which by violence hee could not effect. Hence all the fearefull Schismes of the Church, whereof yours is part. This enmity hath not onely beene successively continued, but also too visibly manifested by the actuall (but wilfull) separation of heretickes and Sectaries from the Church in all ages: But I mistake you; yours is as ancient as the Gospell: What? that *Euangelium aeternum* of the Fryers? whose name they accursedly borrowed from Reuela. 14. 6. Or that *Euangelium regni* of the Famili-
lists? Or that *Euangelium aliud*, whereof Saint Paul taxeth his Galati-
ans? None of all these, you say; but as that Gospell of Peace, of Truth, of Glory, so ancient, and neuer known till Bolton, Barrow and Brown? Could it escape all the holy Prophets, Apostles, Doctours of the old, middle, and latter world, and light onely vpon these your three Pa-
triarchs? Perhaps *Novatus* or *Donatus* (those Saints with their Schooles had some little glimpse of it; but this perfection of knowledge is but late and new: So, many rich mines haue lien long vknowne, and great parts of the worlde haue beene discovered by late Venturers. If this course haue come late to your knowledge and obedience, not so to others: For loe, it was practised successively in the constitution & col-
lection of all true Churches, through all times, before the Law, vnder the Law, after it: VVee haue acknowledged many separations: but as soone shall you finde the time past in the present, as your late se-
paration, in the auncient and approoued. You quote Scriptures, tho (to your prayse) more dainty indeede then your fellowes. VVho cannot doe so? Who hath not? Euen Satan him selfe cytes the worde against him which was the worde of his Father. Let vs not number,
but

but weigh your texts: Therather, for that I finde these as your Master-prooves, let as Challengers in euery of your defences: In Genes. 4. 13. *Cain* a bloodie Fratricide is excommunicated: In Gen. 6. 1. 2. The sonnes of God married the daughters of men. In Gen. 7. 1. and 7. *Noah* is approoued as righteous, and enters the Arke: In 1. Peter 3. 20. 21. The rest in *Noahs* time were disobedient, and perished: What of all this? Alas, what mockeage is this of the Reader, and Scriptures: Surely, you euen ioyne Scriptures; as you separate your selues: This is right as your Pastour, to prooue all members of the visible Church, etc. and precious stones, cytes 1. King. 7. 9. where is speech onely of *Salomons* house in the Forrest of *Lebanon*, his Porch for his Throne, his Hall, his Palace for *Pharaohs* daughter, and when hee comes to describe the office of his imaginarie Doctor thwacks fourteene Scriptures into the margent, wherof not any one hath any iust colour of inference to his purpose: and in this discourse of the power of the Church (that hee might seeme to honour his margent with shew of textes) hath repeated sixe places twise ouer in the space of sixe lines. For these of yours: you might obiect the first to the *Cainites* not to vs: *Cain* was cast out worthilie. Doe wee either denie, or vtrerly forbear this censure? Take heede you followe him not in your voluntarie exile to the land of *Nod*. The second you might obiect to those mungrell Christians that march with Turkes and Pagans. There are sonnes of God, that is, members of the visible Church, and daughters of men, which are without the boundes, meere Infidells; it is sinne for those sonnes to yoake themselves with those daughters. VVhat is this to vs? *Noah* was righteous, the multitude disobedient: VVho denies it? yet *Noah* separated not from the corrupted Church till the flood separated him from the earth, but continued an auncient Preacher of righteousness, euen to that peruerse and rebellious generation. But it sufficeth you, that *Caine* and the Giants were separated from the rest: VVeeelde it: what will follow hence saue onely that notorious malefactours must bee cast out, and professed Heathen not let into the Church? Wec holde, and wish no lesse: your places euince no more. These, before the Lawe: In Leuiticus 20. 24. 26. God chose out Israell from other people: This was Gods act, not theirs: a sequestering of his Israelites from the Gentiles, not of Israell from it selfe: yours is your owne, and from men, in all main poynts, of your owne profession: But therefore Israell must bee holy: If any man denie holinesse to bee required of euery Christian, let him feelee your *Maranatha*. In Nehem. 9. 2. The Israelites separated themselves from the strangers, which were infidels: whether in their marriage, or deuotion: Neither Gods seruice, nor an Israelits bed was for heathens. This was not the constituting of a new Church, but reforming of the old: If therefore you can parallel vs with Pagans, & your selues will be

Iewes

Vid Preface to
M. Jacobs and
Johnsons Con-
fer. & Barr. pass.

Description of
true viiib. Chu:

*Nihil autem mi-
rū si et ex ipsius
instrumento ap-
tentur argumen-
ta, cum oporteat
hæreses esse, quæ
non possunt fi-
nem et perpetuam
scripturæ intelli-
gi possunt. Ter-
coll. de resur.*

Ibid.
So Barrow
tearmes Mast.
Gyff. Refut.
p. 102.

*Si Christianus
Iudaica praua-
ricanti carnali-
ter coniungatur,
a communione
Ecclesiæ segregat-
ur. Diss. 28. q. 3
Cane et cap. 6
quis Iudaica,
etc.*

1 Pet. 3. 19
2 Pet. 2. 5

Iewes, this place fits you. Lastly, what if there be an hatred betwixt the world and Christs true Disciples, Iohn 17. 14. 16? what if *Peter* charged his auditors to saue themselves from the errors and practise of that froward generation, whose handes were yet freshly imbrowed with the blood of Christ, Act. 2. 40? VVhat if the same which *Peter* taught, *Paul* practised, in separating his followers from hearing some obstinate and blasphemous Iewes, Act. 19. 9? What if the Church of Corinth, were Saints by calling, 1. Cor. 1. 2? and therefore must bee separated from the yoke of Infidells, 2. 6. 17? Are these your patterns? Are these fit matches for your brethren, baptized in the same water and name, professing euery point of the same true faith, vsing (for substance) the same worship with you? *Hee that sayth he is in the light, and hateth his brother, is in darknesse*, 1. Iohn. 2. 9.

S E P.

Which separation the Church of England neither hath made, nor doth make, but stands actually one vvith all that part of the vvorld vvithin the kingdome, vvithout separation: for which cause amongst others, vvvee haue chosen by the grace of God, rather to separate our selues to the Lord from it, then vvith it from him, in the vvisible constitution of it.

SECTION 5.

What separation is to be made by Churches in their planting or restoration.

In his Preface to the Reader, and in his cautes of separ. defended p. 4. *Eiusdem* p. 10. *Refutat. of M. Giff.* p. 22 & 2. *Transgress.* p. 51, 52 & 55. 66 & 70. 85. & 86. &c.

BVt all these examples perhaps are not so much to warrant what you haue done, as to condemne the Church of England for what shee hath not done: for such a separation shee neither hath made nor doth make, but standes actually one with all that part of the worlde within the kingdome without separation. Loe heere the maine ground of this Schisme, which your *Proto-Martyr Barrow* hammers vpon in euery page; an ill constitution: Thus he comments vpon your wordes: For where such profane confuse multitudes without any exception, separation, or choice were all of them from publique idolatrie, at one instant receiued or rather compelled to bee members of the Church, in some parish or other, where they inhabited, without any due calling to the faith, by the preaching of the Gospell going before, or orderly ioyning together in the faith, there being no voluntarie or particular confelson of their owne faith and Iuries made or required of any, and lastly no holy walking in the faith amongst them; who can say that these Churches consisting of this people were euer rightly gathered or built, according to the rule of Christs Testament? In his wordes and yours I finde both a mis-collection, and a wrong charge. For the former: the want of noting one poore distinction, breedes all this confusion of doctrine, and

and separation of men: for there is one case of a new Church to be called from Heathenisme to Christianitie, another of a former Church to be reformed from errors, to more sincere Christianitie. In the first of these is required indeede a solemne initiation by baptisme; and before that, a voluntarie and particular confession of faith, and therefore a decere separation, and exception of the Christian, from the Infidell: In the latter neither is new Baptisme lawfull (though some of you be like of olde were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntarie and particular confession of Faith besides that in baptisme (though very commendable) will ever bee prooued simply necessarie to the being of a Church; so long as the erring parties doe actually renounce their doctrines, & in open profession imbrace the trueth; and (as generally in the publicke confession) so particularly vpon good occasion giue iust testimonies of their repentance: This is our case, wee did not make a new Church, but mended an old: your *Clifton* is driuen to this hold by necessitie of argument; Otherwise hee sees there is no avoiding of Anabaptisme: Mended, saith your Doctour, and yet admitted the miscelline rabble of the profane? Say now that such separation were not made: Let some few be holy, and the more part profane: Shall the lewdenesse of som disanull Gods covenant with others? This is your mercy; Gods is more: who still held Israell for his, when but few held his pure seruice: Let that diuine Psalmist teach you how full the tents of Israell were of mutinous rebels in the desert; yet the pillar by day and night forsooke them not; and *Moses* was so farre from reiecting them, that hee would not indure God should reiect them to his owne aduantage: Looke into the blacke censures, and bitter complaints of all the Prophers, and wonder that they separated not: Looke into the increased masse of corruptions, in that declined Church: whereof the blessed eyes of our Sauour were witnesses, and maruell at his silent and sociable incuriousnesse: yea his charge of not separating; yee knowe not of what spirit you are: Now you flye to constitution, as if notorious euills were more tolerable in continuance, then in the collection of assemblies: *Sardi* had but a few names that had not defiled their garments; God praises these, bids them not separate from the rest. *Thyatira* suffers a false Prophetesse: the rest that haue not this learning, yet are bidden but to hold their owne; not to separate from the Angel, which hath not separated *Iezabel* from the Church.

SECTION 7.

Y Our charge is no lesse iniurious; that the Church of England hath made no separation: Concerning which you haue learned of your Martyr, and ourseers so to speake, as if before her late discla-

Inconstance of Brown p. 110. Inquire into M. White, confessed be Fr. Johnson p. 63.

Passag. twice Clifton and Smith: And concerning the constitution of the Churches, &c. But the constitution of Churches now after the defection of Antichr: may more properly be called a repairing then a constitution, &c. *Psal. 106.*

Mat. 23

Reuel. 3. 4.

Reuel. 2. 24.

What separation the Church of England hath made.

Bar. p. 22. & 55
Fr. Iohms. ag.
M. H.

Act. & Mon.
passim.

Troubl. & ex-
com. pa. 191.
M. Spr. p. 1

Fr. Iun. lib. de
Ecclef.

Ratihabitio re-
trahi, &c.
Subsequens con-
sensus tacitus in
Leam fecit eos
coninges. l. 2. g.
1. S. sed obijciunt.

Barr. ag. Gryff.

Constitution
of a Church.

disclamation of Poperie, in Queene *Elizabeths* time, she had not beene. Her monuments could haue taught you better, and haue ledde you to her ancient Pedigree not much belowe the Apostolike daies, and in many descentes haue shew'd you not a few worthy witnesses and Patrons of Trueth; all which with their holy and constant of-spring it might haue pleased you to haue separated from this imputation of not separating: VWill you knowe therefore how the Church of England hath separated? In her first conuersion shee separated her selfe from Pagans: in her continuance shee separated her selfe from grosse heretiques, and sealed her separation with blood: in her reformation she separated her selfe from wilfull Papists, by her publique profession of Trueth, and proclaimed hatred of error; and she daily doth separate the notoriously euill, by suspensions, by excommunications, though not so many as yours: Besides the particular separations of many from the acknowledged corruptions, in iudgement, profession, practise. All these will bee auowed in spight of all contradiction: with what forehead then can you say; the whole Church of England hath not at all separated?

After all your shifts and idle tales of constitution, you haue separated from this Church against the Lord; not with the Lord, from it: If there be Christ with vs, if the spirit of God in vs, if Assemblies, if calling by the word: whatsoeuer is, or is not else in the Constitution, there is whatsoeuer is required to the essence of a Church. No corruption either in gathering or continuance can destroy the truth of being, but the grace of being well: If Christ haue taken away his word and spirit, you haue iustly subduced; els you haue gone from him in vs.

And when you haue all done, the Separatists Idol, visible Constitution, will proue but an appendance of an externall forme, no part of the essence of a true Church: and therefore your separation no lesse vaine then the ground, then the Authors. Lastly, if our bounty should (which it cannot) grant, that our collection was at first deeply faultie: cannot the *Ratihabitio* (as the Lawyers speake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne similitude) a following consent iustifies an act done before consent: and why not in the contract betwixt God, and his visible Church? Loe, he hath confirmed it by his gracious benedictions, and as much as may be in silence, given vs abundant proofes of his acceptance: That after-act, which makes your baptism lawfull, why can it not make our Church?

SECTION 8.

B Vt for as much as Constitution is the very state of Brownisme, Let vs (I beseech you) inquire a little into the Complexion of your Constitution: VWhether Physicke, or Lawe, or Architecture

teſture haue lent you it : ſure I am, it is in this uſe, Apocryphal : Neuer man uſed it thus ſcrupuloſly till your times : Though, what need you the helpe of Fathers or Schooles ? new words muſt expreſſe new *Paradoxes*. It is not reaſon to coyne tearmes : What then is Conſtitution ? Your Doctour can beſt tell vs ; As the Conſtitution of a Common-wealth, or of a Citie, is a gathering or vniting of a people together into a ciuill polity : So (ſaith hee) the Conſtitution of the Common-wealth of Iſrael, and of the City of GOD, the new Ieruſalem, is a gathering and vniting of people into a Diuine Polity : The forme of which Polity, is Order : which Order is requiſite in all actions, and Adminiſtrations of the Church, as the Apoſtle ſheweth, and ſpecially in the Conſtitution thereof : So that next vnto faith in God, it is to bee eſteemed moſt neceſſary for all holy ſocieties. Hence *Paul* reioyced in the Colofſians order and faith : To this Conſtitution therefore, belong a people as the matter ; ſecondly, a calling or gathering together, as the forme, vvhether of the Church conſiſteth. The Conſtitution of the Church of England, is falſe in both : Why ſo ? Haue wee not a people ? Are not thoſe people called together ? To preuent this, you ſay our Conſtitution is falſe, not none : Why falſe ? Becauſe thoſe people haue neither faith, nor order. For faith firſt : Who are you, that dare thus boldly breake into the cloſets of GOD, the hearts of men ? and condemne them to want that, which cannot bee ſcene by any but Diuine eyes ? how dare you intrude thus into the throne of your Maker ? Conſider, and conferre ſeriously : What faith is it, that is thus neceſſarily required to each member in this conſtitution ? Your owne Doctour ſhall define it : Faith required to the receiuing in of members, is the knowledge of the doctrine of ſaluation by Chriſt. 1. *Cor.* 12.9. *Gal.* 3.2. Now I beſeech you in the feare of God, lay-by a while all vnchriſtian preiudice, and peremptory verdicts of thoſe ſoules, which coſt Chriſt as much blood as your owne : and tell mee ingenuouſly, whether you dare ſay, that not onely your Chriſtian brethren with whom you lately conuerſed, but euen your forefathers which liued vnder Queene *Elizabeths* firſt conſuſed reformation, knew not the doctrine of ſaluation by Chriſt : if you ſay they did not, your rath iudgement ſhall bee puniſhed fearefully, by him whoſe office you vſurpe : As you looke to anſwere before him that would not breake the bruised Reede, nor quench the ſmoaking Flaxe, preſume not thus, aboue men and Angels. If they did, then had they ſufficient clayme both to true Conſtitution and Church : But this faith muſt be teſtified by obedience ; ſo it was. If you thinke not ſo, yours is not teſtified by loue : both were ~~make~~, both were true : Weaknes in any grace or work, takes not away truth : Their ſins of ignorance could no more diſannull Gods couenant with them, then multiplicity of wiues with the Patriarches.

H. Anſworth.
Counterp. p.
170

Coloſ. 2. 5

*Tertul. de Pres-
criptis.*
*Tu vi homo con-
tritaſcorum vnum-
quemq; noſti, po-
tas quod vides,
vides autem
quonſq; oculos
habes, ſed oculi
Domini ſunt
alti, Homo in
faciem, Deus in
praecordia con-
templatur.*
Principles and
inferences con-
cerning the vi-
ſible Ch. An.
1607. p. 13

SECTION 9.

Order, 2. Part
of Constitutio,
how farr re-
quisite, & whe-
ther hindered by
constraint.

D. Allisag. the
Descript.
Confess. of the
Brownists.
Brow. State of
true Christians.
Inquir. into
M. White.
Ans. ibid. Arift.
Pol. 3. c. 1

Arift. Pol. 3. c. 1
Edificus & Frum-
mentus pueri a
Meropio Tyrto
Philosopho in
Indiam deporta-
ti. postea ubi
Christianam re-
ligionē plantarūt
Raffin. l. 1. c. 9
Farrina inter
liberos.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requisite & excellent; but let the world iudge whether essential. Consider now, I beseech you in the bowels of Christ Iesus, whether this be a matter for which heauen and earth should bee mixed: whether for vvant of your Order, all the world must bee put out of all Order, and the Church out of life and being: Nothing (say we) can bee more disorderlie, then the confusion of your Democracie, or popular state (if not Anarchy): Where all (in a sort) ordaine and excommunicate; Wee condemne you not for no true members of the Church: what can be more orderlesse (by your owne confessions) then the *Trine-vne* Church at Amsterdam? which yet you graunt but faultie. If there be disproportion and dislocation of some parts, is it no true humane body? will you rise from the feast, vnlesse the dishes be set on in your owne fashion? Is it no citie, if there be mud-walles halfe broken, lowe cottages vnequal-lic built, no state-house? But your order hath more essence, then you can expresse; and is the same vvich Politicians in their trade call (*τάξιν τῆς πολιτείας*) an incorporating into one common ciuill body; by a voluntarie vnion; and that vnder a lawfull government: Our Church vvants both: vvherein there is both constraint, and false office. Take your owne resemblance and your owne asking: Say that some tyrant (as *Basilins* of Russia) shall forceably compell a certaine number of subiects into Mosco, and shall holde them in, by an awfull Garriton, forcing then to new lawes and Magistrates, perhappes hard and bloodie: They yeeld; and making the best of all, liue together in a cheerefull communion, with due commerce, louing conuerlation, submissiue execution of the inioyned lawes: In such case, Whether is Mosco a true City, or not? Since your Doctor cites *Aristotle*; let it not irke him to learne of that Philosopher, who can teach him, that when *Clisthenes* had driuen out the Tyrant from Athens, and set vp a new Government, and receiued many strangers, and bondmen into the Tribes, it vv as doubted, not vv which of them were citizens, but vv whether they vv ere made citizens vniustly. If you should finde a company of true Christians in vrmost India, would you stand vpon rearms, and inquire how they became so? Whiles they haue what is necessary for that heauenly profession; what neede your curiositie trouble it selfe with the meanes?

SECT-

SECTION 10.

YOU see then what an idle plea constraint is in the Constitution of a City, the ground of all your exception: But it is otherwise in Gods Citie, the Church; why then dooth his Doctornshippe parallel these two? And why may not euen constraint it selfe haue place in the lawfull constitution or reformation of a Church? Did not *Manasses* after his comming home to God, charge and commaund *Juda* to serue the Lord God of Israel? Did not worthy *Iosiah* when he had made a conenant before the Lord, cause all that were found in Ierusalem, and *Beniamin*, to stand to it, and compelled all that were found in Israel, to serue the Lord their GOD? What haue Queene *Elizabeth*, or King *James* done more? or what other? Did not *Asa* vpon *Obeds* prophesie, gather both *Juda* and *Beniamin* and all the strangers from Ephraim, *Manasses*, and *Simeon*, and enact with them, that whosocuer would not seeke the Lord GOD should be slaine? VVhat meanes this peruerfnesse? You that teach wee may not stay Princes leasure to reforme, vvill you not allow Princes to vrge others to reforme? What crime is this, that men were not suffered to bee open Idolaters, that they were forced to yeeld submission to GODs ordinances? Euen your owne teach that Magistrates may compell infidels to heare the doctrine of the Church; and Papists, you say elsewhere (though too roughly) are infidels: But you say, not to be members of the Church: Gods people are of the willing sort: True, Neither did they compell them to this: They were before entred into the visible Chruch by true Baptisme, though miserably corrupted: They were not now initiated, but purged: Your subtil Doctor can tell vs from *Bernard* that faich is to be perswaded, not to be compelled: yet let him remember that the guest must be compelled to come in, though not to eate when they are come. Compelled, not by perswasions; for these were the first invitations, therefore by further meanes; Though this conceite hath no place with vs; where men are vrged not to receiue a new faich, but to performe the olde; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptisme challenged at their hand: But this was the olde song of the Donatists; Farre be it from our conscience to compel any man to the faich. If God did not drawe vs, and by a sweete violence bend our wills to his, when should we follow him? Either you haue not read, or not cared for the practise of the auncient Church, and *Augustines* resolution concerning the sharpe penalties, imposed vpon the Donatists (would God none of your kindred) in his time; with his excellent defences of these proceedings.

Constraine
requisite.
2. Chron. 39. 26
2. Chr. 34. 22. 3
2. Chron. 19. 12
Barr. ag. Giff.
Brown. Reform.
without tarry.
Greene-wood
Confer. with
Cooper. Brown.
reformer. without
tar. Confer with
D. Andr. M.
Hutch. Confer.
with D. An. Re-
former. without tar.
Ber. Fides Sui-
cenda nō cogēda.
Counterpois.
Dixit Pater fa-
milias seruis
Quocumq; in-
uenieritis, cogite
intrare &c.
Aug. ep. 48.
Pless. de Eccles.
c. 10
Augustin. Quod
si cogi per legem
aliquem vel ad
bona licuisset,
vos ipsi miferi a
nobis ad fidem
purissimam cogi
debuissetis: sed ab-
sit a nostra con-
scientia, ut ad
fidem nostrā ali-
quem cogamus.
August. Epist.
48. c. 68
Qui phreneticum
libat omni
lectat. extitit
ambrosius
flor. ambrosius
mas. Ibid. Cla-
mant, Neminem
ad unitatem co-
gendum; quid
hoc aliud, quam
quod de vobis
quidam. Quod
volumus sanc-
tum est.

SECTION II.

Constitution
of the Church
of England.
Bar. & Greenw.
passim.

BUt tell vs then, what should haue beene done? The Gospell should haue beene euerie where preached; All conuerts should haue beene singled out, and haue giuen a voluntarie and particular confession of their faith, & repentance: I answer you: The Gospell was long and worthily preached in the dayes of King *Edward*; enough to yeeld both Martyrs to the stake, and professours to the succeeding times: Were their holy Sermons, their learned writings, and their pretious blood (which was no lesse vocall) of no force? Afterwards, in the beginning of famous *Queene Elizabeths* reparation, what confluence was there of zealous Confessors returning now from their late exile? How painefully and diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had throwed themselues during that storme of persecution, in a dangerous secrecy) spread themselues ouer this Land, & each-where drew flocks of hearers to them, and with them? Is all this nothing to their ingratefull posterity? If you murmure that there were no more, take heed leaſt you forget there were so manie: for vs, we do seriously bleſſe God for these, and triumph in them.

All this premised; now comes a Christian Ediſt from the State, that euerie man shall yeelde obedience to this truth, vvherein they had beene thus instructed: It was performed by the most; vvhose submission, vvhath vvas it but an actuall profession of their faith, and repentance? And since such vvas their face, who dares iudge of their hearts? More then this, if euer can bee shewed absolutely necessarie in such a state of the Church to the very Constitution, and repaired-beeing thereof, I doe heere vow neuer to take the Church of England for my mother.

H. anſw. Coun-
terp.

Act. & Mon.
Edi. 5. p. 1180

Counterp. 226

P. Martyr. P.
Fayno. Bucer.
&c.

Wee knowe, and grieue to see how scornfully your whole Sect, and amongst the rest, your resolute Dr. turnes ouer these gracious entran-ces and proceedings of these two royall and blessed Reformers; and whom should hee finde to raise his scoffes vpon, but that Saint-like Historian Master *Foxe*? Now (saies Master *Foxe*) a new face of things began to appeare, as it were in a Stage, new Players comming in, the olde thrust out: Now (saith your Doctors Comment) new Bishoppes came in, as Players vpon the olde Stage of the Popish Church, as if the Church vvere no whit altered, but the men: Shall wee say, this is too much malice, or too little wit, and conscience? Euen in the Lord Protectors dayes, that holy man reports, that after the Scriptures restored, and Masses abolished, greater things followed these softer beginnings, in the reformation of the Churches: Learned and godly Diuines were called for from forrain parts, a separatiō was made (though not

not so much willing, as vvilfull) of open and manifest aduersaries from Professors, whether true or dissembled: Commissioners were appointed to visite euerie seuerall Diocesse. Euerie Bench of them had seuerall godlie and learned Preachers to instruct the people in the truth, and to disswade them from Idolatry and Superstition. The Popes Supremacy not thrust, but taught downe: All wil-woorshippe vwhatsoever, oppugned by publique Sermons: Images destroyed, Pilgrimages forbidden, the Sacraments inioyned to be reuerentlie, and holily ministred, Ecclesiasticall persons reformed in life, in doctrine: Processions laide downe, Presence and attendance vpon Gods vvorde commaunded, the holy expending of Sabboth daies appointed, due preparation to GODs Table called for, set times of teaching inioyned to Bishoppes and other Ministers, all shrines and Monuments of Idolatry required to bee vtterlie taken from publique and priuate houses: All this, before his Parliament: By that, all bloodie lawes against Gods trueth vvere repealed, zealous Preachers encouraged, so as (saith that woorthy Historian) GOD was much glorified, and the people in manie places greatlie edified. What neede I goe further than this first yeare? Heare this and bee ashamed, and assure your selues that no man can euer reade those holy Monuments of the Church but must needes spee at your separation, After that sweete and hopefull Prince, what his renowned Sister Queene *Elizabeth* did, the present times doo speake, and the future shall speake, when all these Murmurers shall sleepe in the dust. The publique disputations, zealous Preachings, restorations of banished religion and men, extirpations of Idolatry, Christian lawes, wise and holy proceedings, and renewed couenants with GOD, are still fresh in the memories of some, and in the eares of all, so as all the world will iustly say, you haue lost shame with truth, in denying it: Yea to fetch the matter yet further, If the Reader shall looke backe to the dayes of their puissant Father King *Henry* the eight, hee cannot but acknowledge (especially during the time of Queene *Anne*, and before those sixe bloodie Articles) a true face of a Church. (though ouer-spredded with some morphue of corruptions) and some commendable forwardnesse of Reformation: for both the Popes Supremacie was abrogated, the true doctrine of Iustification commonly taught, confidence in Saints vntaught, the vanity of Pardons declared, worshippe of Images and Pilgrimages forbidden, learned & godly Ministers required, their absences and mis-demeanures inhibited, the Scriptures translated, publikely & priuately inioyned to be read, and receiued, the word of GOD commaunded to bee sincerely and carefully preached: and to all this, holy Master *Foxe* addeth for my conclusion, such a vigilant care was then in the King and his Councell, how by all waies and meants to redresse Religion, to reforme errours, to correct corrupt customes, to helpe ignorance, and to reduce

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All. & Monum.
p. 999. & 1000

All. & Monum.
Edit. 5. p. 1002.

Bar. ag. Gyff.
Conference with
Sperin. & M.
Egerion.
Greenw. & Bar.
Arg. to M. Car-
ter. M. Tra-
uers. M. Chark.
Brownes Reform.
without carrying

M. Smith ag.
R. Clifton.

Principl. & In-
fer. pag. 11.

the mis-leading of Christs Flocke, drowned in blinde Popery, superstitious customes, and Idolatry, to some better forme of Reformation, whereunto hee provided not onely these Articles, Precepts, Iniunctions about specified, to informe the rude people, but also procured the Bishops to helpe forward the same cause of decayed doctrine, vvith their diligent preaching, and reaching of the people. Go now and say, that suddenly in one day, by *Queen Elizabeths* trumpet, or by the sound of a Bell, in the name of Antichrist, all were called to the Church: Goe, say vvith your Parriarch, that wee erect Religions by Proclamations, and Parliaments.

Vpon these premises I dare conclude, and doubt not to maintaine against all Separatists in the world, that England (to goe no higher) had in the daies of King *Henry* the eight, a true visible Church of God: and to by consequent their succeeding seede was by true Baptisme iustlie admitted into the bosome thereof; and therefore that euen of them vvithout any further profession, Gods Church was truly constituted. If you shall say that the following Idolatrie of some of them in *Queene Mariess* dayes excluded them: Consider how hard it vvill be to prooue that G O Ds couenant vvith any people, is presentlie disannulled by the sinnes of the most, whether of ignorance, or weakenesse; and if they had heerein renounced God, yet that G O D also mutually renounced them. To shut vp your Constitution then: There is no remedy: Eyther you must goe forward to Anabaptisme, or come backe to vs: All your Rabbines cannot aunswere that charge of your rebaptized brother: If wee be a true Church, you must returne; If wee be not (as a false Church is no Church of God) you must rebaptise: If our Baptisme bee good, then is our constitution good. Thus your owne Principles teach. The outward part of a true visible Church is a Vow, Promise, Oath, or Couenant betwixt G O D and the Saints; Now I aske, Is this made by vs in Baptisme, or no? If it be, then wee haue (by your Confession (for so much as is outwardly required) a true visible Church: so your separation is vniust: If it be not, then you must rebaptise: for the first Baptisme is a nullity: and (if ours be not) you were neuer thereby as yet entred into any visible Church.

S E P.

To the Title of a Ring-leader, wherewith it pleaseth this Pistler to stile mee, I answere that if the thing I haue done be good, it is good and commendable to haue beene forward in it; if it be euill, let it be reprov'd by the light of G O Ds word, and that God to whom I haue done that I haue done, will (I doubt not) giue mee both to see, and to heale mine error by speedy repentance: if I haue fledde away on foot, I shall returne on Horse-backe: But as I durst neuer sette foot into this way, but vpon a most sound and vnrresistable conviction of conscience

science by the word of G O D (as I was perswaded) so must my retyring be wrought by more solide reasons from the same word, then are to be found in a thousand such pretty pamphlets and formall flourishes as this is.

SECTION. 12.

AS for the title of Ring-leader, wherewith I stiled this pamphleter, if I haue giuen him too much honour in his Sect, I am sorry: Perhappes I should haue put him (pardon an homely, but in this sense, not vnusual word) in the taile of this Train: Perhaps I should haue endorfed my Letter to Master *Smith*, and his shadow; So I perceiue hee was: Whatsoeuer, whither hee lead or follow, God meetes with him. If hee lead: *Beholde I will come against them that prophesie false dreames* (saith the Lord) *and doe tell them, and cause my people to erre by their lies.* If hee come behinde; *Thou shalt not follow a multitude in euill* (saith God). If either, or both, or neither; If he will goe alone; *Woe vnto the foolish Prophets* (saith the Lord) *which follow their owne spirits, & haue seene nothing.* Howsoeuer, your euill shall bee reprooued by the light of Gods word: Your coniunction I cannot promise, your reproof I dare; If thereupon you finde grace to see and heale your errors, wee should with all brotherlie humblenesse attend on foote vppon your returne on Horse-backe; but if the sway of your mis-resolued conscience be headie and vnresistable, and your retyring hopelesse; these not solide reasons, these prettie pamphlets, these formall flourishes shall one daie be fearefull & materiall euidences against you before that awefull Iudge, which hath already saide, That iudgements are prepared for the scorners, and stripes for the backe of fooles.

The Answerers title.

1st. 23. 32

Ezech. 13. 2

Pro. 19. 28

S E P.

Your pittying of vs, and sorrowing for vs, especially for the wrong, done by vs, were in you commendable affections, if by vs iustly occasioned; but if your Church be deeply drencht in Apostasie, and you cry Peace Peace, when suddaine and certaine desolation is at hand, it is you that doe wrong, though you make the complaint: and so being cruell towards your selues, and your owne, whom you flatter, you cannot bee truly pittifull towards others whom you bewaile. But I will not discourage you in this affection, least wee finde few in the same fault: the most in stead of pittie and compassion, affoording vs nothing but fury and indignation.

SECTION. 13.

I Professed to bestow pittie and sorrow vpon you and your wrong: You entertaine both harshlie, and with a churlish repulse: VVhat should

The Apostasie of the Church of England.

A Treatise of
the Ministry
of England,
against M.H.
pag. 125

H. Amfworth in
his fore-speech
to his Count.
Inq. into Wh.
Tertul. l. de Ora.
Tertul. l. de
Prescript.
So de Virginib.
Neland. That
no continuance
of time can pre-
iudice Truth.
Si me reprehendat
errantem,
patere me quæso
errare cum tali-
bus. Aug. Hier.

Should a man doe with such dispositions? Let him stroke them on the backe, they snarle at him, and show their teeth: Let him shew them a Cudgell, they flie in his face: You allow not our actions, and return our wrong; Ours is both the iniurie and complaint: How can this bee? You are the agents, wee sit still, and suffer in this rent: Yet (since the cause makes the Schisme) let vs inquire, not vvwhose the action is, but whose the desert: Our Church is deepe drencht in Apostasie; and wee crie Peace, Peace: No lesse then a whole Church at once, and that not sprinkled, or wetshod, but drencht in Apostasie; What, did wee fall off from you, or you from vs? Tell me, were wee euer the true Church of God? and were wee then yours? Wee cannot fall vnlesse wee once stood: Was your Church before this Apostasie? Show vs your ancestors in opinion: Name me but one that euer taught as you doe, and I vow to separate: Was it not? Then wee fell not from you: Euery Apostasie of the Church must needes be from the true Church. A true Church, and not yours? And yet can there be but one true; See now whether in branding vs with Apostasie, you haue not prooued yours to be no true Church: Still I am ignorant: *Queene Maries* dayes (you say) had a true Church; which separated from Popery, chose them Ministers, serued GOD holily, from thence was our Apostasie: But, were not the same also (for the most part) Christians in *King Edwards* dayes? Did they then, in that confused allowance of the Gospell, separate? Or (I pray you) were *Crammer*, *Latimer*, *Ridley*, *Hooper* and the rest, parts of that Church, or no? Vvas there any other ordination of Ministers then from them? Reiect these, and all the world will hille at you; Regeine them, and where is our Apostasie? VVhat Antichristianisme haue wee, whereof these vvwere freed? But you leape backe (if I vrge you farre) from hence to the Apostles times, to fetch our once true Church from farre, that it might bee deare: You shall not carue for vs: wee like not these bolde ouer-leapes of so manie Centuries: I speak boldly, you dare not stand to the trial of any Church, since theirs: Now, I heare your Doctor say, this Challenge fauours of Rome: Antiquitie is with you, a Popish plea: Wee haue willinglie taken vp our aduersaries, at this (by pretence, their owne) vveapon: You debarre it in the conscience of your owne nouell singularity: Yet your Pastor can bee content to make vse of *Tertullian* alone against all Fathers: That such things are iustlie to bee charged with vanitie, as are done without any precept either of the Lord, or of the Apostles: And, the Apostles did faithfullie deliuer to the nations the Discipline they receiued of Christ; which wee must beleue to bee the tumultuarie Discipline of the refined house-full at Amsterdam: VVhat? all in all Ages, and places till now Apostates? Say if you can, that those famous Churches, wherein *Cyprian*, *Athanasius*, *Ambrose*, *Hierome*, *Austen*, *Chrysostome*, and the rest of those blessed lightslined, were lesse deepe
in

in this Apostasie then ours? O Apostaticall Fathers, that separated not I yea, say if you dare, that other reformed Churches are not ouer the ankles with vs in this Apostasie? What hard newes is this to vs, vwhen as your Oracle dare say not much lesse, of the Reformed Churches of Netherlands, with whom you liue? Thus he writes: For not hearing of them in other Congregations in these countries; this I answer, That seeing by the mercie of God, wee haue seene and forsaken the corruptions, yet remaining in the publique Ministrations, and condition of these Churches (if they bee all like to these of this Citie) wee cannot therefore partake with them, in such case; without declining and Apostasie from the truth, which wee haue our selues already receiued, and professed. See heere, to partake with them in Gods seruice is Apostasie; If so in the accessories, Alas, what crime is in the principall? It were but Apostasie to heare an English Sermon; a Dutch is no lesse: Woe is you that you dwell still in Meshech: Good men; it were not more happy for you then the Church, that you were well in heauen. No lesse then Apostasie? Let no Reader bee appalled at so fearefull a worde; this is one of the rearmes of Arte familiar to this way: Find but any one page of a Dutch printed volume without Apostasie, Excommunication, Commingling, Constitution, & suspect it not theirs: Heresie is not more frequent at Rome, then Apostasie at Amsterdam; nor indulgences more ordinarie there, then heere Excommunications. Common vse makes terrible things easie: Their owne Master *Sl.* for holding with the Dutch Baptisme, and read-praiers, is acknowledged to bee cast out for an Apostate: yea their Doctor *M^r. Amstworth* is noted with this marke from themselves: There is much latitude (as happie is) in their Apostasie: For when *Stansbal Mercer* and *Jacob Johnson* were to be chosen Officers in their Church, and exception was taken by some at their Apostasie, answer was made, It was not such Apostasie as debarred them from office, it was but a slippe. *Iohn Marke* (whether, as *Isychius* and *Theophylact* thinke the blessed Euangelist, or some other holy Minister) is by the whole Parlour at Amsterdam, branded with this same Apostasie; who departed indeede, but from *Paul* in his iourney, not from Christ in his faith, and therefore his (ἀποστατα) is expounded by (μὴ συνελθόντα) Act. 15. 38. why doe we think much to drinke of an Euangelists cuppe? Yet let this ignorant Epistler teach his censorious answerer one point of his owne (that is the Separatists) skill: and tell him that hee obiects two crimes to one poore Church, which are incomparable; want of Constitution and Apostasie. Thus writes your Master of vs: If it were admitted, (which can neuer be proued) that they sometimes had beene true established Churches. Loe here, wee neuer had true Constitution, therefore we are not capable of Apostasie: If we once had it, and so were true Churches

Fr. Johnson in his Answ. to T.

Wh. p. 26
Anst. 22.
Brough. p. 17
These Dutch Ch. offend not only in practical disorders, but in their Constitution, Government, worship, &c.

Troubl. and Excom. at Amsterdam. p. 10.
Browne charged with it by Barr. Letter to M. Egert.
G. Johnson ibid. p. 194
Fr. Iohal. Inq. Act. 15. 38
Departing. i. not going with them.
Barr. pref. to the Separation defend.
In his obseruations. p. 251
We doe not there censure the parish Assemblies as separated from Christ, but proue them not as yet gathered to Christ.
So Confer. with Sperin. p. 9. Fr. Johnson. Inquir. pag. 36

H. Bar. Obiectuat. 242.
No faults diminish the being of a church vntill contempt of Gods word be added therunto after due conviction. The faults & errors of a Church may be severely reprov'd & convinc'd according to the quality thereof, and yet the Church not be condemned.

N. B.

Iob. 24. 19

Polg. edit. Cyp.

Epi. ad Cornul.

Non est minus peccatum quam

Apostatare a deo

Aug. in Ps. 18

Prov. 6. 12

Iob. 34. 18

Ezek. 2. 3

Apostol. 2. 2

Thou hast laboured,

and not given in.

Tertul. de Pat.

Si hominibus

placeatur, Domini

non offenditur;

si vero illud omi-

tinueris & labora-

mus ut possimus

deum placere, &

conscia & ma-

ledicta debemus

humana contem-

nere.

Confessed by M.

Iohns. loc. seq.

Inq. of Th.

White. p. 65

Gen. 49. 7

Cyp. de simplic.

pra. I. Quid facit

in corde Christi-

ano luporum fer-

ritas & canum

rabies? Aug. 8.

Confess. l. 9. c. 9

Qualia sunt

eructare turgens

undirecta discor-

dia?

Churches, heare what your Pastor saith: As Christ giuech to all true Churches their being, so wee must leaue it vnto him to take it away, when, & as he pleaseth. And therefore since he hath not remooued his Candlestick, nor taken away his Kingdome, in spight of all objected Apostasies, wee still continue so: and by consequent your separation vpon this ground is most vniust. An Apostate had wont to be the fearefull surname of damned *Julian: Tortus* was an easie accuser, to whom yet, wee may say with *Elibu*, *Num dicis regi, Apostata?* Beholde now so many Apostates as men: Holy *Cyprian* describes him by forsaking Christs colours, and taking vp armes for Gentilisme in life, or heresie in iudgement: And *Augustine* tells vs, there cannot be a greater sinne then Apostasie; making else-where this sinner, worse then the Infidell. And the olde vulgar can giue no woorse tearme to (בגדל) where hee findes it, yea to (עומד) rebelles themselves. What dooth this brand to a Church, not Christian onely (though you deny it) but famous: Of whom is truly veresied (after all your spleene) that which the spirit writes to the Angel of Ephesus: *Laborasti & non Defecisti*: Say if you can, what Article of the Christian, and Apostolike faith haue we renounced? What heresie maintaine wee? Wherein haue wee runne from the tents of Christ? What holde wee that may not stand with life in Christ, and saluation? Wee challenge all men and Diuells in this point, for our innocence: Distinguish for starke shame, of so foule a worde; or (which is better) eate it whole; and let not this blemish be left vpon your soule & name in the Records of God, and the world; that you once saide of a Church to good for yours, Drencht in apostasie. If wee crie Peace, whiles you crie Apostasie; surely wee flatter, whiles you rayle: betwixt these two dangerous extremes, wee knowe an wholesome meane, so to approue that we foster not securitie: so to censure, that we neither reuile, nor separate: and in one worde, to doe that which your Pastor could exhort the separators from your Separation (for euen this Schisme hath Schismes) If wee should mislike, yet to rest in our differences of iudgement, and notwithstanding peaceably to continue with the Church: Had you taken this course, you should neither haue needed to expect our pitie, nor to complaine of our cruelty. Surely, whether our loue be cruell, or not, your hatred is: whereof, take heed least you heare from old *Jacob*, Cursed be their wrath for it was fierce, and their rage for it was cruell.

How can you expect compassion, when you breathe fire, and write gall? Neuer mention the fury of others indignation, til the venomous & desperate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunder-bolts of your (not rare) censures be stricke downe to hell, whence their maliciousnesse came. I forbear to recapitulate: how much rather had I help to burie, then to reuiue such an vnchristian exprobrations?

S E P.

The first action laide against us, is of vnnaturalnesse and ingratitude to- wards our mother the Church of England, for our causelesse separation from her: to which must accusation, and triuall querimony, our most iust de- fence hath bene, and is, that to our knowledge wee haue done her no wrong: wee doe freely, and with all thankfulnessse acknowledge euery good thing she hath, and which our selues haue there received.

SECTION 14.

Ingratitude and vnnaturalnesse to your Mother is objected, In that you flie from her, yea now (woe is me) that you speer in her face, and marke her for an harlot: Would God the acculation were as farre from being iust, as from being triuall: Yet perhappes you intend it not in the lightnesse of this charge, but the commonnesse: you haue caused mee to smart for my charity, yet I forbear it not: What is your de- fence? That you haue done her no wrong, to your knowledge. Mo- destly spoken, but doubtfully: we knowe your wrong, but wee knowe not your knowledge: it is well if your wrong bee not wilfull: an igno- rant wrong is both in more hope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard measure can pos- sibly bea wrong to so vile a Church? I aske, and would be denied: No, you doe freely, and with all thankfulnessse acknowledge euery good thing she hath: What soeuer you doe to vs, I will not any more in fauour of you, wilfullie wrong my selfe: you haue bidden me now to take you as a complete Separatist: and speake this for your selfe and yours. Let the Reader now iudge, whether the wrong of your Sect be wilfull; and acknowledgement of our good, free and thankfull. Your first false- named Martyr shall giue the first witnes of the titles of our Church: Who (saith he) that were not drunke and intoxicate with the Whores cuppe, could affirme this confuse Babel, these cages of vncleane Birds, these prisons of foule and hatefull spirits, to bee the spouse of Christ? And else-where, hee calls the people of our Church Goates and Swine. Is this any wrong to your knowledge? The same Author: They haue not (saith hee) in their Churches any one thing in their practise and proceedings, not one pin, naile, or hooke according to the true patterne: Doe you not now freely and thankfullie acknowledge our Churches good things? What is more ordinarie with him, and his brother in euill, *J. Greenwood*, then to call our woorthy Ministers *Baile Priests*, *Cunites*, the marked seruants of Antichrist, sellers of the Whores wares, worshippers of the Beast: Is this yet any wrong to your knowledge? Pastor *Johnson* stickes not to saie, that the Ministerie and

woor-

The Separatists acknowledge- ments of the graces of the Church of England.

H. Barr. Pref. to the separ. d: fended. Causes of separ. def. p. 14. Confer. with D. Andr.

Pref. to separ. def.

Giff. refuted touch Donat. Obseruat. of M. H. Bar. p. 239.

Fr. Iohnf. Reaf.
9. ag. M. Iac.
P. 74
Iohnf. ag. M.
Iac. Except. 3
Nota Bene.

Ibid.

Counterpoys. p.
127. & 131.

Bar. C6fer. with
M. Sperio. as
Bar. himf. hath
written it. p. 9

Fr. Ioh. 7. Reaf.
aga. Iac. p. 64
G. Iohnf. Pref.
to the Pastor.

The vnnatural-
neffe of fome
principal Sepa-
ratists.

Ruffin. l. 2. Eccl.
hiff. c. 3
Aug. Epif. &
Pafid. in vita
Aug.

worshippe of the Church of England vvere taken out of the VWhoores cuppe ; and plainly ftiles our Church (as which of you doe not?) daughter of the great Babylon, that mother of whooredomes and abominations of the earth: yet more; That Hierarchy, Worſhip, Conſtitution and Gouernment, which they profeſſe and praſtiſe, being directly Antichriſtian; doe vtterly deſtroy true Chriſtianity, ſo as their people and Churches, cannot in that eſtate bee iudged true Chriſtians: Doe you not now freely and thankfully acknowledge our good things? VVhat can any Diuell of hell ſay worſe againſt vs then this, That wee are no Chriſtians? Or what good can there be in vs, if no true Chriſtianity? If wee denied euery Article of the Chriſtian Creed: if we were Mahumetans (as your good Paſtor ſtickes not to compare vs) if the moſt damned Heretiques vnder heauen; what could hee ſay but no Chriſtians? Your teacher and Paſtour (which is a wonder) agree: For your Doct^r *Ainſworth* makes this one head of his poyſonous counterpoys, that Chriſt is not the head; Mediatour; Prophet, Prieſt, King of the Church of England: You, their Diſciple are not yet promoted to this height of immodesty; yet what are your good things? Euen to you, we are Apoſtates, Traytors, Rebels, Babylonish: This is well for a learner: Hereafter (if you wil hear me) keep our good things to your ſelfe, and report our euill.

Yea, that your vncharitableneſſe may be, aboue all examples, monſtrous; You doe not onely deny vs any intereſt in the Church of Chriſt, but exclude vs (what you may) from all hope and poſſibility of attaining the honour of Chriſtendome: For vvhⁿ a godlie Miniſter proteſted to Maſter *Barrow*, the trueth of his miniſterie; vpon the approbation alſo of his people, hee receiued this anſwere from him: Though you had ſuch allowance, it could nothing auaille, but rather ouerthrowe your Miniſtery; they being as yet vngathered to Chriſt, and therefore neither may nor in this eſtate chuſe them a Miniſter, nor any exerciſe a Miniſtery vnto them, without hainous ſacriledge. O deſperate iudgement; wee neither are Chriſtians, nor can be: No Chriſtianity without faith, no faith without the Miniſterie of the word, no word to vs without ſacriledge: What are we, that the verie offer of bringing vs to G O D ſhould be criminall? Theſe are your acknowledgements of our good; who haue learned of your Paſtour to kiſſe and kill all at once; to bleſſe and curſe with one breath: your mercies are cruell.

SECTION 15.

BVt who can wonder at your vnnaturalneſſe to the Church, that heares what meaſure you mete to your own? Error is commonly ioined with cruelty: The outrageous demeanures of the Circumcelliones in *Auguſtines* time, and more then barbarous tyrannie of the

the Arrians before him are well knowne by all Histories, and not enough by any: God forbid, that I should compare you to these. Heare rather of *Nonatus*, the father of a not vnlike Sect, of whom *Cyprian* reports, that he would neither bestow bread on his father aliue, nor buriall on him dead, but suffered him both to starue and stinke in the street: and for his wife (least he should be mercifull to any) he spurned her with his heele; and slew his owne child in her body: What need I seek so far? I grieve to think and report, that your owne Pastor hath paralleled this crueltie: His owne brother (which is no lesse sauage) though one of your Sect, is the publicke accuser and condemner of him in this crime to all the world: who after a pitifull relation of his eight yeares quarels with him, and four years excommunication, in his Epistle before a large volume to this purpose, writes thus:

After all these, hath not our kinde, carefull, and olde Father come a long journey to make Peace? Hath hee not laboured with you, the Elders and the Church, to bring you to peace? Hath he not vsed the help and counsell of the Reformed Churches heerein? Yet will you not be reclaimed; but adding that sinne about all, haue also monstrously excommunicated your father, the peace-seeker, &c. And straight: How oft desired hee you (as if hee had bene the sonne, and you the father) euen with teares, that you would repent. In a worde, how came hee and I to your doore, shewing you that it might bee (vpon his departing) you should see his face no more, &c. yet you forced him by your ill dealing; still to leaue vpon you, his curse, and all the curses written in Gods booke against vnthankfull and disobedient children. Thus far a brother concerning a brother, against father and brother; Other strangely-vnkinde vsages of both, I had rather leaue to the discouery of Master *White*, and this miserable plaintiue, who haue written enough to make an enemy ashamed: But whereupon was all this fearefull broile in a pure Church? For nothing but a little lace, and whale-bone in his wifes sleeue. The Troian warre could not bee slandered with so weightie a beginning. As for your Elder, *Daniell Studly* (whome you r Pastor so much extolleth) if Master *Whites* Apostolic may bee your r shift against his relation; let him speake who should haue bene a fellow-Elder with him, banished for your truth, though eieced by your censure: Mark (saith *G. Iohns.* of this *Studly*) how the Lord hath iudged him with vnnaturalnesse to his owne children, suffering them to lye at other mens feete, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, & went prankingly in apparell, euen in this place of banishment. It is no ioy to me to blazon these, or your other finnes; would God they were fewer, and lesse in vs all. Onely it was fit the world should know, as how vndutifull you are to your common parent; so that Father, Brother, Children beare part with your mother in these your cruelties.

Euseb. hist. eccl. Damnis grauissimis & cadibus afflicti sunt, armati diuersis telis.

Socrates. l. 2. c. 22

& 30.

Cyprian. l. 2. Ep. 8.

Nonati pater in

vico fame mortuus nec postea

ab illo sepultus.

Sic Optat. l. 1

Purpurinus Donatistam occidit

fratris filios &c.

G. Iohns. Discourse of troubles and excommunications at Amsterdam, printed 1603

Ibid. p. 5.

Discouerie of Brownisme. Vnd. G. Iohns. booke.

Inq. into Th. Wh. Discou.

Same Epist. 15

They say Filia sponsa.

Mibi accusatio etiam vera contra fratrem discipet. Hieron. aduersus Rossin

S E P.

The superabundant grace of God covering and passing by the manifold enormities in that Church wherewith these good things are inseparably commingled, and wherein wee also through ignorance and infirmities were involved. But what then? should wee still have continued in sinne, that grace might have abounded? If God have caused a further truth like a light in a darke place, to shine in our hearts, should wee still have mingled that light with darkenesse, contrarie to the Lords owne practise? Gen. 1. 4. and expresse precept? 2. Cor. 6. 14.

SECTION 16.

What the Separatists thinke themselves beholden to the Church of England for. Bar. exam. before the Archb. & L. Anderson. Browne state of Christians d. 39. *Qui non habet quod det, quomodo det? vox Donat. Optat. l. 1* Barrow. *supra*. Fr. Johns ag. M. Iacob. p. 41 Exc. 2.

IF then such be the good things of our Church; What good can you acknowledge to have received from her? Nothing gives what it hath not: A Baptisme perhaps; Alas, but no true Sacrament, you say: yea the scale of gracelesse and mischief; As little are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not rebaptized? You that cannot abide a false Church, why doe you content your selves with a false Sacrament? especially, since our Church, being not yet gathered to Christ is no Church, and therefore her baptisme a nullity.

What else doe you owe to the liberality of this Step-dame? You are close; your Pastor is lauish for you both; who thus speaks of himselfe, and you, and vs: I confesse that whiles I was Minister in your Church of England, I stood in an Antichristian estate; yet doubt I not, but even then, being of the elect of God I was partaker through faith, of the mercy of God in Christ to saluation; but as for you (Master Iacob & his fellow-Christians) whiles you thus remaine, you cannot in that estate approue your selves to haue the promise of saluation. Behold here, the Church of England gaue you but an Antichristian estate; if God giue secret mercy, what is that to her?

Gods superabundant grace doth neither abate ought of her Antichristianisme, nor mooue you to follow him in couering, and passing by the manifold enormities in our Church, wherewith those good things are inseparably commingled: Your owne mouth shall condemn you: Doth God passe ouer our enormities, and doe you sticke, yea separate? Doth his grace couer them, and doe you display them? Haue you learned to bee more iust then your Maker? Or if you be not above his iustice, Why are you against his mercy? God hath not disclaimed vs, by your owne confesion; you haue preuented him. If Princes leaues may not bee stayed in reforming, yet shall not Gods in reiecting? Your ignorance enwrapped you in our errors: his infinite

infinite wisdom sees them, and yet his infinite mercy forbears them: so might you at once haue seene, disliked, stayed: If you did not herein goe contrarie to the courses of our common God, how happie should both sides haue bene? yea how should there be no sides? How should wee bee more inleparably commingled, then our good and euill?

But should you haue continued still in sinne that grace might haue abounded? God forbid: you might haue continued heere without sin (saue your owne) and then grace would no lesse haue abounded to you, then now your sinne abounds in not continuing: What neede you to surfet of anothers mans Trencher? Others sinnes neede no more to infect you, then your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to be meeke darkenes: and if the light in you be darknesse, how great is that darknes? What? so true and glorious a light of God, and neuer seen till now? No worlds, times, Churches, Patriarches, Prophets, Apostles, Martyrs, Fathers, Doctors, Christians, euer saw this truth looke forth besides you, vntill you? External light was Gods first creature, and shall this spiritual light, whereby all Churches should bee discerned, come thus late? Mistrust therefore your eyes, and your light: and feare *Isaies* woe, and the Iewes miserable disappointment: we wait for light, but loe it is darkenesse; for brightnesse, but wee walke in obscuritie.

Gen. 1. 2

Eccl. 5. 20
Woe to them
that put dark-
nes for light.
Eccl. 5. 9

S E P.

But the Church of England (say you) is our mother, and so ought not to be avoided; But say I, we must not so cleaue to holy mother Church, as we neglect our heavenly Father, and his commandements, which we know in that estate we could not but transgresse, and that heynously, and against our consciences, not only in the want of many Christian ordinances, to which we are most straightly bound both by Gods word and our owne necessities.

SECTION 17.

THe Church of England is your mother, to her small comfort; shee hath borne you, and repented. Alas, you haue giuen her cause to powre out *Iobs* curses vpon your birth-day, by your not only forsaking but cursing her: Stand not vpon her faults, which you shall neuer proue capitall; Not only the best Parent might haue broght forth a rebellious sonne to be stoned. What then? Do we preferre duty to pietie, and so plead for our holy mother Church, that we neglect our heavenly Father, yea offend him? See what you say: it must needes bee an holy mother that cannot bee pleased without the displeasure of GOD: A good wife, that opposes such an husband: a good

The Mother-
hood of the
Church of En-
gland, how far
it obligeth vs.

Deut. 21. 22. 23

*Mater Ecclesia,
mater est etiam
matris nostrae.
Aug. Ep. 38*

sonne that vpbraides this vnjustly: Therefore is she a Church, your mother, holy, because she bred you to God, cleaues to him, obeyes his commandements, and commands them. And so farre is shee from this desperate contradiction, that she voweth not to hold you for her sonne, vnlesse you honour God as a father. It is a wilfull slander, that you could not but heynously transgresse vnder her: I dare take it vpon my soule, that all your transgression which you should necessarily haue incurred by her obedience, is nothing so heynous, as your vncharitablenesse in your censures and disobedience. Conscience is a common plea euen to those you hate: wee enquire not how strong it is, but how well informed: not whether it suggest this, but whereupon. To goe against the conscience is sinne, to follow a mis-informed conscience is sinne also: If you doe not the first, wee knowe you are faultrie in the second: Hee that is greater then the conscience will not take this for an excuse: But wherein should haue beene this transgression: so vnauoidable, heynous, against conscience? First in the want of many Ordinances, to which wee are most strictly bound, both by Gods worde, and our owne necessities.

SECTION 18.

C An you thinke this hangs well together? You should here want many of Gods ordinances: why should you want them? Because you are not suffered to enioy them: who hinders it? Superiour powers: Did euer man wilfully and heynously offend, for wanting of that which hee could not haue? What hath conscience to doe with that which is out of our power? Is necessitie with you become a sinne, and that heynous? *Dauid* is driuen to luke in the wildernesse, and forced to want the vse of many diuine ordinances: It was his sorow, not his transgression: He complains of this, but doth he accuse himselfe of sinne? Not to desire them had beene sinne, no sinne to bee debarred them: Well might this be *Sauls* sin, but not his. Haue you not sins enow of your owne, that you must needs borrow of others? But I see your ground: You are bound to haue these ordinances; and therefore without Princes, yea against them: so it is your transgression to want them in spite of magistrates, *Gaudentinus* the Donatist taught you this of old; And this is one of the Hebrew songs which Master *Barrow* sings to vs in Babylon, that we care not to make Christ attend vpon Princes, and to be subiect to their lawes, and gouernement: and his Predecessor (the roote of your sect) tels vs in this sense the kingdome of heauen must suffer violence; and that it comes not with obseruation; that men may say Lo, the Parliament, or loe the Bishops decrees: and in the same treatise; The Lords kingdome must wait on your policie, forsooth; and his Church must bee framed to your ciuill state, &c. Iust as that Donatist

The want of
pretended Or-
dinances of
God, whether
sinfull to vs : &
whether they
are to be set vp
without Puni-
ces.

ὅ γὰρ σῶμ.
λοβημισαίνει
ἑ. ἀλλὰ
ψυχῆς μο-
λυσμος.

Nemo per exte-
riorem violenti-
am corrumpitur,
ſi interior inno-
centia cuſtodea-
tur. c. 11. q. 3.
Cuſtodi. &c.

Ad docendum
populum Israeli-
ticum, omni-
fens datus proph-
etis praeconium
dedit, non regi-
bus imperant.

Agust. l. 2. contr.
Gau. c. 11. Barr.
causes of separa.
def. p. 6.

Barrow. Refor.
without carry-
ing.

lust of olde, in *Augustine, Quid vobis &c.* What haue you to doe with worldly Emperours? and as that other in *Optatus: Quid Imperatori cum Ecclesia?* What hath the Emperour to doe with the Church? Yea your Martyr feares not to teach vs, that Gods seruants being as yet priuate men, may and must together build his Church, though all the Princes of the world should prohibit the same vpon paine of death: Belike then you should sinne hainously, if you should not be rebels. The question is not, whether we should aske leaue of Princes to be Christians; but whether of Christian Princes we should aske leaue to establish circumstances of government: God must be serued though wee suffer; our blood is well bestowed vpon our maker: but in patience, not in violence. Priuate profission is one thing; Publique reformation and iniunction is another; Euery man must do that in the maine: none may doe this, but they of whom God sayes, I haue saide, ye are Gods: and of them: There is difference betwixt Christian and Heathen Princes: If (at least) all Princes were not to you Heathen: If these should haue beene altogether stayed for, Religion had come late: If the other should not be stayed for, Religion would soone be overlaid with confusion: Lastly, the body of Religion is one thing, the skirts of outward government another: that may not depend on men to bee embraced, or (with loyalty) prosecuted: these (vpon those general rules Christ) both may, and doe, and must: If you cut off but one lap of these with *Dauid*, you shall be touched: To denie this power to Gods Deputies on earth, what is it, but Ye take too much vpon you *Moses* and *Aaron*, all the Congregation is holy: wherefore list ye your selues about the Congregation of the Lord? See, if herein you come not too neer the walles of that Rome which ye so abhorre and accurse, in ascribing such power to the Church, none to Princes. Let your Doctour tell you, whether the best Israelites in the times of *Abijah*, *Asa*, *Iehosaphat*, *Ezekiah*, *Iosiah*, tooke vpon them to reforme without, or before, or against their Princes? Yea did *Nehemiah* himselfe without *Artahabast* (though an heathen King) set vpon the wals of Gods Citie? Or what did *Zerubbabel*, & *Ieshua* without *Cyrus*? In whose time *Haggas* and *Zechariah* prophesied it should be built not: And when contrarie letters came from aboue, they laid by both Trowels and Swords: They would be Iewes still, they would not be rebels for God: Had those letters enioyned Swines flesh, or Idolatrie, or forbidden the vse of the Law, those which now yeelded, had suffered, and at once testified their obedience to authoritie, and petic to him that sits in the assemblie of these earthen Gods. I vrge no more: Perhaps you are more wise, or lesse mutinous: you might easily therefore purge your conscience from this sinne, of wanting what you might not perforce enioy.

Say that your Church should imploy you backe to this our Babylon, for the calling out of more Profelytes: you are intercepted, imprisoned

Aug. contr. Petician. l. 2
Optatus Milemit. lib. 30.

Burr. 2. Examination before the L. Archb. and L. Chiefe-Justice, compar. with his r. ply to M. Giff. Art. 5.

1. Sam. 24. 6

Nam. 16. 3.

Counterpois. p. 2. 30.
2 Chr. 12
2 Chr. 14. & 15
2 Chr. 29
2 Chr. 30
2 Chr. 34
Ezr. 2 & 3. 2.

Ezr. 4. 13. 14

prisoned: Shall it be sinne in you not to heare the Prophecies at Amsterdam? The Clink is a lawfull excuse: If your feet be bound, your conscience is not bound. In these negatiues, outward forcetakes away both sinne and blame, and alters them from the patient to the actor: so that now you see your strait bonds (if they were such) loosed by obedience, and ouer-ruling power.

SECTION 19.

BUt what bonds were these straight ones? Gods word and your owne necessitie: Both strong and indissoluble.

Where God hath bidden; God forbid that wee should care for the forbiddance of men: I reuerence from my soule (so doth our Church, their deere sister) those worthie forraigne Churches which haue chosen and followed those formes of outward gouernment that are euery way fittest for their owne condition. It is enough for your Sect, to censure them: I touch nothing common to them with you: * While the worlde standeth; where will it euer bee shewed out of the sacred booke of God, that hee hath charged; Let there be perpetuall Lay-El- ders in euery congregation: Let euery assembly haue a Pastor and Do- tor, distinct in their charge and offices: Let all decisions, excommunic- tions, ordinations, be performed by the whole multitude: Let priuate Christians (about the first turne, in extremitie) agree to set ouer them- selues a Pastor, chosen from amongst them, and receiue him with praier, and (vnlesse that ceremonie bee turned to pompe and superstition) by imposition of hands. Let there be widdowers (which you call relieuers) appointed euery where to the Church-seruice. Let certain discreet and able men which are not Ministers be appointed to preach the Gospell, and whole truth of God to the people.

All the learned diuines of other Churches are in these left, yea in the most of them censured by you: Hath God spoken these things to you alone? Pleade not Reuelations, and wee feare you not. Pardon so home- ly an example: As soone and by the same illumination shall *G. Iohns.* prooue to your Consistorie the lace of the Pastors wiues sleeue, or rings, or Whale-bones, or others amongst you (as your Pastour confesseth) knit-stockings, or corke-shoes forbidden flatly by Scriptures, as these commanded. VVee see the letter of the Scriptures with you: you shall fetch blood of them with straying, ere you shall wring out this sense: No, no; (M. R.) neuer make God your stale: Many of your ordina- nces came from no higher then your owne braine: Others of them though God acknowledges yet hee imposed not: Prerend what you will: These are but the cords of your owne conceit; not bonds of Christian obedience.

S E C -

The bonds of Gods word vn- iustly pleaded by the Separ. * *August. Ep. 58* Pastores autem & doctores quos maxime ut discernerem volu- isti eosdem pasto- esse sicut & tibi visum est, ut non alios Pastores, alios Doctores intelligeremus, sed ides cum pradixisset Pa- stores, subiunxit se Doctores, ut intelligeret Pa- stores ad offici- um suum perti- nere doctrinam. Barr. ag. Gylf. inueighs for this cause a- gainst the Con- sistorie of Ge- neua. Fr. Iohns. com- plaints of the Dutch and Fr. Churches. De- scription of a vitible Church, cannot make a Distinct, in the Definition of their Offices. State of Chri- stians 119. Descript. of vil Ch. H. Clap. E- pist. before his treatise of sin ag- the ho. Ghost. Brownists 4. Position. Trouble & ex- com. at Amster. Fr. Iohns. in a letter to M^r. Smith.

SECTION 20.

THe first of these then, is easily untwisted: your second is necessitie: Then which, what can be stronger? what lawe, or what remedie is against necessitie? What we must haue, we cannot want: Oppose but the publique necessitie to yours: your necessitie of hauing; to the publique necessitie of withholding: and let one of these necessities (like two nayles) driue out another: So they haue done, and your owne necessitie (as the stronger) hath preuailed; for that other necessitie might be eluded by flight: you haue sought and found else-where what the necessitie of our lawes denied, and the necessitie of your conscience required. Beware lest vniustly: Sinne is as strong bond to a good heart as impossibility; Christians cannot do what they ought not: Contrarie to the lawes of your Prince and Countrey. you haue fled not onely from vs, but from our Communion. Either is disobedience no sinne, or might you doe this euill that good may come of it? But what necessitie is this? simple and absolute, or conditionall? Is there no remedie but you must needs haue such Elders, Pastors, Doctors, Relieuers, such offices, such executions? Can there be no Church, no Christians without them? What shall we say of the families of the Patriarks, of the Iewish Congregations vnder the law, yea of Christ & his Apostles? Either deny them to haue bin visible Churches, or shew vs your distinct offices amongst them: But as yet (you say) they were not: Therefore God hath had a true Church (thousands of yeares) without them: Therefore they are not of the essence of the Church: You call mee to the times since Christ: I demand then, was there not a worthy Church of God in Ierusalem from the time of Christs Ascension, till the election of the seauen Deacons. Those Hundred and twentie Disciples, Act. 1. 15. and three thousand Conuertrs, Act. 2. 41. Those continuall Troupes that flocked to the Apostles, were they no true Church? Let the Apostles and Euangelists be Pastors and Doctors: where were their Elders, Deacons, Relieuers? Afterwards, when Deacons were ordained, yet what newes is there of Elders, till Act. 11? yet that of Hierusalem was more forward then the rest: VVee will not (as you are wont) argue from scriptures negatiuely: no prooffe, yet much probabilitie is in Saint Pauls silence: Hee writes to Rome, Corinth, and oher Churches: those his Diuine letters in a sweet Christian ciuilitie salute euen ordinarie Christians: And would hee haue vtterly passed by all mention of these Church-officers amongst his so precise acknowledgement of lesser titles in others, if they had beene ere this ordained? yet all these more then true Churches; famous some of them; rich, forward and exemplarie. Onely the Philippian Church is stiled with Bishops and Deacons, but no Elders besides them

The necessity
of their preten-
ded ordinances.

*Nulla necessitas
maior est ciui-
tate. Hieron.
Apol. ad Russ.*

*Fr. Iun. de Eccl.
Sed accidunt
per sepe tempora
quibus aut noua
Ecclesia genera-
tur, aut altera
pars interrumpi-
tur (scilicet
ΠΕΡΙΣΤΑΣΕΩΣ)
et tamen Ecclesia
esse non desinit,
forma nimirum
essentia adhuc
permanente.*

*Act 7. ber.
Cyp. l. 3. Ep. 9.
Memini se dia-
coni debent quo-
nam Apostolos
(id est Episcopos
et praepositos Do-
minus elegit, Di-
aconos autem
post ascensum
Domini in calos
Apostoli sibi con-
stituerunt Epif-
copatus sui et Ec-
clesiae ministros.
Rom. 18
1 Cor. 1. 5
1 Thess. 1. 7
Gal. 4. 15
Phil 1. 2*

them. The Churches of Christ since these, (if at least you will graunt that Christ had any Church till now) haue continued in a recorded succession through many hundreds of years: Search the monuments of her Histories: Shewe vs where euer in particular Congregations all these your necessary Offices (as you describe them) were either found or required. It was therefore a new-no-Necessity that bound you to this course, or (if you had rather) a necessitie of Fallibility: If with these God may bee well serued, hee may bee well serued without them. This is not that *Unum necessarium* that Christ commendeth in *Mary*: you might haue sate still with lesse trouble, and more thanks.

S E R.

But also in our most sinfull subiection to many Antichristian enormities, which we are bound to eschue as hell.

SECTION 21.

The enormities
of the Church
in common.

Fr. Iohns. ag.
M. Iacob.

Bar. Gyff. refu-
ted, i. Transgres.
p. 28.

B Ut besides that wee ought to haue had somewhat which wee want, we haue somewhat which we should haue wanted: Some? yea many Antichristian-enormities. To say wee are absolute, and neither want nor abound, were the voyce of Laodicea or Tyrus in the Prophet: Our Church as shee is true, so humble: and is as farre from arrogating perfection, as acknowledging falshood: If shee haue enormities, yet not so many: or if many, not Antichristian. Your *Charm* hath espied ninetie one nakednesses in this his mother, and glories to shewe them; All his malice cannot shew one fundamentall error: and when the foule mouth of your false Martyr hath saide all, they are but some spots and blemishes, not the olde running issues, and incurable borches of Egypt: the particulars shall pleade for themselues. These you eschue as hell: While you goe on thus vncharitably both alike; Do you hate these more, then Master *Smith*, and his faction hates yours? His Character shall be iudge: So doe wee value your detestation, as you his. It were well for you if you eschued these enormities lesse, and hell more: Your sinfull subiection to these vnchristian humours, will prooue more fearfull then to our Antichristian enormities.

S E P.

She is our mother: so may she be, and yet not the Lords wife: euery mother of children is not a wife. Ammi and Ruhamah were bidden to plead with their mother Apostat Israel, and plead that she was not the Lords wife, nor hee her husband, Ho. 2. 1. 2. And though you forbid vs a thousand times, yet must we plead: not to excuse our fault, but to iustifie our innocency: and that not onely

only nor so much in respect of our selues, as of the truth: which without sacrifice we may not suffer to be condemned unheard. And if you yet heare her not, rather blame your selues as deafe, then vs as dumb. Hierome ad Eustoch. Epitaph. Paulz ex Psal. 67.

SECTION 22.

S He may bee your Mother (you say) and not the Lords Wife. It is a good Mother that hath children and no husband: Why did you not call her plaine whore? Your olde Embleme is, As is the Mother, so is the Daughter. These are the modest circumlocutions of a goodsonne; who cares not to proue himselfe a bastard, that his mother may be markt for an Harlot: Be you a true Lo-ammi; but England shall neuer (I hope) prooue an Apostate Israell: We haue no Calues in our Dan and Bethel, none of *Ieroboams* Idolatrie: We haue still called God Iſhi, and neuer burnt incense to Baalim: It is your synagogue that hath fallen away from vs, as Israel from Iuda: But these children were bidden to plead: Gods command shields them from the note of vngratious. *Abraham* must sacrifice his son: and this son must condemne his mother; shew vs either our equall desert, or your equall warrant. Where hath God proclaimed our Church not his? By whole hand hath hee published her diuorce? You haue shamed her wombe, not she her bed, not God her demeanure.

Your tongues are your owne, who can forbid you? We know you will pleade and excuse, and censure, and defend, till all the world bee wearie: we may pray with *Hierome* to this sence that of the Psalmist, *Increpa Domine bestias calami*: yet we see your pennes, tongues, and presses, busie and violent. I will not apply to you that which *Augustine* of his Donatists. Though truth compell you to be dumbe, yet iniquitie will not suffer you to be silent. But if you write whole Marts and worldes of volumes, you shall neuer be able either to iustifie your innocence, or excuse your fault: In the meane time the noise of your contentions is so great, that your truth cannot be heard: Learned *Iunius*, and our learnedst Diuines, and neighbour Churches, haue oft heard your clamours, neuer your truth: So little haue you of this and so much of the other, that wee are ready to wish (as hee of olde) either our selues deafe, or you dumbe.

S E P.

Is not Babylon the mother of Gods people? whom hee therefore commandeth to depart out of her, least being partakers of her sinnes, they also partake of her plagues. And to conclude, what say you more against vs, for your mother

The Church of England is the Spouse of Christ.
Cypr. de simplic. Prelator. Adulterari non potest sponsa Christi, incorrupta est & Pudica.
1. Kin. 12. 29
Hof. 2. 16. 2. 13.

Aug. contr. Epist. Parmen. l. 1.

Epistol. Iuni. ad Separ.

ther the Church of England, then the Papists do for their mother and your mothers mother, the Church of Rome, against you, whom they condemne as unnaturall bastards and impious Patricides in your separations from her.

SECTION 23.

How the Church of England, hath separated from Babylon.
Giff. refut. 2.
transg.
Renel. 18.2
inf. fore speech to Counterpoise.

A Simone Zelota
Niceph. Aij a
Ios. Arimath.
cuius hic sepulchrum cernitur.
Angli Pascha
Graco more
celebrant. s.
Iacob Armin.
Disp. Cant. 8. 8.
Fr. Iun. l. sing.
de Escla.

THe Spirit of your *Proto-Martyr* would hardly haue digested this Title of Babylon, Mother of Gods people; a murdering Step-mother, rather: She cannot be a Mother of Children to God, and no Church of God: Notwithstanding, Gods people (would hee say) may bee in her, not of her. So Babylon bore them not, but Sion in Babylon, But I feare not your excesse of charitie: You flye to your Doctours challenge; and aske what wee say against you for vs, which Rome will not say for her selfe against vs: Will you iustifie this plea of Rome, or not? If you will; why do you reuile her? If you will not; why do you obiekt it?

Heare then what wee say both to you and them, our enemies both: and yet the enemies of our enemies: First, wee disclaime, and desie your Pedigree and theirs. The Church of Rome was neuer our Mothers Mother: Our Christian faith came not from the seauen-hilles: Neither was deriued either from *Augustine* the Monke, or Pope *Gregorie*. *Britanny* had a worthie Church before either of them lookt into the world: It is true that the ancient Romane Church was Sister to ours: heere was neere kindred, no dependance: And not more consanguinitie, then (while she continued faithfull) Christian loue: Now she is gone a whoring, her chaste Sister iustly spitteth at her: yet euen still (if you distinguish, as your learned *Antagonist* hath taught you, betwixt the Church and Papacie) Shee acknowledges her Sisterhood, though shee refraines her conuersation: as shee hath many slavish and factious abettors of her knowne and grosse errors (to whom wee deny this title) affirming them the body whereof Antichrist is the head, the great whore and mother of abominations; so againe how many thousands hath shee, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to say of *Bernard*) follow *Abolom* with a simple heart: all which to reiect from Gods Church, were no better then presumptuous crueltie. It were well for you before God and the world, if you could as easily wash your hands of unnaturall impietie, and trecherousnesse, as wee of bastardy and unjust sequestration. There can be no bastardy, where was neuer any motherhood, wee were nephewes to that Church, neuer sonnes: vnlesse as Rome was the Mother citie of the worlde, so by humane institution, wee suffered our selues to bee ranged vnder her Patriarchall authoritie, as being the most famous Church of the VWest: a matter of courtesie, and pretended Order; no necessitie, no spirituall obligation.

As

As for our sequestration, your mouth and theirs may bee stoppt with this Answer: As all corrupted Churches, so some things the Church of Rome still holdes a right; a true God in three persons, true Scriptures, though with addition, a true Christ, though mangled with foule and erroneous consequences; true Baptisme, though shamefully deformed with rotten traditions; and many other undeniable truths of God: some other things (and too many) her wicked Apostasie hath deuised and maintained abominably amisse; the body of her Antichristianisme, grosse errors, and (by iust sequell) heresies; their Popes Supremacie, infallibility, illimitation, transubstantiation, idolatrous and superstitious worship, and a thousand other of this branne: In regarde of all these latter, wee professe to the world a iust and ancient separation from this false faith & deuotion of the Romish Church; which neither you will say, nor they shall euer prooue, faulty: yea rather they haue in all these separated from vs, who still irrefragably professe to hold with the ancient, from whom they are departed. In regard of the other wee are still with them, holding and imbracing with them what they holde with Christ: neither will you (I thinke) euer prooue that in these we should differ: As for our communion, they haue separated vs by their proud and foolish excommunications: if they had not, wee would iustly haue begun: from their Tyrannie and Antichristianisme, from their miserable Idolatrie: but as for the body of their poore seduced Christians, which remaine amongst them vpon the true foundation (as doubtlesse there are thousands of them which laugh at their Pardons, Miracles, Superstitions, and their trust in merites, reposing onely vpon Christ) wee adhere to them in loue and pittie, and haue testified our affection by our blood, readie vpon any iust call to doe it more; neither would feare to ioine with them in any true seruice of our common God: But the full discourse of this point, that honorable and learned *Plesses* hath so forestalled, that whatsoeuer I say, would seeme but borrowed. Vnto his rich Treatise I referre my Reader, for full satisfaction: Would God this point were thorowly known, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nursed your separation, and driuen the weak and inconsiderate into strange extremities.

This say wee for our selues in no more charitie then truth: But for you; how dare you make this shamelesse comparison? Can your heart suffer your tongue to say, that there is no more difference betwixt Rome and vs; then there is betwixt vs and you? How many hundred errors, how many damnable heresies haue we euinced with you, in that (so compounded) Church? shew vs but one mis-opinion in our Church that you can proue within the ken of the foundation? Let not zeale make you impudent; Your Doctour could say (ingenuously sure) that in the doctrines which shee professeth, shee is far better and purer then that Whore

*Phil. Morn du
Plesses Lib. de
Eccles. cap. 10.*

Counterp. p. 171

1. *Pewry Exam.*
before M. Fan-
shaw & Inst.
Yong.

Fr. Iun. l. de Ec-
cles. M. Hooker
Eccles. pol. Du
Plessis. l. de Eccl.
Jacob. Armin.
disput. D. Rey-
nolds Thes. D.
Field of the Ch.
Reue. 3. & 2.

Whore mother of Rome, and your last Martyr, yet better: If you meane (saith he) by a Church (as the most doe) that publique profes- sion whereby men do professe saluation to be had by the death and righ- teousnesse of Iesus Christ, I am free from denying any Church of Christ to be in this Land: for I know the doctrine touching the holy Trinitie, the natures and offices of the Lord Iesus, free iustification by him; both the Sacraments, &c. published by her Maiesties authoritie, and com- manded by her lawes, to be the Lords blessed & vndoubted truths, with- out the knowledge and profession whereof no saluation is to bee had: Thus he with some honestie, though little sence. If therefore your will doe not stand in your light, you may well see, why wee should thus for- sake their Cōmunion, & yet not you ours. Yet though their corruptions be incomparably more, we haue not dared to separate so far from them, as you haue done from vs for lesse: Still wee holde them euen a visible Church, but vnfound, sick, dying; sick, not of a consumption only, but of a leprosie or plague (so is the Papacie to the Church) diseases, not more deadly then infectious: If they be not rather in *Sardies* taking; of whom the spirit of God saith, Thou hast a name that thou liuest; but thou art dead; and yet in the next words biddes them awake, and strengthen the things which are ready to dy. And though our iudgement and practise haue forsaken their erroneous doctrines and seruice, yet our charitie (if you take that former distinction) hath not vterly forsaken and condem- ned their persons. This is not our coolnesse, but equalitie: your repro- bation of vs for them, hath not more zeale then headstrong vcharita- blenesse.

S E P.

And were not Luther, Zuinglius, Cranmer, Latimer and the rest begot to the Lord in the womb of the Romish Church? did they not receive the knowledge of his truth when they stood actuall members of it? who notwithstanding after- wards they forsooke, and that iustly for her fornications.

SECTION 24.

The separation
made by our
holy Martyrs.

BUt how could you without blushing once name *Cranmer, Lati- mer*, and those other holy Martyres, which haue been so oft ob- jected to the conuiction of your schisme? Those Saints so forsook the Romish Church, as wee haue done, died witnesses of Gods truth in that Church, from which you are separated: Lived, preached, gouerned, shed their blood in the cōmunion of the Church of England, which you disclaime & condemn as no Church of God; as meerly Antichristian: Either of necessity they were no martyrs, yea no Christians, or else your separations & censures of vs are wicked. Chuse whether you will; They were in the same case with vs; wee are in the same case with them;

no

no difference but in time: either their blood will be vpon your heads, or your owne: this Church had then the same constitution, the same confusion, the same worshippe, the same Ministry, the same gouernment (vvhich you brand vvith Antichristianisme) swayed by the holie hands of the men of God; condemne them; or allow vs. For their separation: They found many maine errours of doctrine in the Church of Rome (in the Papacy nothing but errours) worth dying for: shew vs one such in ours, and wee will not onely approoue your separation, but imitate it.

S E P.

But heere in the name of the Church of England, you wash your hands of all Babylonish abominations, which you pretend you haue forsaken, and herf or them. And in this regarde you speake thus: The Reformation you haue made of the many and maine corruptions of the Romish Church wee do ingenuously acknowledge, & do vvithall embrace with you all the truths which to our knowledge you haue receiued in stead of them. But Rome was not built all in a day. The mystery of iniquity did aduance it selfe by degrees: and as the rise vvvas, so must the fall be. That man of sinne, and lawlesse man, must languish and die away of a consumption. 2. Thes. 2. 8. And what though many of the highest Towers of Babel, and of the strongest Pillers also be demolished, & pulled downe, yet may the building stand still, though tottering to and fro (as it doth) and onely underpropped and upheld with the shoulder and arme of flesh, without which in a very moment it vvould fall flat vpon, and lie lenell with the earth.

SECTION 25.

THe Church of England dooth not now wash her hands of Babylonish abominations, but rather shewes they are cleane. Would God they were no more soule with your slander then her owne Antichristianisme. Heere will bee found not pretences but proofes of our forsaking Babylon; of your forsaking vs, not so much as wel-coloured pretences: You begin to be ingenuous; while you confesse a reformation in the Church of England: not of some corruptions, but many, and those many not slight, but maine.

The gifts of Aduersaries are thanklesse: As *Ierome* said of his *Rufinus*, so may wee of you, that you wrong vs with praises: This is no more praise then your next page giues to Antichrist himselfe. Leauce out Many, and though your commendations be more vncertaine, wee shall accept it: so your indefinite proposition shall sound to vs as generally, That wee haue reformed the maine corruptions of the Romish Church: None therefore remaine vpon vs; but slight and superficiall blemishes. So you haue forsaken a Church of a foule skin, but of a sound heart; for want of beauty, not of truth.

T t t

But

What separation
England hath
made.

But you say many, not All; that if you can picke a quarrell with one, you might reiect all: yet shew vs that one maine and substantiall error, which wee haue not reformed: and you doe not more embrace those truths with vs which wee haue receiued, then wee will condemne that fallhood which you haue reiected: and imbrace the truth of that Separation which you haue practised.

The degrees whereby that strumpet of Babylon got on Horse-backe you haue learned of vs, who haue both learned and taught, that as Christ came not abruptlie into the world, but vvith manie prefaces and prefigurations (The day vvas long dawning ere this Sunne arose) to his aduersarie (that Antichrist) breaks not suddenly vpon the Church, but comes vvith much preparation, and long expectance: and as his rise, so his fall must be graduall, and leisurely: VVhy say you then, that the whole Church euerie where, must at once vtterly fall off from that Church where that man of sinne sitteth? His fall depends on the fall of others, or rather their rising from vnder him: If neither of these must be sudden, why is your hast? But this must not be, yet ought: as there must be hereses, yet there ought not: It is one thing what God hath secretly decreed, another what must be desired of vs. If we could pull that harlot from her seate, and put her to *Iezabels* death, it vvould be happy: Haue we not endeouored it? VVhat speake you of the hiest Towers, and strongest pillars, or tottering remainders of Babylon? wee shew you all her roofes bare, her walles rased, her vaults digged vp, her Monuments defaced, her Altars sacrificed to desolation: Shortly all her buildings demolished, not a stone vpon a stone, save in rude heapes, to tell that heere once was Babylon: Your strife goes about to build againe that her tower of confusion. God diuides your languages: It will be well, if yet you build not more then we haue refused.

S. B. P.

You haue renounced many false doctrines in Popery, and in their places imbraced the truth. But vvhat if this truth be taught vnder the same hatefull Prelacie, in the same deuised office of Ministry, and confused communion of the profane multitude, and that mingled with many grievous errors?

SECTION 26.

The maine
grounds of se-
paration.
Bar. & Gr. 25.
viff. Confer. &
Exam. p. 156.
Perry in his exa.

YOU will now be free both in your profession and gift; You giue vs to haue renounced many false doctrines in Popery: and to haue imbraced so many truths: wee take it vtill more: You profess where you stick, what you mislike: In these foure famous heads, which you haue learned by heart frō all your predecessors: An hatefull Pre-

Prelacy, A deuised Ministerie, a confused and profane communion, and lastly the intermixture of grieuous errors.

What if this truth were taught vnder an hatefull Prelacy? Suppose it were so? Must I not imbrace the truth because I hate the Prelacy? What if Israel liue vnder the hateful Egyptians? What if *Jeremy* liue vnder hatefull *Pashur*? What if the Iewes liue vnder an hatefull Priesthood? What if the disciples liue vnder hatefull Scribes? What are others persons to my profession? If I may bee freely allowed to be a true professed Christian, what care I vnder whose hands? But why is our Prelacy hatefull? Actiuelly to you, or passiuelly from you? In that it hates you? Would God you were not more your owne enemyes: Or rather because you hate it? your hatred is neither any newes, nor paine: Who or what of ours is not hatefull to you? Our Churches, Belles, Clothes, Sacraments, Preachings, Praiers, Singings, Catechismes, Courts, Meetings, Burialles, Mariages: It is maruell that our ayre infects not: and that our heauen and earth (as *Optatus* saide of the Donatists) escape your hatred: Not the forwardest of our Preachers (as you tearme them) haue found any other entertainment; no enemy could be more spightfull, I speake it to your shame. Rome it selfe in diuers controuerfarie discourses hath bewrayed lesse gall, then *Amsterdam*: The better they are to others, you professe they are the worse: yea vwould to God that of *Paul* were not verified of you: hateful, & hating one another: But we haue learned, that of wise Christians not the measure of hatred should be respected, but the desert: *David* is hated for no cause, *Michaiah* for a good cause: Your causes shall bee examined in their places onwarde. It were happy if you hated your owne sinnes more, and peacelesse: our Prelacy would trouble you lesse, and you the Church.

SECTION 27.

FOr our deuised office of Ministry, you haue giuen it a true title. It was deuised indeede by our Sauour when he said, Go teach all Nations and Baptise; and performed in continuance when hee gaue some to be Pastors and Teachers; and not only the office of Ministry in generall, but ours whom hee hath made both able to teach, and desirous, separated vs for this cause to the worke, vpon due tryall admitted vs, ordained vs by imposition of hands of the Eldershippe, and prayer, directed vs in the right diuision of the worde, committed a charge to vs; followed our Ministry with power, and blessed our labours with gracious successe, euen in the hearts of those whose tongues are thus busie to denie the truth of our vocation: Behold here the deuised Office of our Ministry: VVhat can you deuise against this? Your Pastor, who (as his brother writes) hopes to worke wonders by his Logickall skill, hath killed vs with seuen Arguments, vvhich

T t t 2

hee

Exo. 1. 1. 3. &c.
Ier. 20. 1
Ier. 5. 718.

Iohes. Pref. to
hu 7. Reaf.

Iohes. 7. Reaf.
p. 66
Tit. 3. 4

Psal. 69. 4

The truth and warrant of the Ministry of England.
Mat. 28. 19
Eph. 4. 11
2. Tim. 2. 2
1. Tim. 3. 1
Act. 13
1. Tim. 3. 9
1. Tim. 5. 22
2. Tim. 2. 15
De Discourse of the Trouble & exc6. at Amst. Certaine Arg. ag. the Com. with the Ministr. of England.

Condemned.

hee professeth the quintessence of his owne, and *Penryes* extractions, whereto your Doctor referres vs as absolute. I would it were not tedious or worth a Readers labour to see them scanned. I protest before God and the world, I neuer read more gross stuffe so boldly & peremptorily faced out: so full of Tautologies and beggings of the Question neuer to be yeelded. Let me yet mention the maine heads of them, and for the rest be sory that I may not be endlesse.

To proue therefore that no communion may bee had with the Ministry of the Church of England, hee vses these seuen Demonstrations. First, Because it is not that Ministry which Christ gaue, and set in his Church: Secondly, Because it is the Ministry of Antichrists Apostasie: Thirdly, Because none can communicate with the Ministry of England, but he worshippes the beastes Image, and yeeldeth spirituall subiection to Antichrist: Fourthly, Because this Ministry deriueth not their power and functions from Christ: Fifthly, Because they minister the holy things of God by vertue of a false spirituall calling: Sixtly, Because it is a strange Ministry, not appointed by God in his word: Seuenthly, Because it is not from heauen, but from men.

Now I beseech thee Christian Reader, iudge whether that which this man was wont so oft to obiekt to his brother (a crackt braine) appeare not plainly in this goodly equipage of reasons: for what is all this but one, and the same thing tumbled seuen times ouer? which yet with seuen thousand times babbling shall neuer be the more probable. That our Ministerie was not giuen and set in the Church by Christ, but Antichristian, what is it else to be from men, to bee strange, to be a false spirituall calling, not to be deriued from Christ, to worshippinge the Image of the beast? So this great Challenger that hath abridged his nine Arguments to seuen, might as well haue abridged his seuen to one and a halfe. Here would haue beene as much substance, but lesse glorie: As for his maine defence: First, wee may not either haue, or expect now in the Church that Ministry which Christ set: Where are our Apostles, Prophets, Euangelists? If wee must alwaies looke for the verie same administration of the Church which our Sauour left, why doe we not challenge these extraordinary functions? Doe wee not rather thinke, since it pleased him to beginne with those Offices which should not continue, that herein he purposely intended to teach vs, that if we haue the same heavenly busines done wee should not be curious in the circumstances of the persons? But for those ordinary callings of Pastors and Doctors (intended to perpetuity) with what forehead can he denie them to be in our Church? How manie haue wee that conscionably teach and feede, or rather feede by teaching? Call them what you please, Superintendents (that is) Bishops, Prelates, Priests, Lecturers, Parsons, Vicars, &c. If they preach Christ truly, vpon true inward abilities, vpon a sufficient (if not perfect) outward vocation: such a one

(let

(let all Histories witnesse) for the substance, as hath beene euer in the Church since the Apostles times: they are Pastors and Doctors allowed by Christ: Wee stand not vpon circumstances and appendances of the fashions of ordination, manner of choice, attire, titles, maintenance: but if for substance these be not true Pastors and Doctors, Christ had neuer any in his Church, since the Apostles left the earth. All the difficulty is in our outward calling: Let the Reader grant our graue and learned Bishoppes to be but Christians, and this will easily bee euinced lawfull, euen by their rules: For, if with them euery plebeian artificer hath power to elect and ordaine by vertue of his Christian profession (the act of the worthiest standing for all) how can they deny this right to persons qualified (besides common graces) with wisdom, learning, experience, authoritie? Either their Bishopricke makes them no Christians (a position which of all the world, besides this Sect, would bee hissed at) or else their hands imposed are thus farre (by the rules of Separatists) effectual. Now your best course is (like to an Hare that runs backe from whence shee was started) to flie to your first holde: No Church, therefore no Ministry: So now, not the Church hath deuised the Ministry, but the Ministry hath deuised the Church: I follow you not in that idle Circle: Thence you haue beene hunted already: But now, since I haue giuen account of ours; I pray you tell mee seriously, Who deuised your Office of Ministry? I dare say, not Christ, not his Apostles, not their Successors: What Church euer in the world can be produced (vnlesse in case of extremity for one turne) whose conspiring multitude made themselues ministers at pleasure? what rule of Christ prescribes it? What Reformed Church euer did; or dooth practise it? What example warrants it? where haue the inferiours laid hands vpon their Superiours? What Congregation of Christendome in all records afforded you the necessary patterne of an vnteaching Pastor, or an vnfeeding Teacher?

It is an old policy of the faulty, to complaine first: Certainly, there was neuer Popish Legend a more errand deuise of man then some parts of this ministry of yours, so much gloried in for sincere correspondence to the first institution.

SECTION 28.

YOur scornfull exception at the confused communion of the profane multitude, sauers strong of a Pharisee, who thought it sin to conuerse (*cum terra filiis*) the base vulgar, & whose very Phylacteries did say, Touch me not, for I am cleaner then thou. This multitude is profane (you say) and this communion confused: If some be profane, yet not all, for then could bee no confusion in the mixture: If some be not profane, why doe you not loue them as much

T t t 3

*Vbi res conuenit
quis non verba
contemnat? Aug.
de Ordin. 2*

*Brown. State of
Christians.*

Confused Co-
munion of the
profane.
*Perplexa sunt
ista duo: inita-
tes in hoc seculo
inueniuntur; per-
mixtae donec ul-
timo iudicio di-
rimantur.
Aug. de Citiu.
d. l. 133.*

25

Eze. 18. 20

Orig.

*Vnusquisq3
propter proprium
peccatum morietur, in propria
infirmitate vivet,
&c.*

*Fr. Iohns. Artic.
ag. the Dutch &
Fr.*

*Ans. ag.
Broughton.
Discover. of
Brown.*

*Troubles and
excom. at Amst.
Charact. prof.
Cypr. Ep. 2
Iidem in publico
accusatores in
occulto rei, in
semetipsos censo-
res pariter &
nocentes: Dam-
nant foris quod
intus operantur.*

as you hate the other? If all maine truths be taught amongst some godly, some profane; why will you more shun those profane, then cleave to those truths, and those godly? If you have duely admonished him, and detested and bewailed his sin; what is anothers mans profanenesse to you? If profanenesse be not punished, or confusion be tolerated, it is their sinne, whome it concerneth to redresse them: If the Officers sinne, must wee runne from the Church? It is a famous and pregnant protestation of God by *Ezechiel*: The righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe. And if the fathers sowre Grapes cannot hurt the childrens teeth, how much lesse shall the neighbours? But whither will you runne from this communion of the profane? The same fault you finde with the Dutch and French; yea in your owne. How well you haue auoided it in your separation, let Master *White*, *George Iohnson*, Master *Smith* be sufficient witnesses, whose plentifull reports of your knowne vncleanneses, smothered mischiefs, malicious Proceedings, corrupt packings, communicating with knowne offenders, bolstering of sins, & willing conniuenes, as they are shamefull to relate, so might well haue stoppt your mowth from excepting at our confused Communion of the profane.

S E P.

Shall some generall truths (yea though few of them in the particulars may be soundly practised) sweepen and sanctifie the other errors? dooth not one heresie make an heretike? &c. doth not a litle leauen, whether in doctrin or manners leauen the whole lump? 1. Cor. 5. 6. Gal. 5. 9. Hag. 2. 13. If Antichrist held not many truths, wherewith should hee countenance so many forgeries, or how could his worke be a mystery of iniquity? which in Rome is more grosse, and palpable; but in England spun with a finer threed, and so more hardly discovered. But to wade no further in vniuersalities; wee will take a little time to examine such particulars, as you your selfe haue picked out for your most aduantage, to see whether you be so cleare of Babels Towers in your owne euidence, as you beare the world in hand.

SECTION 29.

Our Errors
intermingled
with Truth.

*Barr. Confer.
with M. Hut-
chins. &c. &
D. Andr.*

HOW many and grieuous errors are mingled with our Truths, shal appeare sufficiently in the sequell; If any want, let it be the fault of the accuser. It is enough for the Church of Amsterdam to haue no errors. But ours are grieuous: Name them, that our shame may be sequell to your griefe: So many they are, and so grieuous, that your Martyr, when hee was vrged to instance, could finde none but our opinion

nion concerning Christs descent into hell; and except he had over-reached, nor that. Call you our Doctrines some generall truths? Look into our Confessions, Apologies, Articles, and compare them with any, with all other Churches; and if you finde a more particular, sound, Christian, absolute profession of all fundamentall truths in any Church, since Christ ascended into heauen, renounce vs, as you doe, and we will separate vnto you: But these truths are not soundly practised: Let your Pastor teach you, that if errors of practise should bee stood vpon, there could be no true Church vpon earth: Pull out your owne beame first: we willingly yeeld this to be one of your truths, that no truth can sanctifie error: That one heresie makes an Heretike: but learne with all, that euerie error dooth not pollute all truths: That there is hay and stubble which may burne, yet both the foundation stand, and the builder be saued: Such is ours at the worst, why doe you condemne where GOD will saue? No Scripture is more worne with your tongues and pennes, then that of the leauen, 1. Cor. 5. 6. If you would compare Christs leauen with *Pauls*, you should satisfie your selfe. Christ saies the kingdom of heauen is as leauen; *Paul* saies a grosse sinne is leauen: Both leauens the whole lump: neither may be taken precisely, but in resemblance: not of equalitie, (as hee saide well) but of quality: For notwithstanding the leauen of the kingdome, some part you grant is vnleavened; So notwithstanding the leauen of sinne, some (which haue striven against it to their vtmost) are not sowed: The leavening in both places must extend onely to whome it is intended: the subjects of regeneration in the one; the partners of sinne in the other: So our Sauour saith, Yee are the salt of the earth; Yet too much of the earth is vnseasoned: The truth of the effect must bee regarded in these speeches, not the quantity: It was enough for Saint *Paul* to shew them by this similitude, that grosse sinnes where they are tolerated haue a power to infect others: whether it bee (as *Hierome* interprets it) by ill example, or by procurement of iudgements: and thereupon the incestuous must be cast out: Al this tends to the excommunicating of the euill, not to the separating of the good: Did euer *Paul* say, if the incestuous bee not cast out, separate from the Church. Show vs this, and wee are yours: Else it is a shame for you that you are not ours: If Antichrist holde manie truths, and wee but many, wee must needes be proud of your praises: We hold all his truths, and haue showed you, how we hate all his forgeries, no lesse then you hate vs: Yet the mysterie of iniquity is still spunne in the Church of England; but with a finer threed: So fine that the very cies of your malice cannot see it; yet none of our least mores haue escaped you: Thanks be to our good God, wee haue the great mysterie of godlinesse so fairely & happily spun amongst vs, as all, but you, blese God with vs, and for vs: As soon shall you find charity and peace in your English Church, as heresie in our Church of England.

Inquir. into M.
White p. 35.
Mat. 13. 33

M. Bredwell.

Hierom. In hoc
ignorati. quia
malo exemplo
possunt plurimi
interire? Sed ex
per vnus delic-
tans in omne po-
pulum Iudaoru
iram dei legimus
aduenisse.

1. Tim. 3. 16

SECT.

S E P.

Where (say you) are those proud towers of their vniuersall Hierarchie? One in Lambeth, another in Fulham: and wheresoeuer a pontificall Prelate is, or his Chauncellor, Commissary, or other subordinate, there is a Tower of Babel vnuinated. To this end I desire to know of you whether the office of Archbishops, Bishops, and the rest of that ranke, were not parts of that accursed Hierarchie in Queene Maries dayes, and members of that man of sinne? If they were then as shoulders and armes vnder that head the Pope, and ouer the inferiour members; and haue now the same Ecclesiasticall Iurisdiction deriued and continued vpon them, whereof they were possessed in the time of Popery (as it is plaine they haue by the first Parliament of Queene Elizabeth) Why are they not still members of that body, though the head the Pope be cut off?

SECTION 30.

Whether our
Prelacy be Anti-
christian.

7. Arg. 1. Answer.
Counterpos.

TO the particular instances: I ask where are the proud towers of their Vniuersal Hierarchy: You answer roundly: One in Lambeth, another in Fulham, &c. What Vniuersal? Did euer any of our Prelates challenge all the world as his Diocesse? Is this simplicity, or malice? If your Pastor tell vs that as vwell a vworld as a Prouince, Let me returne it; If he may be Pastor ouer a Parlour full: Why not of a City? And if of a City, vwhy not of a Nation? But these you will prooue vnuinated Towers of that Babell: You aske therefore whether the office of Archbishops, Bishops, and the rest of that ranke, were not in Queene Maries dayes, parts of that accursed Hierarchy, and members of that man of sin. Doubtlesse they were: Who can deny it? But now (say you) they haue the same Ecclesiasticall Iurisdiction continued: This is your miserable Sophistry: Those Popish Archbishops, & Bishops & Clergie were members of Antichrist: not as Church-Gouernors, but as Popish. While they swore subiection to him, while they defended him, while they worshipt him aboue all that is called GOD, and extorted this homage from others, how could they be other but limmes of that man of sin? Shall others therefore which desie him, resist, trample vpon him, spend their liues and labors in oppugnation of him, be necessarily in the same case, because in the same roome? Let me help your Anabaptists with a sound Argument: The Princes, Peeres & Magistrates of the Land in Queen Maries daies were shoulders and armes of Antichrist; their calling is still the same; therefore now they are such: Your M. Smith vpon no other ground disclaimeth Infants Baptisme, crying out that this is the maine relique of Antichristianisme. But see how like a wise Master you confute your selfe: They are still members of the body, though the head (the Pope) be curte off: The head is Antichrist, therefore the body without the head is no part of Antichrist: Hee that is without the head Christ, is no member of Christ; so contrarily: I heare you say, the very Iurisdiction and office is here Antichristian,

Character of the
beast. ag. R.
Clifton.

christian, nor the abuse : What ? in them, and not in all Bishops since, and in the Apostles times ? Alas, who are you that you should oppose all Churches and times ? Ignorance of Church-story, and not distinguishing betwixt substances and appendances, personal abuses, and callings, hath ledde you to this errour : Yet since you haue reckoned vp so many Popes, let mee helpe you with more : Was there not one in Lambeth when Doctor *Cranmer* was there ? One in Fulham when *Ridley* was there ? One in Worcester when *Latimer* was there ? One at Winchester when *Philpot* was there ? Wee will goe higher ; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primasius* at Vtica, *Eucherius* at Lyons, *Cyrill* at Alexandria, *Chrysostome* at Constantinople, *Augustine* at Hippo, *Ambrose* at Milaine ? What should I be infinite ? Was not *Cyprian* at Carthage ? *Euodius* and after him *Ignatius* in S. Johns time at Antioch, *Polycarpus* at Smyrna, *Philip* at Celarea, *James* and *Simcon* and *Cleophas* at Hierusalem, and (by much consent of Antiquitie) *Titus* in Crete, *Timothy* at Ephesus, *Marke* at Alexandria : yea to be short, was there not euery where in all Ages, an allowed superioritie of Church-Gouernours vnder this title ? Looke into the frequent Subscriptions of all Councils, and their Canons : Looke into the Registers of all times, and finde your selfe answered : Let reuerend *Caluin* bee our Advocate : I would desire no other words to confute you, but his : Hee shall tell you that euen in the Primitiue Church, the Presbyters chose one out of their number in euerie city, whom they titled their Bishop, least dissension should arise from equalitie. Let *Hemingius* teach you that this was the practise of the purest Church : Thus it was euer ; and if Princes haue pleased to annex either large maintenances, or stiles of higher dignitie, and respect vnto these, doe their additions annihilate them ? Hath their double honour made void their callings ? Why more then extreame needinesse ? If *Aristotle* would not allow a Priest to be a tradesman, yet *Paul* could yelde to homelie Tent-making : if your Elders growe rich or noble, doe they cease to bee, or begin to be vnlawfull ? But in how many volumes hath this point been fully discussed ? I list not to gleane after their full Carts.

S E P.

And so doe all the Reformed Churches in the world (of whose testimonie you boast so loud) renounce the Prelacy of England, as part of that Pseudo-Clergie, and Antichristian Hierarchie deriued from Rome.

SECTION 31.

From your own Verdict you descend to the testimonies of all reformed Churches : I blush to see so wilfull a slander fall from the pen of a Christian. That all Reformed Churches renounce our Pre-

Arch-deacon.

Beatissimus Papa passim in E-
pist.
Ignat. ad Tralli-
an. Euseb. l. 3
Ex Euseb. Hier.
Catalog. scrip.
Epiphano. &c.
Cal. Instit. l. 4
Hieron. Enagrio
Heming. Poles.
Ecles. clas. 3. c.
10
Hinc Ecclesia
purior secuta id
poro Apostolorum,
fecit alios Patri-
archas, quorum
erat curare ut
Episcopi cuiusq;
diocesis recte eli-
gerentur, ut sub
munus Episcopi
singuli probe ad-
ministraret &c.
Arist. Pol. 7
Potentia diuiti-
arum & pauper-
tatis humilitas
vel humiliorum
vel inferiorum Ep-
iscopum non facit.
Hieron. Enagrio.

The iudgement
and practise of
other Reformed
Churches.

Answ. Counter-
poys. 3. Confid.
Psa. 20. 7

Bez. de ministr.
Euang. c. 18
Cited also by D.
Down p. 29
Heming.
Iudicat ceteros
ministros suos
Episcopis obtem-
perare debere.
Potest. Eccl. c. 10

Prelacy as Antichristian, what one hath done it? Yea, what one for-
raine Diuine of more, hath not giuen to our Clergie the right hand of
fellowship? so farre is it from this, that *I. Alasco* was the allowed Bishop
of our first Reformed strangers in this land; so farre, that when your
Doct^r found himselfe vrged (by *M. Spr.*) with a cloud of witnesses for
our Church and Ministry, as *Bucer, Martyr, Fagius, Alasco, Caluin, Be-
za, Bullinger, Gualter, Simler, Zanchius, Iunius, Rollocus*, and others, hee
had nothing to say for himselfe, but though you come against vs vvith
Horse-men and Chariots, yet wee will remember the name of the
Lord our God; and turnes it off with the accusation of a Popish plea,
and reference to the practise of the Reformed: And if therefore they
haue so renounced it, because their practise receiues it not; VVhy like
a true make-bate doe you not say, that our Churches haue so renoun-
ced their Gouvernment? These sisters haue learned to differ, and yet
to loue, and reuerence each other: and in these cases to inioy their owne
formes, without prescription of necessity, or censure. Let reuerend
Beza be the Trumpet of all the rest, who tells you that the Reformed
English Churches continue, vpheld by the authority of Bishops, and
Archbishops, that they haue had men of that ranke, both famous Mar-
tyrs, and worthy Pastors & Doct^rs: and lastly congratulates this blef-
sing to our Church: or let *Hemingsius* tell you the iudgement of the Da-
nish Church: *Iudicat ceteros ministros &c.* it iudgeth saith hee, that o-
ther ministers should obey their Bishops in all things, which make to
the edification of the Church, &c. But what doe I oppose any to his
name-lesse *All*? his owne silence confutes him enough in my silence.

S E P.

*It seemes the sacred (so called) Synode, assumeth little lesse vnto her selfe
in her determinations: otherwise, how durst shee decree so absolutely as shee
doth touching things reputed indifferēt, viz. that all men in all places must sub-
mit vnto them without exception, or limitation? Except shee could infallibly de-
termine, that these her ceremonies thus absolutely imposed, should edifie all men
at all times, how durst shee thus impose them? To exact obedience in and vnto
them, whether they offend or offend not, whether they edifie or destroy, vvere
intolerable presumption.*

SECTION 32.

Our Synodes
determination
of things indif-
ferent.
Article 21

THere was neuer a more idle and beggerly cauill then your next:
your Christian Reader must needs thinke you hard driuen for
quarrels, whē you are faine to fetch the Popes infallibility out of
our Synod, whose flat decree it was of old: That euē general Councils
may erre, and haue erred. But wherein doth our sacred Synode assume
this

this infallibility, in her determinations? Wherefore is a Synode, if not to determine? But of things reputed indifferent? What else are subject to the constitutions of men? Good and euill are either directly, or by necessary sequell ordered by GOD: these are aboue humane power: What haue men to doe, if not with things indifferent? All necessary things are determined by God, indifferent by men from God, which are as so many particulars, extracts from the generals of GOD: These things (saith learned *Caluin*) are indifferent, and in the power of the Church: Either you must allow the Church this, or nothing. But these decrees are absolute, what lawes can bee without a command? The law thatties not, is no law: No more then that. (saith *Austen*) which ties vs to euill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Archbishop (if it were not piacular for you to read ought of his) could haue taught you in his publique writings, these five limitations of inioined ceremonies: First, that they bee not against the word of God: Secondly, that iustification or remission of sins be not attributed to them: Thirdly, That the Church bee not troubled with their multitude: Fourthly, that they be not decreed as necessary, and not to bee chaunged: And lastly, that they be not so tyed to them, but that by occasion they may be omitted so it be without offence and contempt; you see our limits: but your feare is in this last, contrary to his. He stands vpon offence in omitting, you in vsing: As if it were a iust offence to displease a beholder, no offence to displease and violate authority: What law could euer be made to offend none? VVise *Cato* might haue taught you this, in *Time*, that no law can bee commodious to all: Those lips which preserue knowledge, must impart so much of it to their hearers, as to preuent their offence: Neither must Law-giuers euer fore-see what constructions wil be of their lawes, but what ought to be: Those things which your consistory imposes, may you keepe them if you list? Is not the willing neglect of your owne Parlor-decrees punished with excommunication? And now what is all this to infallibility? The sacred Synode determines these indifferent rites for decency and comeliness, to be vsed of those, whom it concernes, therefore it arrogates to it selfe infallibility: A conclusion fit for a separatist.

You stumble at the title of sacred: every straw lies in your way; your *Calepine* could haue taught you that houses, Castles, religious busineses, olde age is selfe; haue this stile giuen them: And *Virgill* (*vittasque resoluat, sacraque capitis*) no Epithete is more ordinarie to Councells and Synods: The reason whereof may bee fetched from that inscription of the Elibertine Synode; of those nineteene Bishops is saide: VVhen the holy and religious Bishoppes were set: How few Councels haue not had this Title? To omit the late; The holy Synode of Carthage, vnder

Obligatio sine coercionem nulla.
Reg. Iur.
Non iura dicenda sunt &c.
de Cinitat. l. 19
Ans. to the Admon. p. 279
cited also by D. Spokes p. 14

Aug. Ep. 86
In his enim rebus, de quibus nihil certi statuit scriptura divina, mos populi Dei vel instituta maiorum pro lege tenenda sunt.
Limus Decad. 4 l. 4
Nulla lex satis commoda omnibus est, id modo queritur, si maiori parti & in summa prodest.

Cum consensissent sancti & religiosi Episcopi. Bin. Tom. 1. p. 239
Sancta Synod. Carthagi. 4. sub. Anastasio. 553
Sancta & Pacifica Synod. Antiochen. l. p. 420

ANA-

*Sancta dei &
Apostolica Syn-
odus 413.
Peruenit ad
sanctam Syno-
dum can. Nic.
18. 309.
Sancta synod.
Laodicena. 288.*

Anastafius : The holy and peaceable Synode at Antioch : The holy Synode of God, and Apostolicall, at Rome vnder Iulius. The holy and great Synode at Nice: And not to bee endlesse: The holy Synode of Laodicea (though but prouinciall). What doe these Idle exceptions argue but want of greater?

S E P.

To let passe your Ecclesiasticall consistories wherein finnes and absolutions from them are as venall and saleable as at Rome; Is it not a law of the Eternall God, that the Ministers of the Gospell, the Bishops or Elders should bee apt and able to teach? 1. Tim. 3. 2. Tit. 1. 9. and is it not their gricuous sin to be vnapt hereunto? Esa. 56. 10. 11. And yet vwho knoweth not that the Patrons amongst you present, that the Bishops institute, the Archdeacons induet, the Churches receiue, and the Lawes both Ciuill and Ecclesiasticall. allow and iustifie Ministers vnapt and unable to teach. Is it not a law of the Eternall God that the Elders should feede the flocke ouer vvhich they are set, labouring amongst them in the vvord and doctrine? Act. 20. 28. 1. Pet. 5. 1. 2. And is it not sin to omit this duty? Plead not for Baall. Your dispensations for Non-residence and pluralities of Benefices, as for two, three, or more; yea soe quot, as many as a man will haue or can get, are so many dispensations with the lawes of God, and sinns of man. These things are too impious to be defended, and too manifest to be denied.

SECTION 33.

*Sins sold in our
Courts.*

SOm great men when they haue done ill, outface their shame with enacting Lawes to make their sinnes lawfull. While you thus charge our practise, you bewray your owne: Vwho hauing separated from Gods Church, deuise slaunders to colour your sinne: Vwe must be shamefull, that you may bee innocent: You load our Ecclesiasticall consistories with a shamelesse reproach: Farre bee it from vs to iustifie any mans personall sinnes; yet it is safer sinning to the better part: Fic on these odious comparilons: sinnes as saleable as at Rome? vwho knowes not that to bee the Mart of all the world? Periuries, murders, trealons are there bought and solde: when cuer in ours? The Popes Cofers can easily confute you alone: What tell you vs of these? let me tell you: Mony is as fit an aduocate in a consistory, as fauour or malice: These, some of yours haue complained of, as bitterly as you of ours. As if wee liked the abuses in Courts: as if corrupt executions of wholesomelawes must bee imputed to the Church, whose wrongs they are. No lesse hainous, nor more true is that which followeth. True Elders (not yours) should bee indeede *aduersarij*: This we call for, as vehemently (not so tumultuously) as your selues.

That they should feede their flockes with worde and doctrine, vvec require more then you: That Patrons present, Bishoppes institute, Arch-

*G. Ioh. Tiron. &
Esco. at Amste.*

Arch-deacons induct some, which are vnable, we graunt and bewaile: But that our Church-lawes iustifie them, wee deny, and you slander: For our law (if you knowe not) requires, that euery one to bee admitted to the Ministry, should vnderstand the Articles of Religion, not onely as they are compendiously set downe in the Creede, but as they are at large in our booke of Articles; neither vnderstand them onely, but be able to proue them sufficiently out of the Scripture, and that not in English onely, but in Latine also: This competency would proue him (for knowledge) *Ad hoc*: If this bee not performed, blame the persons, cleare the law. Profound Master *Hooker* telles you, that both arguments from light of nature, lawes, and statutes of Scripture, the Canons that are taken out of auncient Synodes, the Decrees and constitutions of sincerest times, the sentences of all Antiquity, and in a word, euery mans full consent and conscience, is against ignorance in them that haue charge and cure of soules. And in the same booke; Did anie thing more aggrauate the crime of *Ieroboams* Apostasie, then that hee chose to haue his Clergie the scumme and refuse of his whole land? Let no man spare to tell it them, they are not faithfull towards God, that burden wilfully his Church, with such swarmes of unworthy creatures: Neither is it long, since a zealous and learned Sermon dedicated to our present Lord Arch-bishopp by his owne Chaplaine, hath no lesse taxed this abuse, whether of insufficiency, or negligence (though with more discretion) then can be expected from your malicious pen. Learne henceforth not to diffule crimes to the innocent.

For the rest: your *Baal*, in our dispensations for pluralities, would thus plead for himselfe: First hee would bidde you learne of your Doctor to distinguish of sinnes: sinnes (saith hee) are either controuertible, or manifest: if controuertible or doubtfull, men ought to beare one with anothers different iudgement; if they doe not, &c. they sin: such is this: if some be resolu'd, others doubt; and in whole volumes plead, whether conuenience, or necessitie: how could your charity compare these with sinnes euicted? Secondly, hee would tell you that these dispensations are intended and directed, not against the offence of God, but the danger of humane lawes: not securing from sinne, but from losse: But, for both these points of Non-residence and insufficiency, if you sought not rather strife then satisfaction; his Maiesties speech in the Confer. at Hampton Court, might haue staied the course of your quarrellous pen: No reasonable minde, but would rest in that gracious and Royall determination. Lastly, Why lopke you not to your owne Elders at home? euen your handfull hath not auoyded this crime of Non-residency: What woonder is it, if our world of men haue not escaped?

Can. 24
M. Hooper 5. b.
Eccles. Pol.

Page. 16. 3

D. Down, of
the office and
dignity of the
Minist.

Counterpos.
p. 179
Dist. 34. Can.
lecter.

Papa potest con-
tra Apostolum
dispensare. &
Caus. 25. q. 1
Can. sunt quidā.
Dispensat in E-
uangelio &c.
De concess. pre-
bend. Tit. 8. c. 2.
Proposuit secū-
dam plenitudi-
nem potestatis de
iure possumus su-
pra suo dispensa-
re. & Glossa
paulo in fr. Papa
contra Apostoli
dispensat. &c.
Sū. confer. p. 52.
M. Whites disco.

V v v

S a p.

S E P.

You are wiser and I hope honeste then thus to attempt: though that received maxime amongst you (No ceremony, no Bishoppe; no Bishoppe, no King) savours too strongly of that weed. But what though you bee loyall to earthly Kings and their Crownes, and Kingdomes, yet if you be Traitors and rebels against the King of his Church Iesus Christ, and the scepter of his Kingdome, not suffering him by his lawes and officers to raigne over you, but instead of them doe stoop to Antichrist in his offices & ordinances: shal your loyaltie towards men, excuse your treasons against the Lord? though you now cry neuer so lowde, we haue no King, but Caesar, Ioh. 19.15: yet is there another King, one Iesus, which shall retorne, and passe a heavy doome upon the rebellions, Luk. 19.27. These enemies which would not haue mee reigne over them, bring them and slay them before me.

SECTION 34.

YOU that confesse our wisdome and honesty, must now plead for your owne: your hope is not more of vs, then our feare of you. To depose Kings and dispose Kingdomes is a proud worke: you want power, but what is your will? For excommunication it is cleare enough: While you fully hold that every private man hath as much power in this censure, as the Pastor; and that Princes must be equally subiect with them to these their censures: Let any man now deuiſe, if the Brownists could haue a King; how that King could stand one day vnexcommunicated? Or if this censure meddle onely with his soule, not with his Scepter: How more then credible is it, that some of your assemblies in Queene Elizabeths dayes concluded, that shee was not (euen in our sense) supream head of the Church, neither had authoritie to make lawes Ecclesiasticall in the Church? It is well if you will disclaime it: But you knowe your received position; That no one Church is superior to other: No authority therefore can reuerſe this Decree; your will may doe it: yea, what better then rebellion appears in your next clause? VVhile you accuse our loyaltie to an earthly King, as treasonable to the King of the Church, Christ Iesus; If our loyaltie bee a sinne, where is yours? If we be traytors in our obedience: what doe you make of him that commands it? Whether you would haue vs each man to play the Rex, and erect a new government, or whether you accuse vs as rebels to Christ in obeying the olde: God blesse King James from such subiects. But whose is that so vnlaourie weed; No Bishoppe, no King? Knowe you whom you accuse? let me shew you your aduersary; it is King James himselſe in his Hampton Conference: is there not now suspicion in the word? surely you had

Our loyaltie to
Princes cleared,
theirs questioned.

Barley. Giff.
Inconst. of Brown.
p. 113

Ibid.

Inquir. into Th.
White.

p. 36

had cause to feare that the King would proue no good subiect : Belike, not to Christ : What doe you else in the next but proclaime his opposition to the King of KINGS? or ours in not opposing his? As if wee might say with the Israelites. O Lord our God, other Lords besides thee haue ruled vs : If wee would admit each of your Elders to bee so many Kings in the Church, wee should stoope vnder Christs ordinances : Shew vs your Commission, and let it appeare, whether wee be enemies, or you vsurpers; Alas, you both refuse the rule of his true Deputy, and set vp false; Let this tearefull doome of Christ light where it is most due : Euen so let thine enemies perish, O Lord.

Es. 26. 13

S E P.

Not to speake of the error of vniuersall grace, and consequently, of free-will that groweth on apace amongst you, what doe you else but put in for a part with GOD in conuersion? though not through freedome of will, yet in a deuised Ministry, the meanes of conuersion : it being the Lords peculiar as well to appoint the outward Ministry of conuersion, as to giue the inward grace.

SECTION 35.

GOe on to slander : Euen that which you say you will not speak, you doe speak with much spight and no truth : What hath our Church to doe with errors of vniuersall grace or free-will : Errours which her Articles doe flatly oppose : what shamelesnesse is this? Is thee guilty euen of that which thee condemnes? if some few priuate iudgements shall conceiue, or bring forth an error, shall the whole Church doe penance? would God that wicked and hereticall Anabaptisme, did not more growe vpon you then those errors vpon vs: you had more neede to defend, then accuse : But see, Christian Reader, how this man dragges in crimes vpon vs, as *Cacus* did his Oxen : Wee doe (forsooth) part stakes with God in our conuersion : wherein? in a deuised Ministry : the means of conuersion; well fetcht about : There may be a Ministry without a conuersion; and (*e conuerso*) There may be a conuersion without a Ministry : Where now are the stakes parted? yet thus wee part stakes (with the Apostle) that wee are Gods fellow-labourers in this great worke : Hee hath separated vs to it, and ioyned vs with him in it; it is hee (as we haue proued) that hath deuised our Ministry : yea, your selfe shall proue it : it is his peculiar to appoint the outward Ministry, that giues the inward grace. But hath not God giuen inward grace, by our outward Ministry? Your hearts shall be our witnesses : What will follow therefore, but that our Ministry is his peculiar appointment?

Errors of Free-will, &c. fauored vps the Church of England.

1. Cor. 3. 9
Dei vocati
vniuersi
sunt.

S E P.

Where (say you) are those rotten heapes of Transubstantiating of bread? And where, say I, learned you your deuout kneeling to, or before the bread, but from that error of Transubstantiation? Tea what lesse can it insinuate, then either that, or some other the like Idolatrous conceit? If there were not something more in the bread and wine then in the water at Baptisme, or in the word read or preached, Why should such solemne kneeling be so seuerely pressed at that time, rather then vpon the other occasions? And well and truly haue your owne men affirmed that it were farre lesse sinne, and appearance of an Idolatry that is nothing so grosse, to tye men in their prayers, to kneele before a Crucifixe, then before the bread and wine: and the reason followeth, for that, papists commit an Idolatry farre more grosse and odious in worshipping the bread, then in worshipping any other of their Images or Idoles whatsoeuer. *Apol. of the Min. of Lincoln. Dioc. part. 1. page 66.*

SECTION. 36.

Kneeling at the
Sacrament of
the Lords Sup-
per.

*De Consecr. d. 2
Ego Beræg. Apol.*

OVr Kneeling you deriue (like a good Herald) from the error of Transubstantiation: but to set downe the descent of this pedigree, will trouble you: wee doe vtterly deny it, and challenge your prooffe. How new a fiction Transubstantiation is appeares out of Berengaries recantation to Pope Nicholas: The error was then so yong, it had not learned to speake; shew vs the same noueltie in our kneeling: Till of late men held not the bread to be God; of olde they haue held it sacred: This is the gesture of reuerence in our prayer at the receit, as Master Burgesse well interpreted it, not of Idolatrous adoration of the bread. This was most what in the eleuation: the abolishing whereof cleares vs of this imputation: you knowe we hate this conceit, why doe you thus force wrongs vpon the innocent? Neither are wee alone in this vse: The Church of Bohemie allowes, and practises it: and why is this error lesse palpable in the wafers of Geneva? If the King should offer vs his hand to kisse, wee take it vpon our knees: how much more when the King of heauen giues vs his sonne in these pledges? But if there were not something more then iust reuerence, why doe wee solemneley kneele at the Communion, not at Baptisme? Can you finde no difference? In this (besides that there is both a more liuely and feeling signification of the thing represented) we are the parties, but in the other, witnesses: This therefore I dare boldly say; that if your partner M. Smith should euer (which God forbid) perswade you to rebaptise, your fittest gesture (or any others at full age) would be to receiue that Sacramentall water, kneeling: How glad you are to take all scraps, that fall

fall from any of ours for your aduantage? would to God this obseruation of your malicious gatherings wold make all our reuerend bretheren wary of their censures: Surely, no idolatry can bee worse then that Popish *ἁγιολατρεία*. The Bread, and the Crucifixe, strue for the hier place: if wee should therefore bee so tyed to kneele before the bread, as they are tyed to kneele before the Crucifixe, their sentence were iust: They adore the Crucifixe, not wee the bread: they pray to the Crucifixe, not wee to the bread: they direct their deuotions (at the best) by the Crucifixe to their Sauour, wee doe not so by the bread, wee kneele no more to the bread, then to the Pulpit when wee ioine our prayers with the Ministers: But our quarrell is not with them; you that can approue their iudgements in dislike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a galled place you will bee sure to light vpon that. Your charitie is good; whatsoeuer your wisdom bee.

S E P.

To let passe your deuout kneeling vnto your Ordinary when you take the Oath of Canonickall obedience, or receiue absolution at his hands, which (as the maine actions are religious) must needes bee religious adoration, what is the adoring of your truly humane (though called Diuine) seruice-booke in & by which you worship God, as the Papists do by their Images? If the Lord Iesus in his testament haue not commanded any such booke, it is accursed & abhominable; if you thinke hee haue, shew vs the place where, that wee may know it, with you, or manifest vnto vs that euer the Apostles used themselues or commended to the Churches after them any such seruice-booke. Was not the Lord in the Apostles time, and Apostolicke Churches, purely and perfectly worshipped, when the Officers of the Church in their ministracion manifested the spirit of prayer which they had receiued according to the present necessities and occasions of the Church, before the least parcell of this patchery came into the world? And might not the Lord now be also purely & perfectly worshipped, though this printed Image, with the painted and carued Images, were sent back to Rome, yea or cast to hell from whence both they and it came? Speake in your selfe, might not the Lord be intirely worshipped with pure and holy worship, though none other booke but the holy Scriptures were brought into the Church? If yea, (as who can deny it that knowes what the worship of God meaneth) what then doth your seruice-booke there? The word of God is perfect and admitteth of none addition. Cursed be he that addeth to the word of the Lord, and cursed be that which is added, and so bee your great Idoll the Communion Booke, though like Nabuchadnezzars Image some part of the matter bee gold and siluer, which is also so much the more detestable by how much it is the more highly aduanced amongst you.

Whether our
Ordinary and
Service-Book,
be made Idols
by vs.

Paulus in vita
Ambros.

Passag. twint
Clifton and
Smith.
Ægyptii ubi
laute epulati
sunt, post carnem
id faciunt.
Socr. l. 5. 21

SECTION 37.

YET more Idolatry? And which is more, New, and strange; such (I dare say) as will neuer be found in the two first Commaundements. Behold here two new Idols, Our Ordinary, and our Service-book, a speaking Idol, and a written Idol. *Calecute* hath one strange Deiry the diuel, *Siberia* many, whose people worship euery day what they see first. Rome hath many merry Saints: but Saint Ordinary, and Saint Service-booke, were neuer heard of till your Canonization. In earnest, doe you think we make our Ordinary an Idol? what else? You kneele deuoutly to him when you receiue either the Oath or absolution. This must needs be religious adoration: is there no remedy? You haue twise kneeled to our Vice-Chauncellour, when you were admitted to your degree; you haue oft kneeled to your parents, and Godfathers to receiue a blessing, did you make Idols of them? the partie to be ordained kneels vnder the hand of the presbitery: doth he religiously adore them? Of olde they were wont to kisse the hands of their Bishops, so they did to *Baal*: God and our Superiors haue had euer one & the same ourward gesture: Though here, nor the Agent is so much regarded; as the action: if your Ordinary would haue suffered you to haue done this peece of Idolatry, you had neuer separated.

But the true God-Bell and Dragon of England is the humane-Di-
uine-Service-Booke: Let vs see what ashes or lumpes of pitch this *Daniel* brings: We worship God in & by it, as Papists doe by their Images: Indeed we worship God in, & by prayers conraind in it: Why should we not? Tell mee why is it more Idolatry for a man to worship God in, and by a prayer read, or got by heart, then by a praier conceiued? I vtter both, they are both mine: if the heart speake them both, feelingly and deuoutly, where lies the Idol? In a conceiued prayer, is it not possible for a mans thought to stray from his tongue? in a prayer learned by heart, or read, is it not possible for the heart to ioyne with the tongue? If I pray therefore in spirit, and heartily vtter my desires to God, whether in mine owne words, or borrowed (and so made mine) what is the offence? But (say you) if the Lord Iesus in his Testament haue not commanded any such Booke, it is accursed, and abominable: But say I: if the Lord Iesus hath not any where forbidden such a book, it is not accursed nor abominable: Shew vs the place where, that wee may knowe it with you: Nay, but I must shew you where the Apostles vsed any such service-booke: shew you me, where the Apostles baptized in a Basen: or where they receiued women to the Lords table: (for your ὁ ἀρχαῖος 1. Cor. 11. will not serue) shew mee that the Bible was distinguisht into Chapters and verses in the Apostles time: shew me that they euer celebrated the Sacrament of the Supper at any other time then euening, as your Anabaptists now doe: shew me that they v-

fed

sed one prayer before their Sermons alwaies, another after, that they preached euer vpō a Text: where they preached ouer a Table: or lastly, shew me where the Apostles vsed that prayer which you made before your last prophecy; and a thousand such circumstances, What an idle plea is this from the Apostolike times? And if I should tell you that S. Peter celebrated with the Lords praier, you will not beleue it: yet you knowe the History. But let the Reader knowe that your quarrell is not against the matter, but against the booke; not as they are prayers, but as stinted, or prescribed: Wherein, all the world besides your selues are Idolaters: Beholde all Churches that were, or are, are partners with vs in this crime. Oh Idolatrous Geneua, and all French, Scottish, Danish, Dutch Churches! All w^{ch} both haue their set praiers wth vs, & approue them. *Quod ad formulam, &c.* as concerning a forme of praiers and rites Ecclesiastical (saith reuerend Calvin), I doe greatly allow that it should be set and certaine, from which it should not bee lawfull for Pastors in their function to depart. Iudge now of the spirit of these bolde controllers, that dare thus condemne all Gods Churches, through the world as Idolatrous. But since you call for Apostolike examples; did not the Apostle Paul vse one set form of appreciations, of benedictions? What were these but lesser praiers? The quantity varies not the kinde: Will you haue yet auncienter precedents? The Priest was appointed of olde to vse a set forme vnder the law, Num. 6. 23. so the people, Deut. 26. 3. 4. 5. &c. 15. Both of them a stinted Psalme for the Sabbath, Psal. 92. What saith your Doctōr to these? Because the Lord (saith he) gaue formes of Prayers and Psalmes, therefore the Prelates may? Can wee thinke that Ieroboam had so slender a reason for his Calues? Mark (good Reader) the shifts of these men: This answerer calles for examples, and wil abide no stinting of prayers, because wee shew no patternes from Scripture: We doe shew patternes from Scripture, and now their Doctōr saith, God appointed it to them of olde, must we therefore doe it? So, whether we bring examples or none, we are condemned: But Maist. Doctōr, whom I beleeue you should wee follow, but God in his owne seruices? If God haue not appointed it, you cry out vpon inuentions: if GOD haue appointed it, you cry, wee may not follow it: shew then where God euer inioyned an ordinary seruice to himselfe, that was not ceremoniall (as this plainly is not): which should not be a direction for vs? But if stinting our prayers be a fault (for as yet you meddle not with our blasphemous Collects) it is well that the Lords praier it selfe beareth vs companie, and is no small part of our Idolatrie: Which, though it were giuen principallie as a rule to our praiers, yet since the matter is so heauenly, and most wisely framed to the necessitie of all Christian hearts; to deny that it may bee vsed intirely in our Sauours words, is no better then a fanatical curiosities: yeeld one & all; for if the matter be more diuine, yet the stint is no less faulty: This is not the least part

Platin. initio.

Caluin Ep. ad
Protest. Angl.
Ep. 87

Answer to the
Minist. Contr.
terp. 237

Counterp. 236

Omnibus arieti-
bus gregis (id
est) Apostolis
suis dedit morem
orandi, dimitte
nobis &c. Aug.
Ep. 89

part of our patchery : except you varip this, the rest you cannot. But might not God be purely and perfectly worshipped without it ? Tell mee, Might not GOD be purely and perfectly worshipped without Churches, without houses, without garments, yea without hands or feet ? In a word, could not God be purely worshipped, if you were not ? Yet would you not seeme a superfluous creature : speake in your selfe : Might not God bee intirely worshipped with pure and holy worship, though there were no other bookes in the world, but the Scripture ? If yea, as who can deny it, that knows what the worship of God meaneth ? What then doe the Fathers and Doctors, and learned Interpreters ? To the fire with all those curious arts and volumes, as your Predecessours called them : Yea, let me put you in minde, that God was purely & perfectly worshipped by the Apostolike Church before euer the new Testament was written. See therefore the idleness of your proofes ; God may be serued without a prescription of prayer, but (if all Reformed Churches in Christendome erre not) better with it : The word of God is perfect, and admits no addition : Cursed were we, if we should adde ought to it : Cursed were that w^{ch} should be added : But cursed be they that take ought from it, and dare say, ye shall not pray thus, O V R F A T H E R, &c. Doe wee offer to make our praier Canonically, doe we obtrude them as parts of Gods word ? Why caill you thus ? Why doth the same prayer written adde to the word, which spoken addeth not ? Because conceived prayer is commanded, not the other : But first, not your particular praier : Secondly, without mention either of conception, or memory, God commands vs to pray in spirit, and with the heart : These circumstances only as they are deduced from his Generals, so are ours : But whence soeuer it please you to fetch our Book of publike Praier, frō Rome or Hell ; or to what Image soeuer you please to resemble it ; Let moderate spirits heare what the precious Iewel of England saith of it : We haue come as neere as wee could to the Church of the Apostles, &c. neither only haue we framed our doctrine, but also our Sacraments, and the forme of publique prayers according to their Rites and Institutions. Let no Iew now object Swines-flesh to vs : He is no iudicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor, &c.* some of whose hands were in it, all whose voices were for it) with whom one Iewell will not ouer-weigh tenne thousand Separatists.

Apolog. p. 170
Accessimus &c.

H. Bar. ag. Giff.

S E P.

The number of Sacraments seemes greater amongst you by one at the least, then Christ hath left in his Testament, and that is Marriage ; which howsoeuer you doe not in expresse termes call a Sacrament (no more did Christ and the Apostles call Baptisme and the Supper Sacraments) yet doe you in truth

truth create it a Sacrament, in the administration and use of it. There are the parties to bee married and their marriage, representing Christ and his Church, and their spiritual Vnion: to which mysterie, saith the Oracle of your seruice-Booke expressly, God hath consecrated them: there is the Ring hallowed by the said seruice-Booke, (whereon it must bee laid) for the Element; there are the wordes of consecration; In the name of the Father, and of the Son, and of the holy Ghost; there is the place, the Church; the time usually, the Lords day; the Minister, the Parish-Priest. And being made as it is a part of Gods worship, & of the Ministers office, what is it if it be not a Sacrament? It is no part of praier, or preaching and with a sacrament it hath the greatest consimilitude: but an Idoll I am sure it is in the celebration of it being made a Ministeriall duty and part of Gods worshippinge, without warrant, call it by what name you will.

SECTION. 38.

HOW did Confirmation escape this number? how did Ordination? it was your ouer-sight, I feare, not your charity: some things seeme, and are not: such is this your number of our Sacraments: you will needes haue vs take in marriage into this ranke: why so? we doe not (you confesse) call it a Sacrament as the vulgar, misinterpreting *Pauls Mysterie*, Eph. 5. why should we not if we so esteemed it? wherefore serue names, but to denotate the nature of things? if wee were not ashamed of the opinion, wee could not bee ashamed of the word: No more (say you) did Christ and his Apostles call Baptisme & the Supper, Sacraments; but we doe, and you with vs: See now whether this clause doe not confute your last: where hath Christ euer said, There are two Sacraments? Yet you dare say so: what is this but in your sense an addition to the word: yea, we say flatly, there are but two: yet wee doe (you say) in truth create it a Sacrament: how oft, and how resolutely hath our Church maintained against Rome, that none but Christ immediatly can create Sacraments? If they had this aduantage against vs, how could we stand? How wrongfull is this force, to fasten an opinion vpon our Church which she hath condemned? But wherein stands this our creation? It is true, the parties to be married, and their marriage represent Christ, and his Church, and their spiritual vnion: Beware least you strike God through our sides; what hath Gods spirit said, either lesse, or other then this? *Ephe. 5. 25. 26. 27. & 32.* Dooth he not make Christ the husband, the Church his spouse? Dooth he not from that sweet coniunction, and the effects of it, argue the deere respects that should bee in marriage? Or what doth the Apostle allude elsewhere vnto, when he saies (as *Moses of Eue*) we are flesh of Christs flesh, and bone of his bone? And how famous amongst the auncient is that resemblance of *Eue* taken out of *Adams* side sleeping, to the Church taken

Marriage not made a Sacrament by the Church of England.

*Br. State of Christi-
ans. 172.*

ken out of Christs side sleeping on the Crosse ? Since marriage therefore so clearely represents this mysterie : and this vse is holy and sacred: what errour is it, to say that marriage is consecrated to this mysterie ? But what is the Element ? the Ring ; These things agree not ; you had before made the two parties to be the matter of this Sacrament ? What is the matter of the Sacrament, but the Element ? If they bee the matter, they are the Element ; and so not the Ring ; both cannot be : if you will make the two parties to be but the receivers ; how dooth all the mysterie lie in their representation ? Or if the Ring bee the Element, then all the mystery must be in the Ring, not in the parties : Labour to be more perfect, ere you make any more new Sacraments: but this Ring is laide vpon the seruice-booke : why not ? For readinesse, not for holinesse : Nay, but it is hallowed (you say) by the booke : If it beea Sacramentall Element, it rather hallowes the booke, then the booke it: you are not mindfull enough for this trade : But what exorcismes are vsed in this hallowing ? Or who euer helde it any other then a ciuill pledge of fidelitie ? Then follow the wordes of consecration : I pray you, what difference is there betwixt hallowing, & consecration ? The Ring was hallowed before the book ; now it must be consecrated: How idly ? by what words ? In the name of the Father, &c. These words you knowe are spoken after the Ring is put on : was it euer heard of, that a Sacramentall Element was consecrated after it was applied ? see how ill your slaunders are digested by you : The place is the Church, the time is the Lords day, the Minister is the actor, and is it not thus in all other reformed Churches as well as ours ? Beholde, we are not alone : all Churches in the world (if this will doe it) are guilty of three Sacraments: Tell me, would you not haue marriage solemnized publicly ? You cannot mislike : though your founder seemes to require nothing here but notice giuen to witnesses, and then to bed : Well, if publique ; you account it withall, a graue and weighry businesse : therefore such, as must be sanctified by publique prayer : What place is fitter for publique prayer then the Church ? Who is fitter to offer vp the publique prayer, then the Minister ? who should rather ioyne the parties in marriage, then the publique deputy of that God, who solemnely ioynd the first couple ? who rather then he which in the name of God may best blesse them ? The prayers which accompany this solemnity are parts of Gods worship, not the contract it selfe : This is a mixt action, therefore, compounded of Ecclesiasticall and ciuill : imposed on the Minister, not vpon necessity but expedience : neither essentiall to him, but accidentally annexed, for greater conuenience. These two friuolous grounds haue made your cauleyther very simple, or very wilfull.

S R P.

S. B. R.

Your Court of fatalities from whence your dispensations and tolerations for Non-residency and Plurality of Benefices are had together with your commutation of penances and absolving one man for another. Take away this power from the Prelats, and you make the beast in a limme.

SECTION 39.

SEc if this man be not hard driven for accusations, when he is faine to repeat ouer the very same crime, which hee had largely urged before? All the world will knowe that you want variety, when you send in theletwise-look'd Coleworts: Somewhat yet we find new, Commutation of Penance: Our Courts would tell you, that here is nothing dispensed with; but some ceremonie of shame in the confession: which in the greater sort is exchanged (for a common benefite of the poore) into a pecuniary mulct; yet (say they) not so, as to a bridge the Church of her satisfaction, by the confession of the offender: and if you graunt the ceremony devised by them, why doe you finde fault that it is altered, or commuted by them? As for absolution, you haue a spite at it, because you sought it, & were repulled: If the censures be but their owne (so you hold) why blame you the menaging of them in what manner seemes best to the authors? This power is no more a limme of the Prelacy, then our Prelacy is that beast in the Reuelation: and our Prelacy holdes it selfe no more Saint Johns beast, then it holds you Saint Pauls beast. Phil. 3: 2.

Commutation of Penances in our Church.

S. E. P.

-In your high Commission Court very absolute, where by the Oath Ex Officio men are constrained to accuse themselves of such things as whereof no man will or can accuse them; what necessity is laide upon men in this case, let your prisons witnes.

SECTION 40.

IAske of auricular Confession; you send me to our High Commission Court: these two are much alike: But here is also very absolute necessity of confessio. True; but as in a case of iustice, not of thrust: to cleare a truth, nor to obtaine absolution: to a bench of Iudges, not to a Priests care; Here are too many ghostly Fathers for an auricular Confession: But you will mistake; it is enough against vs, that men are constrained in these Courts to confesse against themselves: why name you

Oath ex officio

D. Cosm. bis
Apol.

D. Andr. de-
term. de Inve-
iuranda.

ETIAM T. W.

N. m. 9. 12

1. Ch. 7. 19

1. Sam. 14. 43

G. Johns. &

M. Crud.

Trouble at Am-

sterd. p. 132

Non potest quis

in una causa

eodem momento

duas portare per-

sonas, ut in eodē

iudicio & accu-

sator sit & in-

dex. Optas. Mi-

lenis. 17

you these Courts onely? Euen in others alio oathes are vrge d, nor one-ly (*ex officio mercenario*, but *nobili*): The honourablest Court of Star-Chamber giues an oath in a Criminall case to the Defendant; So doth the Chancerie, and Court of Requests: Shortly, to omit certaine exam-ples, how many instances haue you of this like proceeding in the com-mon lawes of this land? But wicball you might learne that no Enquiry *Ex officio* may be thus made but vpon good grounds, as fame, scandal, vehement presumption, &c. going before, and giuing iust cause of sus-picion: Secondly, that this proceeding is not allowed in any case of crime, whereby the life, or limmes of the examined party, may bee en-dangered: nor yet, where there is a iust suspicion of future perjury, vpon such inforcement. Thus is the suspected wife vrge d to cleare her-nesly by oath: Thus the Master of the house must cleare his truth, Exod. 22. 8. Thus *Achan* and *Iamathan* are vrge d to be their owne accu-sers, though not by Oath: But if perhaps any sinister course be taken by any corrupt Iusticer in their proceedings; must this bee imputed to the Church? Looke you to your petty-Courts at home; which some of your owne haue compared to these courses, not onely to the Com-mission-Court of England, but to the Inquisition of Spaine: See there your Pastor defending himselfe to bee both an accuser and ludge in the same cause: See their proceedings *Ex Officio* without Commission: and if your prisons cannot witnes it, your excommunications may.

Though you haue lost the shrines of Saints, yet you reteeine their daies, and those holy as the Lords day, and that with good profit to your spirituall carnall Courts, from such as profane them with the least and most lawfull labour, notwithstanding the libertie of the six daies labour, which the Lord hath gi-uen; and as much would the Masters of these Courts bee stirred at the casting of these saints daies out of the Calendar, as were the masters of the pos-sessed maide, when the spirit of diuination was cast out of her, Act. 16. 19.

SECTION 41.

Holy dayes
how obserued
in the Church
of England.

WE haue not lost, but cast away the Idolatrous shrines of Saints: their daies we retaine; theirs, not for worship of them, w^{ch} our Church condemneth, but partly for com-memoratiō of their high deserts, & excellent examples: partly for distincti-on: indeed therefore Gods daies, not theirs: heir praises redound to him: shew vs where wee implore them, where wee consecrate daies to their service:

service: The maine end of Holy-dayes is for the service of God, and some, as *Socrates* sets downe of olde (*quo se a laborum contentione relaxant*) for relaxation from labour: if such dayes may be appointed by the Church (as were the Holy-dayes of *Purim*, of the dedication of the wall of Ierusalem, the dedication of the Temple) whose names should they rather beare. (though but for more distinction) then the blessed Apostles of Christ? But this is a colour only: for you equally condemn those dayes of Christs birth, Ascension, Circumcision, Resurrection, Annunciation, which the Church hath beyond all memory celebrated: what then is our fault? We keep these dayes as the Lords day in the same manner, though not in the same degree: And indeed, we come to the Church, and worship the God of the Martyrs and Saints: is this yet our offence? No: but we abstaine from our most lawfull labour in them; True, yet not in conscience of the day, but in obedience to the Church: If the Church shall institute a solemn fast: doe you not shoulde it contemptuous to spend that day in lawfull labour; notwithstanding that liberty of the said dayes which God hath given? Why shall that bee lawfull in a case of devotion, which may not in praise and exultation? If you had not loved to cavill, you would rather have accepted the Apologie, or excuse of our sister Churches in this behalfe, then aggravated these vcharitable pleas of your owne: yet even in this, your owne Synagogue at Amsterdam (if we may believe your owne) is not altogether guiltlesse: your hands are still and your shoppes shut upon festiual daies; But we accuse you not: would God this were your worst. The Masters of our Courts would tell you, they would not care so much for this dispossession, as that it shold be done by such coniuers as your selfe.

STEP

If an ignorant and unpreaching Ministry be approved amongst you, and the people constrained by all kinde of violence to submit unto it, and therewith to rest (as what is more usuall throughout the whole kingdome) then let no modest man once open his mouth to deny that ignorance is constrained and approved amongst you. If the service said or sung in the parish Church may be called deuotion, then sure there is good store of unknowne deuotion, the greatest part in most parishas, neither knowing nor regarding what is said, nor wherefore.

SECTION 42.

Y Our want of quarrells makes you still run over the same complaints: which if you redouble a thousand times will not becomiust, may become tedious: God knowes how farre we are from approving an vlearned Ministry: The protestations of our gra-

XX

tious

Socr. l. 5. c. 21
Ep. 9. 17
Debe 12. 27
1 Mac. 3. 29
Job 10. 13
Aug. Ep. 44
Scias a Christianis Catholicis nullum epl. mortuorum, nihil deniq; vt nomen adorari quod sit factum & conditum a Deo.
Que toto orbe terrarum, &c. sicuti quoq; Dominus passio & resurrectio & in celum ascensus & aduentus spiritus sancti anniuersarij a sollemnitate celebrantur. Aug. Ep. 118
Churches of Fr & Flanders, in Harm. confes. Th. Whores Discover. p. 19

Our approbation of an vlearned Ministry disproued.

Confer. at
Hampt.

rious King, our Bishops, our greatest Patrons of conformitie in their publique writings, might make you ashamed of this bolde assertion: we do not allow that it should be, we bewaile that it will be: our number of Parishes compared with our number of Diuines, will soon shew, that either many Parishes must haue none, or some Diuines must haue many Congregations, or too many Congregations must haue scarce Diuine-incumbents: Our Drad Soueraigne hath promised a medicine for this disease; But withall tels you that Ierusalem was not built all on a day. The violence you speake of is commonly in case of wilfull contempt, not of honest and peaceable desire of further instruction, or in supposal of some tolerable abilitie in the ministry forsaken: we do heartily pray for laborers into this harvest: we do wish that all Israel could prophesie: we publish the Scriptures, we Preach, Catechize, Write, and (Lord thou knowest) how many of vs would doe more, if wee knew what more could be done, for the information of thy people, and remedy of this ignorance which this aduersary reprooves vs to approue.

We doubt not but the seruice said in our Parish-Churches, is as good a seruice to God, as the extemporarie deuotions in your Parlors: But It is an vnknowne deuotion, you say: Through whose fault? The Readers, or the Hearers, or the matter? Distinct reading you cannot deny to the most Parishes: the matter, is easie Prayers, and English Scriptures: if the hearers be regardlesse, or in some things dull of conceit, lay the fault from the seruice to the men: All yours are free from ignorance, free from wandering conceits: we enuie you not, some knowledge is no better then some ignorance, and carelesnesse is no worse then mis-regard.

S E P.

What are your sheete-penances for adultery, and all you purse-penances for all other finnes? then which though some vurse in Popery, yet none more common.

SECTION 43.

Penances in-
ioyned in the
Church of
England.

*Sacco et cineri
incubare, corpus
sordibus obcu-
rare, presbyterii
aduiui, et aris
Dei adgenicula-
ri. Tert. de penit.*

COmming now to the Vaults of Popery, I aske for their Penances, & Purgatorie; those Popish Penances, which presumptuous Confessors inioyned as satisfactory, and meritorious vpon their bold absolutions: You sende me to Sheete-penances and Purse-penances: the one, ceremonious corrections of shame, inioyned and adioyned to publique confessions of vncleannes, for the abasing of the offender, and hate of the sin: such like, as the ancient Church thought good to vse for this purpose. Hence they were appointed (as *Tertullian* speaketh) in sackcloth and ashes, to craue the prayers of the Church,

to

to besmeare their body with filthynesse; to throwe themselves downe before Gods minister, and Altar; not to mention other more harde; and perhaps, no lesse ancient Rites; and hence, were those five stations of the Penitent, whereby hee was at last receiued into the body of his wonted Communion: the other, a pecuniarie mulct imposed vpon some (not all, you foulely slander vs) lesse haionous offences; as a penalty, not as a penance: I hope you deny not; Sodomie; Murther, Robberie, and (which you would not) Theft it selfe, is more deeply auenged: But did euer any of ours vrge either sheete or purse as the remedie of Purgatorie, or ioyne them, to auoid those infernall paines? vnlesse wee doe so, our Penances are not Popish, and our answerer is idle.

Canon. Greg.
Neocesar.
προνόμιος
αμφοτέρωθεν

S E P.

Touching Purgatorie, though you deny the doctrine of it; and teach the contrarie, yet how well your practise suites with it, let it bee considered in these particulars: Your absolving of men dying excommunicate after they bee dead, and before they may haue Christian buriall. Your Christian Buriall in holy ground (if the party will bee as the charges;) your ringing of hallowed bells for the soule: your singing the Corps to the graue from the Church stile; your praying ouer or for the dead, especially in these wordes, That God would hasten his kingdome; that wee wish this our brother (though his life were neuer so wretched and death desperate) and all other departed in the true faith of thy holy name may haue our perfect consummation both in body and soule. Your generall doctrines and your particular practises agree in this, as in the most other things, like Harpe and Harrow. In worde you professe many truths, which in deed you deny.

These and many more Popish deuises (by others at large discovered to the worlde) both for pompe and profitte, are not onely not raised and buried in the dust, but are aduanced amongst you, aboue all that is called God.

SECTION 44.

YOur next accusation is more ingenuously malicious; our Doctrine you grant contrarie to Purgatorie: but you will fetch it out of our practise, that wee may build that which we destroy: Let vs therefore purge our selues from your Purgatorie: Wee absolue men dying Excommunicate; A rare practise, and which yet I haue not lined to see: but if Law-makers contemnerare occurrents, surely accusers do not: Once is too much of an euill: Mark then; Do we absolue his Soule after the departure? No: what hath the body to do wth Purgatory? Yet for the body: do we by any absolutiō seek to quit it from

The practises
of the Church
of England,
concerning the
Funerals of the
dead.

X x x 2

sinne

Aug. de Civitat.
l. 1.

Athenienses de-
creuerunt ne si-
quis Se interse-
cisset sepeliretur
in agro Attico.
&c.

Sleeping-places
Cimiteria.

Euseb. l. 7. c. 12

Τῶν τοπῶν

ῥησινομιῶν

καὶ κοιμηθῆ.

Splendissima

sepultura tradi-

dit. Euseb. l. 7. c. 15

Curatio funeris,

conditio sepulta-

re, pompa ex-

equatium, magis

sunt vinorum so-

lattia quam sub-

sidia mortuorum

Aug. de Civit.

l. 1. c. 12

Si enim paterma

vestis et annulus

tanto clar. est

posteris, nullo

modo ipsa sper-

renda sunt cor-

pora. Aug. de

Civit. l. 1. c. 13

Orig. contr. Cels.

8. Rationalem

quidem hono-

re didicimus &c.

sinne? Nothing lesse: reason it selfe giues vs, that it is vncapable either of sinne or pardon; To lye vnburied, or to bee buried vnseemely, is so much a punishment, that the Heathens objected it (though vpon the hauocke and furie of Warre) to the Christians: as an argument of Gods neglect. All that authoritie can doe to the dead Rebelle, is to put his carcasse to shame, and deny him the honour of seemely sepulture: Thus doth the Church to those which will die in wilfull contempt. Those Grecian Virgins that feared not death, were yet restrained with the feare of shame after death: it was a reall not imaginarie curse of *Iezabell*; The dogges shall eate *Iezabell*. Now the absolution (as you call it, by an vnproper, but malicious name) is nothing else, but a libertie giuen by the Church (vpon repentance signified of the fault of the late offender) of all those externall rites of decent Funerall: Death it selfe is capable of inequalitie, and vnseemelineffe: Suppose a iust Excommunication: What reason is it, that hee which in his life and death would be as a Pagan, should be as a Christian in his buriall? What is any, or all this to Purgatorie?

The next intimation of our Purgatorie, is our Christian buriall, in the place, in the manner: The place holy ground, the Church, Church-yard, &c. The manner Ringing, Singing, Praying over the Corps. Thus therefore you argue, Wee burie the bodie in the Church, or Church-yard, &c. therefore wee hold a Purgatorie of the Soule; a prooffe not lesse strange then the opinion: Wee doe neither scorne the the carcases of our friends, as the olde Frogodites: nor with the old Egyptians respect them more, then when they were informed with a liuing soule: but wee keepe a meane course betwixt both, vsing them as the remainders of dead men, yet as dead Christians: and as those which we hope one day to see glorious. Wee haue learned to call no place holy in it selfe (since the Temple) but some more holy in their vse, then others. The olde (κοιμηθῆα) of the Christians, wherein their bodies slept in peace, were not lesse esteemed of them, then they are scorned of you. *Galienus* thought hee did them a great fauour (and so they tooke it) when he gaue them the liberty not onely of their Churches, but of their former burying-places. In the same booke *Eusebius* commends *Astyrius* a noble Senator, for his care, & cost of *Marinus* his buriall. Of all these Rites of Funerall, and choice of place, we professe to hold with *Augustine*, that they are onely the comforts of the liuing, not helps of the dead: yet as *Origen* also teacheth vs, wee haue learned to honour a reasonable (much more a Christian) soule; and to commit the instrument or case of it honourably to the graue. All this might haue taught our answerer, that wee make account of an heaven, of a resurrection; not of a Purgatorie: But wee ring hallowed bells for the soule: Doe not those belles hang in hallowed Steeples too? and doe we not ring them with hallowed ropes? What fancie is this? If Papists

were

were so fond of olde; their follie and their belles (for the most part) are both out of date; we call them soule-bells, for that they signifie the departure of the soule, not for that they helpe the passage of the soule. This is meere boyes-play: But wee pray ouer or for the dead; Doe we not sing to him also? Pardon mee; I must needs tell you, here is much spite, and little wit. To pray for the condemnation of the glorie of all Gods elect: What is it, but thy kingdome come? How vainely do you seeke a knot and rush, while you caull for so holy a petition? Goe and learne how much better it is, to call them our Brothers, which are not, in an harmelesse ouer-weening, and ouer-hoping of charitie: then to call them no brothers, which are, in a proud and censorious incharitableness: you cannot bee content to tell an vntruth, but you must face it out: Let any Reader iudge how farre our practise in this, hath distented from our doctrine; would to God in nothing more: Yes (saith this good friend) in the most other things; our words professe, our deedes deny rat once you make vs hypocrites, and your selues Pharisies. Let all the worlde knowe, that the English Church at Amsterdam professeth nothing which it practiseth not: wee may not bee so holy, or so happy.

Generality is a notable shelter of vntruth: Many moe, you say, Popish deuices, yet name none; No, you cannot: Advanced aboue all that is called God? surely this is a paradoxe of slanders: you meant at first to shame vs with falsehood, and to appose vs with Riddles: wee lay to the Highest, whom haue we in heauen but thee? and for earth, your selfe haue granted wee giue too much to Princes; (which are earthly Gods) and may come vnder Pauls (*cor. 8. 4.*). Either name our Deitie, or craue mercy for your wrong: certainly, though you haue not remorse, yet you shall haue shame.

SECT.

You are farre from doing to the Romish Idolls, as was done to the Egyptian Idolls Mithra and Serapis, whose Priests were expelled their Ministry and Monuments exposed to utter scorne and desolation, their Temples demolished and rased to the very foundation.

SECTION 45.

THe Maiestie of the Romish Pettie-gods (I truly tolde you) was long agoe, with *Mithra* and *Serapis*, exposed to the laughter of the vulgar: you straine the comparison too far; yet we follow you: Their Priests were expelled: for (as your Doct. yeeldeth) other Actors came vpon the same stage: others in religion, else it had been no change: Their Ministerie and Monuments exposed to vnter scorne:

XXX;

Their

The Churches still retained in England.
Socrat. Hist. Eccles. l. 5. c. 16. 7.
Bed. hist. Eccl. l. 1. c. 1. Gregor.

Ep. Aug. sup. c.
30. & Edibart.
to regi c. 32. Con-
tra sibi &c. Sed
& Hereticorum
templa rasata a
Constantino. En-
feb. l. 3. c. 63.

Aug. de ciuit. l.
8. c. 27.
Hooker 5 b c. 13
Id Aug. contr.
Maximin.
Arian. Nonne
si templum &c.
Optat Mileuita
l. 6. Lausis pro-
culdubio pallas,
Indicate quid
de codicibus feci-
tis: Aut utrum-
que lauate, aut
&c Si quod
tangit aspectus
lauandum est, ut
parietes, &c. Vi-
demus rectum,
videmus & ca-
lum &c. hec a
vobis lauati non
possunt.

Athanas. Apol.
Euseb. de vita
Const.

Otho Frising. l.
5. c. 3

Their Masses, their oblations, their adorations, their inuocations, their anoylings, their exorcizings, their shrift, their absolutions, their images, roode lofts, and whatsoeuer else of this kinde: But the Temples of those old Heathens were demolished and rased: Heere is the quarell: ours stand still in their proude Maiestie: Can you see no difference betwixt our Churches and their Temples? The very name it selfe (if at least you haue vnderstood it) Kirke or Church (which is nothing but an abbreuiation of *(κκλησια)* the Lords house) might haue taught you, that ours were dedicated to God, and theirs to the Diuell, in their false gods: *Augustine* ~~was~~ weres you, as directly, as if he were in my roome: The Gentiles (saye hee) to their Gods erected Temples, we not Temples vnto our Martyrs, as vnto Gods, but memorialls as vnto dead men, whose spirits with God are still liuing: These then if they were abused by Popish Idolatrie, is there no way, but downe with them, downe with them to the ground? Well fare the Donatists yet, your olde friends: they but washed the walles that were polluted by the Orthodoxe; by the same token that *Optatus* askes them, why they did not wash the books, which ours toucht, & the heauens which they lookt vpon: What, are the very stones sinfull? what can be done with them? The very earth where they should lye on heapes would bee vncleane: But not their pollution angers you more, then their proude Maiestie: What house can be too good for the maker of all things? As God is not affected with state, so is hee not delighted in basenesse. If the pompe of the Temple were ceremoniall, yet it leaues this moralitie behinde it, that Gods house should bee decent: and what if goodly? If wee did put holinesse in the stones, as you doe vncleanenesse, it might bee sinne to be costly: Let mee tell you, there may be as much pride in a clay wall, as in a carued: Proud Maiestie is better then proude basenesse: The stone or clay will offend in neither, wee may in both: If you loue Cottages, the ancient Christians with vs, loued to haue Gods house stately, as appears by the example of that worthie Bishop of Alexandria, and that gracious *Constantine*, in whose daies these sacred piles began to lift vppe their heads vnto this enuied height: Take you your owne choyce, glue vs ours: let vs neither repine, nor scorne at each other.

S E P.

But your Temples, especially your Cathedrall and mother Churches, stand still in their proude Maiestie possessed by Arch-Bishops and Lord-Bishops, like the Flamins and Arch-Flamins amongst the Gentiles, from vvhome they were deriued and furnished vwith all manner of pompous and superstitious monuments, as carued and painted Images, massing Copes and surplices, chaunting and Organ-musicke, and many other glorious ornaments of the Ro-
mish

miss Harlot, by which her Maiestie is commended to, and admired by the vulgar: so farre are you in these respects for being gone, or fled, yea or crept either, out of Babylon.

Now if you be thus Babylonish where you repuse your selues most Sion-like, and thus confounded in your owne euidente, what defence could you make in the things whereof an aduersarie would challenge you? If your light be darknesse, how great is your darkenesse?

SECTION 46.

ALL this while I feared you had been in Popish Idolatrie; now I finde you in Heathenish: These our Churches are still possessed by their Flamins, and Arch-Flamins: I had thought none of our Temples had beene so ancient: Certainly I finde but one poore ruinous building, reported to haue worne out this long tyrannie of time: For the most, you might haue read their age, and their Founders in open records: But these were deriued from those: Surely, the Churches as much as the men: It is true, the Flamins, and whateuer other heathen Priests, were put downe, Christian Bishops were set vp: Are these therefore deriued from those? Christianitie came in the roome of Iudaisme: was it therefore deriued from it? Before you told vs, that our Prelacy came from that Antichrist of Rome; now from the Flamins of the Heathen: Both no lesse, then either: If you cannot be true, yet learne to be constant. But what meane you to charge our Churches with carued and painted Images? It is well you write to those that knowe them; Why did you not say we bow our knees to them, and offer incense? perhaps you haue espied some olde dustie statue in an obscure corner, couered ouer with Cob-webs, with halfe a face, and that miserably blemisht, or perhaps halfe a Crucifixe inuerted in a Church windowe, and these you surely noted for English Idols: no lesse dangerous glasse you might haue seene at Geneva, a Church that hates Idolatrie, as much as you doe vs: What more? Malsing copes and Surplices: some copes (if you will) more Surplices, no Malsing: Search your bookes, againe; you shall finde Albes in the Masse, no Surplices. As for Organ-musick, you should not haue fetcht it from Rome, but from Ierusalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at least crept out of Babylon; Iudge now (Christian reader) of the weight of these grand exceptions: and see whether ten thousand such were able to make vs no Church, and argue vs not onely in Babylon, but to be Babylon it selfe: Thus Babylonish wee are to you, and thus Sion-like to God: euerie true Church is Gods Sion: euerie Church that holds the Foundation is true, according to that golden rule, Ephes. 2. 21. Euerie building that is coupled together in this corner-stone groweth vnto an holy Temple

The Founders and Furnitures of our Churches.

Lamb. l. 4. dist. 24. l. 1. 7. Et mol. cap. 12. Theophilus Episc. cum ceteras statuas decorum: infringeret, vnam integram seruari iussit, eamq; in loco publico erexit, ut Gentiles tempore progrediente non inficiantur se huiusmodi Deos coluisse. Ammonius Grammaticus hac de re valde discruciat, Dixit grammem plagam religioni Gracorum inesse. Etiam, quod illa vna statua non euerteretur. Socrat. l. 5. c. 16.

Temple in the Lord : No aduersarie either man or Diuell can confound vs, either in our euidences, or their owne Challenges: we may be faultie, but wee are true: And if the darkenesse you finde in vs bee light, how great is our light?

S E P.

But for that not the separation but the cause makes the Schismaticke; and least you should seeme to speake euill of the thing you knowe not, and to condemne a cause unheard, you lay downe in the next place the supposed cause of our separation, against which you deale as insufficiently. And that you pretend to bee, none other then your consorting with the Papist in certaine Ceremonies: touching which and our separation in regard of them thus you write.

M. H. If you haue taken but the least knowledge of the grounds of our iudgement and practise, how dare you thus abuse both vs and the reader, as if the onely or chiefe ground of our separation were your popish ceremonies? but if you goe onely by guesse, hauing neuer so much as read ouer one treatise published in our defence, and yet sticke not to passe this your censorious doome both vpon vs and it, I leaue it to the reader to iudge whether you haue been more lauish of your censure or credit. Most vniust is the censure of a cause unknowne, though in it selfe neuer so blame-worthy, which neuerthelessse may be praise-worthy, for ought he knowes that censures it.

SECTION 47.

On what
ground separa-
tion or cere-
monies were
objected.

HE that leaues the whole Church in a grosse and wilfull error, is an hereticke; hee that leaues a particular Church for appendances is a schismaticke: such are you, both in the action, and cause: The act is yeelded, the cause hath bene in part scanned, shall be more: This I vainely pretended to be our consorting in ceremonies with the Papists: Behold heere the ground of your loude challenge of my ignorance: Ignorance of your iudgement and practise: Here is my abuse of you, of my reader: and, how durst I? Good words (M. R.) What I haue erred, I wil confesse: I haue wronged you indeed: but in my charitie: I knew the cause of Brownisme, but I knew not you: For (to say ingenuously) I had heard and hoped, that your case had bene cleare desperate: My intelligence was, that in dislike of these ceremonies obtruded, and an hopelesnesse of future libertie, you and your fellowes had made a secession, rather then a separation from our Church; to a place where you might haue scope to professe, and opportunitie to enioy your owne conceites: whence it was, that I termed you Ring-leaders of the late separation, not followers of the first, and made your plea against our Church, imperfection, not falsehood: I hoped you, as
not

not ours, so not theirs: not ours in place, so not quite theirs in peeuish opinion: I knew it to be no new thing for men inclining to these fancies, to begin new Churches at Amsterdam, seuerall from the rest: witness the letters of some (sometimes yours) cited by your owne Pastor: I knew the former separation and hated it; I hoped better of the latter separation and pittied it: My knowledge both of * Master *Smith* whom you followed, and your selfe, would not let me thinke of you, as you deserued: How durst I charge you with that, which perhaps you might disauow? It was my charitie therefore, that made my accusations easie: it is your vcharitableness that accuses them of ignorance. I knew why a Brownist is a true schismarick; I knewe not you were so true a Brownist. But why then did I write? Taking your separation at best; I knew how iustly I might take occasion by it to dissuade from separation; to others good, though not to yours: Now I know you better, or worse rather, I think you heare more: Forgiue me my charitie, and make the worst of my ignorance. I knew that this separation (which now I know yours) stands vpon foure grounds: as some beaft vpon foure feet. First, God worshipped after a false manner, Secondly, Profane multitude receiued, Thirdly, Antichristian Ministry imposed, Fourthly, subiection to Antichristian Gouvernement: The ceremonies are but as some one paw in euery foot: yet if we extend the worde to the largest vse, diuiding all Religion into ceremonie, and substance; I may yet, and do auerre, that your separation is meerly grounded vpon Ceremonies.

S E P.

And touching the ceremonies here spoken of, howsoeuer wee haue formerly refused them, submitting (as all others did and doe) to the Prelates spirituall iurisdiction, (herein through ignorance straying at Gnats, and swallowing Camels) yet are wee verily perswaded of them, and so were before wee separated, that they are but as leaues of that tree, and as badges of that man of sinne, whereof the Pope is head, and the Prelates shoulders. And so wee for our parts see no reason, why any of the Bishops sworne seruants (as all the Ministers in the Church of England are Canonically) should make nice to weare their Lords lueries. Which ceremonies notwithstanding wee knowe well enough, howsoeuer you for aduantage extenuate, and debase them vnto vs, to be aduanced, and preferred in your Church, before the preaching of the Gospell.

It is much that they being not so much as Reed, nor any part of the building (as you pretend) should ouerturne the best builders amongst you as they doe. The proportion betwixt Zoar and them holds well: Zoar was a neighbour vnto Sodome both in place and sinne, and obnoxious to the same destruction with it: and it was Lots error to desire to haue it spared, Gen. 19. 15.

Inq into M. White.

* Which vpon the Lords prayer hath confuted some positions of that sect.

Bar. & Green. passim. Penr. Exam.

18. 19. 20. and so he neuer found rest nor peace in it, but forsooke it for feare of the same iust indgement, which had overtaken the rest of the Cities, vers. 30. The application of this to your ceremonies I leaue to your selfe, and them to that destruction, to which they are deuoted by the Lord.

SECTION 48.

Estimation of
Ceremonies, &
subiection to
the Prelates.

ANd touching ceremonies; you refused them formerly, but not long: and when you did refuse them, you knew not wherefore; for immediarly before your suspension, you acknowledged them to be things indifferent, and for matter of scandall by them you had not informed your selfe (by your owne confession) of a whole quarter of a ycare after: Why refused you then, but as the Poet made his playes, to please the people, or as *Simon Magus* was baptised for cōpanie? But refusing them, you submitted to the Prelates spirituall Iurisdiction: there was your crime; this was your Camell; the other your Gnats: Did euer any Prelate challenge spirituall rule ouer your conscience?

This they all appropriate to the great Bishop of our soules: and if other; grant them as your malice faineth: what sinne is it to be the subiect of a Tyrant? now vpon more grace, refusing the Prelacie, you haue branded the ceremonies: So you did before your separation; Tell vs how long was it after your suspension, and before your departure, that you could haue beene content (vpon condition) to haue worne this linnen badge of yourman of sinne? Was not this your resolution, when you went from Norwich to Lincoln-shire, after your suspension? Deny it not; my witnesses are too strong. But let vs take you as you are: these ceremonies, though too vile for you, yet are good enough for our Ministers of England: As if you said, Lord, I thanke thee, I am not as this Publican: Why for our Ministers? Because, those are the Liueries, and these the sworne seruants of the Antichristian Bishoppes: Wee haue indeed sworne obedience to our Ordinarie, in honest and lawfull commandements, but seruice to Christ: But doth all obedience imply seruitude? This obedience is, as to spirituall Fathers, not to Masters: yet so are wee the seruants of Christ, that we are readie to giue our seruice to the least of his Saints: Thus vile will wee bee for God: How much more to those whome God hath made (as *Hierome* sayes) *Principes Ecclesie*: whiles they command for God: What doe wee heerein, but that which *Epiphanius* vrged of old against *Arius*; What but the same which *Ignatius* (that holy and olde Martyr) requires (not once) of all Presbiters, and offers the ingagement of his owne soule for vs in this act.

As for our ceremonies, aggravate them how you can for your advantage, they are but ceremonies to vs: and such, as wherein we put no holinesse, but order, decencie, conuenience: But they are preferred (you say)

1 Cor. 4. 1
Ier. in Pf. 44
Heming. Class. 3.
Potest Eccl. c. 10
Vt eniq; sum
clerus & sua
plebs in his qua
Domini sunt, pie
obsequerentur.
Ignat. Epi. ad
Tarsens.

say) in our Church, before the preaching of the Gospel: A most wrongfull vntruth; We hold preaching an essentiall part of Gods seruice, ceremonies none at all: the Gospel preached we hold the life and soule of the Church; Ceremonies either the Garment, or the lace of the Garment: The Gospel preached we hold the Foundation and Walls, Ceremonies hardly so much as Reede, or Tile: But how then (say you) haue they ouerturned our best builders? This is a worde of rare fauour: I had thought you had held vs all ruiners, not builders: Or if builders; of Babel, not of Ierusalem: In which worke, the best builders are the worst. Those whose hand hath beene in this act would tell you, that not so much the Ceremonies are stode vpon, as obedience: If God please to try *Adam* but with an Apple, it is enough: What doe we quarell at the valew of the fruit, when wee haue a prohibition? *Shimei* is slaine: what, meereley for going out of the Citie? the act was little; the bond was great: what is commanded, matters not so much, as by whom; insult not, we may thanke your outrage for this losse.

For your retortion of my Zoar and Sodome: I can giue you leaue to be wittie, you vse it so seldome: but when you haue played with the allusion what you list, I must tell you that hee which will needes vrge a Comparison to goe on foure secte, is not worthy to goe vpon two: Zoar was neere to Sodome, not part of it: Zoar was reserued when Sodome was destroyed: Zoars netrenesse to the place where Sodome stode, needed not haue giuen *Lot* cause of remoucall. Zoas might safely haue been the harbour of *Lot*: his feare was, for want of faith: God promised him & the place securitie: the far-fetcht application therefore of the wickednes of Zoar to our Ceremonies might well haue been forborne and kept to your selfe: much lesse needed you (like some Anti-*Lot*) to call for fire and brimstone from heauen vpon your Zoar.

Fidem Domino habere debuerat qui se eam seruatum propter eum dixerat. Mercer. in Gen.

S E P.

How wee would haue behaued our selues in the Temple, where the Money-changers were, and they that solde Dones, wee shall answere you, when you prooue your Church to be the Temple of God, compiled and built of spirituall-heauen and liuely stones, 1. Kin. 5. 17. 18. & 6. 7. 1. Pet. 2. 5. and of the Cedars, Firs, and Thyme trees of Lebanon; 2. Chr. 2. 8. framed and set together in that comely order which a greater then Salomon hath prescribed: vnto which God hath promised his presence. But whilst we take it to be (as it is) a confused heape of dead and defiled, and polluted stones, and of all rubbish, of bryers and brambles of the vilderneffe, for the most part, fitter for burning then building, wee take our selues rather bound to shew our obedience in departing from it, then our valour in purging it, and to follow the prophets counsel in flying out of Babylon as the bee goats before the flock, 1er, 50. 8.

S E C.

The state of the
Temple, and of
our Church in
resemblance.

SECTION 49.

How you would haue behaued your selfe in the Temple to the money-changers, you will answer when we proue our Church to bee Gods Temple; built of that matter, and in that forme which God hath prescribed: and here you send vs to 1. K. 8. 17. and 2. Chr. 2. 8. Ignorantly; as if *Salomons* Temple had stood till Christs time; when neither the first, nor second (though called *Beth Goolam*) outlasted more then four hundred yeeres: Or as if the *Maske* had beene vnder the very roofof that Temple. Whether *Herods* were built of the same matter with *Salomons*, & in full correspondence to it, I dispute not: it was certainly dedicated to Gods seruice, and that I which you would hardly digest) in a solempne anniuersary holy day; though not erected vpon the word of any Prophet. But to let passe Allegories: wee must proue our selues the true Church of God: Thus wee doe it: Wee are true Christians, for wee were baptized into the name of Christ; wee truly professe our continuance in the same faith, into which wee were baptized: wee ioyn together in the publique seruices of God: wee maintain euery point of the most ancient Creeds: wee ouerthrowe not the foundation by any consequence. Therefore what euery is wanting to vs., what euery is superfluous, in spite of all the gates of Hell, wee are the true Church of God. Let mee aske you: Were not the people of the Iewes in the Prophets and in Christs time a confused heape of dead and defiled, & (for I will vse your *Tauologies*) polluted stones, and of all rubbish, of bryers and brambles of the Wildernesse, for the most part fitter for burning, then building? Can we be worse then they? If wickednesse can defile a Church, they shall iustifie vs: did either those Prophets or our Sauour, rather shew their obedience to God in departing from it, then their valour in purging it? you haue well imitated these heauenly patterns. But what; Can your charitie find nothing but rubbish? Not one square stone, not one liuing? You will be iudging till God iudge you: if you take not heed of these courses, you will so run wth the He-goats, that you will stand with the Goats on the left hand: That God whose place you haue vsurped, giue you more wisdom and loue.

S E P.

And what I pray you is the valour which best hearted and most zealous Reformers amongst you, haue manifested in driving out the Money-changers? doth it not appeare in this, that they suffer themselves to be driven out with the two stringed Whippe of Ceremonies and subscription, by the Money-changers, the Chancellors and Officialls, which sell sinnes like Doves; and by the chiefe Priests the Bishoppes which sette them on worke?

worke? so farre are the most zealous amongst you from driving out the. Many-changers, as they themselves are driven out by them, because they will not change with them to the utmost farthing.

SECTION. 50.

THe valour of our most zealous Reformers hath truly shewed it self in yeeldance: As in Duels, so here, he is the most valiant that can so master himselfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardise, & accuse them of suffering. Beholde a new crime: That they suffer themselves to be driven out: What should they have done? Should they have taken armes, and cry the sword of God, and *Gedion*? You that will not allow a Prince to compel subiects, Wil you allow subiects to compell Princes? God forbidde: This were high Treason against G O Ds anointed: what then? Should they approue the Ceremonies by subscription, by practise? This you exclaime vpon, as high Treason against the highest: What yet more? Should they have preached with their mouthes stoppt? This is it, which you haue learned of your founder, and through not many hands receiued, and required with no lesse violence: Clamour and tumults is that you desire: still let our sinne be peaceable obedience, yours fury and opposition. Your headstrong conceit is, that it is a sinne to be silenced: Men must preach euen when they may not: all times, before you, would haue wondred at this Paradox: For how euer the Apostles, which had not their calling from men, would not be silenced by men, yet we finde that all their successors held that those hands which were laide vpon their heads, might bee laide vpon their mouthes: look into all Histories: Those Constitutions (which though not Apostolike) (yet were ancient) in the seuenth Canō punish a Bishop or Presbiter, that vpon pretence of Religion separates from his wife, with deposition: and if any Presbiter shall thrust his charge without licence (τὸ τὸν κληρικὸν χωρὶς ἐπιτοχῆς ἀποσπᾶν) and lastly inflicke the same penalty vpon fornication, adultery, periury.

The great Nicene Councils take the same order with some mulcted Bishops, and Presbiters in diuers Canons: *Gaudentius* in the Council of Sardi, takes it for graunted, that a Bishop may by Bishops bee deposed: so the second Council of Carthage, *Can. 13.* so the fourth Council of Carthage more then once imposes degradations: so *Leo* the first threatens to put some offending persons from the office of their Ministrie: so (that I may not be endlesse) blessed *Cyprian* aduises *Rogatianus* a good olde Bishop, which was abused by a malapert Deacon, by the authority of his Chaire to right himselfe, and either to depose, or suspend the offender. *Leontius* in *Socrates*, is deprived of his Priesthood: yea, what Council or Father giues not both rules and instances, of this

Y y

practise?

Whether Ministers should endure themselves silenced.

Bar. Refer. without Tat.

ἐπιτιμῶν δὲ
κλῆρικῶν δὲ
Wee charge
him not to
serue any more.
So *Can. 19*
Can. 29
Cum complicitate
fueris deponatur.
Can. 19. De Cler-
icatus honore pe-
scit ibitur. C. 1.
E clerico depona-
tur & sit alienus.
a Canone. Can.
17. et Can. 18.
A ministerio
cessare debuerit
Council. Sardic.
c. 4. C. 48. & 56
57. Leo. Ep. 1
Sess. 5
Cyp. l. 3. Ep. 9
Socr. l. 2. c. 25

practise? See how farre the auncient Church was from these tumultuous fancies: No, no, (*M. R.*) we well finde, it is doing that vndoes the Church, not suffering: If your fellowes could haue suffered more, and done lesse, the Church had beene happy: As for our Church officers, you may rayle vpon them with a lawlesse safety: there is a great ditch betwixt you and them: else you might pay deare for this sin of slander- ing them with their cheap peny-worths: How idly doe you insult ouer those, whom your Mony-changers haue driuen out of their Pulpits: When you confesse (after al your valour) that they haue driuen you both out of Church and Country: who can pittie a miserable insulter?

S E P.

For the Wafers in Geneva, and disorders in Corinth, they were corruptions which may and doe (or the like vnto them) creep into the purest Churches in the world: for the reformation whereof Christ hath giuen his power vnto his Church, that such euils as are brought in by humane frailty, may by diuine authority be purged out. This power and presence of Christ you want, holding all by homage (or rather by vilenage) vnder the Prelats, vnto whose sinfull yoke you stoope in more then Babylonish bondage, bearing and approouing by personall communion, infinite abominations. And in these two last respects principally, your Babylonish confusion of all sorts of people in the body of your Church, without separation, and your Babylonish bondage vnder your spirituall Lords the Prelats, we account you Babylon, and flie from you.

SECTION 51.

Power of refor-
ming abuses
giuen to the
Church: & the
issue of the
neglect of it.

Bar. 48. Giff. p.
27. 88

YOU that can graunt there will be corruptions in all other Churches, will endure none in ours: If England should haue either vnlcaued Wafers, or drunken Loue-feasts (though no other blemishes) she could not but be Babylon: We enuy not your fauours: Theft, or whatsoeuer like enormities, Christ hath giuen power vnto his Church to reforme: but what if the Church neglect to vse it? What if those euils, which are brought in, by humane frailty, will not by diuine authority be purged out? Now the error (by your doctrine) is growen fundamentall; so Christ is lost, and the foundation raced: if wee shall then assume (against our friendes, to conuince our enemies) The Church of Geneva hath beene seriously dealt with, in this corruption, and dissuaded by vehement importunity, yet still persisteth: How can you free them, & charge vs? see how we loue to be miserable, with company. This power to purge out all corruptions, Christ hath not giuen vs: if he hath giuen it you; you must first begin to purge out your selues: you

you haue done it; but still there remaine some: would God wee had as much execution as power: Our Church should bee as cleane as yours is schismaticall. If you should measure faculties by their exercise; Naturall rest should bee the greatest enemy to vertue: and the solitarie Christian should bee miserable: This power of ours is not dead, but sleepeth: When it awaketh vnto more frequent vse, (which we earnestly pray for) look you for the first handsell of it: None can be more worthy: as it is, wee offend not more in defect then you in excessse: Of whom that your Lazarello of Amsterdam G. I. could say, that you haue excommunications as readie as a Prelate hath a prison: Christ is in many that feele him not; but we want not the power onely, but the presence of Christ: How so? he was with vs while you were here: Did hee depart with you? will the separatists engrosse our Sauour to themselves, & (as Cyprian said of Papianus) goe to heauen alone? yea, confine the God of heauen to Amsterdam? What insolence is this? we haue him in his Word: we haue him in his Sacraments: we haue him in our hearts: we haue him in our profession; yet this enemy dare say wee want him: Wherein? I suppose in our censures: We haue Peters keyes (as his true successours both in office, and doctrine): our fault is, that we vse them not, as you would: What Church doth so? your first Martyr, doth as zealously inueigh against the practise of Geneva, and all other reformed Congregations in this point, as against vs: both for the wodden dagger (as he tearmes it) of suspension, and for their Consistorial excommunications. Woe were to all the world, if Christ should limit his presence onlie to your fashions: Here you found him, & here you left him: Would to God wee did no more grieue him with our sinnes, then you please him in your presumptuous censures: in the rest you raile against our Prelates and vs: Can any man think that Christ hath left peaceable spirits, to good well with railers? Indeed, yours is free-hold: so you would haue it: free from subiection, free from obedience: This is loosenesse, more then liberty: You haue broken the bonds, and cast the cords from you: but you miscall our Teuere: Wee hate villenage no lesse then you hate peace; and hold (*in capite*) of him, that is the head of his bodie, the Church: vnder whose easie yoke we doe willingly stoope, in a sweet Christian freedome; abhorring, and reproouing, and therefore (notwithstanding our personall communion) auoiding all abominations: In these two respects therefore of our confusion, and bondage, wee haue well scene in this discourse, how iustlie your Sion accounts vs Babylon: since it is apparent for the one, that heere is neither confusion, nor Babylonish, nor without separation: For the other, no bondage, no seruitude: Our Prelats being our Fathers, not our Masters; and if Lords for their externall dignity, yet not Lords of our Faith: and if both these your respects were so, yet so long as we doe inuicibly hold the foundation, both directly, and by necessary sequell: any rayler may

Troubl. & Exce.
at Amsterd. An
tu solus Ecclesia
es? Et qui te of-
fenderis a Chris-
to excluditur.
Hieron. Epiphani.
Cypri. Solus in
calum ascend.
Papiannus? Et
ad Acaesum Ne-
uatiannum.
Constant. Erigito
tibi scilicet Acaes.
& ad caelum solus
ascendito. Socr. l.
1. c. 7.

Bar. Giff. ref.
So some of their
owne haue tear-
med their exco-
munication.
Confess. by M.
Iohns. Inqu. p. 65

Col. 1. 18

Amari Patens
& Episcopus do-
bet, non timeri.
Hier. ad Theo-
philum.

tearm vs, but no Separatist shall proue vs Babylon : you may flie whether you list : would God yet further, vnlesse you had more loue.

S E P.

M. H. having formerly expostulated with vs our supposed impiety in forsaking a ceremonious Babylon in England, proceeds in the next place, to lay down our madnesse in chusing a substantiall Babylon in Amsterdam : and if it bee so found by due triall as hee suggesteth, it is hard to say, whether our impiety or madnesse be the greater. Belike M. H. thinkes wee gather Churches heere by towne-rows, as they doe in England, and that all within the parish procesion are of the same Church. Wherefore else tels hee vs of Jewes, Arrians, and Anabaptists, with whom wee haue nothing common but the streets and market-place? It is the condition of the Church to liue in the world, and to haue ciuill society with the men of this world, 1. Cor. 5. 10. Iohn 17. 13.

But what is this to that spirituall communion of the Saints, in the fellowship of the Gospell, wherein they are separated, and sanctified from the world vnto the Lord? Ioh. 17. 16. 1. Cor. 1. 2: Cor. 6. 17. 18.

SECTION. 52.

The view of the sins & disorders of others, whereupon objected: & how far it shold affect vs.

I Neede no better Analyser then your selfe; saue that you doe not onely resolute my parts, but adde more : whereas euery motion hath a double terme; from whence, and whither : both these could not but fall into our discourse. Hauing therefore formerly expostulated with you for your (since you will so tearme it) impiety, in forsaking a ceremonious Babylon of your owne making in England : I thought it not vnfit to compare your choise with your refusall ; England with Amsterdam, w^{ch} it pleaseth you to intitle a substantial Babylon : impiety and madnesse are titles of your owne choice ; let your guiltinesse bee your owne accuser : The truth is, my charity and your vncharitablenesse haue caused vs to mistake each other. My charity thus : Hearing both at Middleburgh, and heere, that certaine companies from the parts of Nottingham and Lineolne (whose Harbinger had bene newly in Zeland before mee) meant to retyre themselves to Amsterdam, for their full liberty, not for the full approbation of your Church : not fauouring you maine opinions, but emulating your freedom in too much hate of our ceremonies, and too much accordance to some grounds of your harred : I hoped you had bin one of their guides; both because Lincoln-shire was your Country, and Master *Smith* your Oracle, and Generall. Not daring therfore to charge you with perfect Brownisme, what could I thinke might be a greater motiue to this your supposed change, then the view of our (so oft proclaimed) wickednesse, and

and the hope of lesse cause of offence in those forraine parts : this I vt-
ged, fearing to go deeper then I might be sure to warrant : Now comes
my charitable answerer, & imputes this easiness of my challenge, to my
ignorance ; and therefore wil needs perswade his Christian Reader, that
I knew nothing of the first separation, because I objected so little to the
second.

It were strange if I should thinke, you gather Churches there
by Town-rows (as we in England) who know that some one prison
might hold all your refined flock : you gathered here by Hedge-rows ;
but there it is easier to tell how you diuide ; then how you gather : let
your Church be an intire body, inioying her owne spirituall commu-
nion, yet if it be not a corrasieue to your heart to conuerse in the same
streetes, and to be ranged in the same Towne-rows with Iewes, Ari-
ans, Anabaptists, &c. you are no whit of kinne to him, that vexed
his righteous soule with the vncleanneses of foule Sodom. That good
man had nothing but ciuill society with those impure neighbours :
hee differed from them in Religion, in practise ; yet could hee not so
carelessly turne off this torment : His house was Gods Church ; wherein
they had the spirituall communion of the Saints : yet whiles the Ci-
tie was so vncleane, his heart was vnquiet : Wee may (you grant) haue
ciuill society with ill men, spirituall communion onely with Saints :
Those must be accounted the world, these onely the Church ; your
owne allegations shall condemne you. They are not of the world
(saith Christ) as I am not of the world : Both Christ, and they were
parts of the Iewish Church : The Iewish Church was not so sanctified,
but the most were extreame vncleane : therefore we may be parts of
a visible vn sanctified Church ; and yet be separate from the world. Saint
Paul writes to his Corinthians, sanctified in Christ, Saints by calling :
True ; but not long after, he can say, ye are yet carnall. In his second E-
pistle : Come out (saith he) from among them : But, from whom ?
From Infidels by profession, not corrupted Christians.

Separation frō
the world, how
required.

Ioh. 17. 16

1. Cor. 1. 2
1. Cor. 3. 3

S E P.

We indeede haue much wickednesse in the Citie where wee liue : you
in the Church. But in earnest, doe you imagine wee account the King-
dome of England Babylon, or the Citie of Amsterdam Syon ? It is the
Church of England, or state Ecclesiasticall, which wee account Baby-
lon, and from which wee withdrawe in spirituall communion : but
for the Common-wealth and Kingdome, as wee honour it about all the
states in the worlde, so would wee thankfully embrace the meanest
corner in it, at the extreamest conditions of any people in the Kingdome.
The hellish impieties in the Citie of Amsterdam doe no more preiudice our
beauenly communion in the Church of Christ, then the frogs, lice, flies,

T y y 3

moraine,

moraine and other plagues overspreading Egypt, did the Israelites, when Goshen the portion of their inheritance was free, Exod. 8. 19. nor then the deluge, wherewith the whole world was covered, did Noah, when hee and his family were safe in the Arke, Gencl. 7. nor then sathans throne did the Church of Pergamus being established in the same city wish it, Reu. 2. 12. 13.

SECTION 53.

The neernes of
the State and
Church, & the
great errors
found by the
Separatists in
the French and
Dutch Churches.

THe Church and State, if they be two, yet they are twins; and that so, as eithers euill proues mutuall: The sinnes of the City not reformed, blemish the Church; where the Church hath power and in a sort comprehends the State, thee cannot wash her hands of tollerated disorders in the Common-wealth: hence is my comparison of the Church (if you could haue seene it, not the Kingdome) of England, with that of Amsterdam: I doubt not, but you could bee content to sing the olde song of vs, *Bona terra, mala gens*: Our land you could like vuell, if you might bee Lords alone. Thankes bee to God it likes not you, and iustly thinkes the meanest corner too good for so mutinous a generation: when it is weary of peace it will recall you: you that neither in prison, nor on the Seas, nor in the Coasts of Virginea, nor in your way, nor in Netherland could liue in peace, What shall wee hope of your ease at home? Where yee are, all you thankfull Tenants cannot in a powerfull Christian State moue GOD to distinguish betwixt the known sinnes of the Citie, and the Church: How oft hath our gracious Soueraigne, and how importunately, beene solicited for a toleration of Religions? It is pittie that the Papists hyred not your aduocation: who in this point are those true Cassanders, which reuerend *Caluin* long since confuted: Their wishes heerein are yours: To our shame and their excuse: his Christian heart held that tolleration vnchristian and intollerable, which you either neglect or magnifie: Good *Constantine* winkt at it in his beginning; but as *Dauid* at the house of *Zeruiah*: Succeeding times found these Canaanites to bee prickes and thornes, and therefore both by mulcts and banishments sought either their yeeldance or voidance. If your Magistrates hauing once giuen their names to the Church, indeuour not to purge this Augean stable; how can you preferre their Communion to ours?

But how soeuer now, least wee should thinke your Land-lords haue too iust cause to pack you away for wranglers, you turne ouer all the blame from the Church to the City; yet your pastor and Church haue so found the City in the Church, and branded it with so blacke markes, as that all your smoothe extenuations cannot make it a lesse Babylon then the Church of England: Beholde now, by your owne Confessions eyther Amsterdam shall be, or England shall not bee Babylon: These cleuen

*Cassand. de Offic
boni viri. Bellar.
de Laici.*

*Ensch. in vlt
Const.*

eleuen crimes you haue found and proclaimed in those Dutch and French Churches: First, That the assemblies are so contriued; that the whole Church comes not together in one: So that the Ministers cannot together with the flocke sanctifie the Lords day; The presence of the members of the Church cannot bee knowen, and finally no publike action, whether excommunication, or any other can rightly bee performed. Could you say worse of vs? Where neither Sabbath can bee rightly sanctified, nor presence or absence knowen; nor any holy action rightly performed, what can there be but meere confusion?

Fr. Iohns. Articles ag. the Fr. & Dutch Churches.

Secondly, That they baptise the seede of them who are no members of any visible Church; of whome moreouer they haue not care as of members, neither admit their Parents to the Lords Supper: Mere Babylonisme, and sinne in constitution, yea the same that makes vs no Church: for what separation can there be in such admittance? what other but a sinfull commixture? How is the Church of Amsterdam now gathered from the world?

Thirdly, That in the publike worship of God they haue deuised, & vsed another forme of prayer, besides that which Christ our Lord hath prescribed, Mat. 6. reading out of a booke certaine prayers inuented and imposed by man. Beholde here our fellow Idolaters: and (as followes) a daily Sacrifice of a set Service-booke, which in stead of the sweet incense of spirituall prayers is offered to God; very Swines-flesh, a new Portraite, and an equal participation with vs of the curse of addition to the word.

Bar. ag. Giff.

Fourthly, that rule and commandment of Christ, Matth. 18. 15. they neither obserue, nor suffer rightly to bee obserued among them. How oft haue you saide that there can be no sound Church without this course, because no separation? Beholde the maine blemish of England in the face of Amsterdam!

Fifthly, That they worship God in the Idoll Temples of Antichrist: so the Wine is marr'd with the vessel; their seruice, abomination with ours: neyther doe these Antichristian stones want all glorious ornaments of the Romish harlot yet more.

Sixtly, That their Ministers haue their set maintenance after another manner then Christ hath ordained, 1. Chr. 14. and that also such, as by which any Ministry at all, whether Popish or other might be maintained: Either tithes, or as ill: Beholde one of the maine Arguments whereby our Ministry is condemned as false and Antichristian, falling heauy vpon our neighbours.

Seuenchly, That their Elders change yearely, and doe not continue in their office, according to the doctrine of the Apostles and practise of the Primitiue Church: What can our Church haue worse then false Governours? Both annuall and perpetuall they cannot be: What is (if not this) a wrong in Constitution?

Eightly,

*H. Ainsworth
in his Counter-
poysen.*

Eightly, That they celebrate mariage in the Church, as if it were a part of the Ecclesiasticall administration : a foule shame and sinne : and what better then our third Sacrament ?

Ninthly, That they vse a new censure of suspension which Christ hath not appointed : no lesse then English presumption.

Tenthly, That they obserue daies and times, consecrating certaine dayes in the yeare to the Natiuity, Resurrection, Ascension of Christ : Behold their Calendar as truly possessed : Two Commandements solemnely broken at once ; and we not Idolaters alone.

Eleuenth, which is last and worst, that they receiue vnrepentant excommunicates to be members of their Church, which by this meanes becomes one body with such as be deliuered vnto Sathan ; therefore none of Christs body : England can be but a miscelline rabble of profane men ; The Dutch and French Churches are belike no better : who can be worse then an vnrepentant excommunicate ? Goe now and say, It is the Apostasie of Antichrist to haue communion with the world in the holy things of God, which are the peculiars of the Church, and cannot without Sacriledge bee so prostituted and profaned ; Goe say, that the plaguy-spirituall-leprosie of sinne rising vp in the foreheads of many in that Church, vnshut vp, vncovered (yea wilfully let loose) infects all both persons and things amongst them : Goe now and flie out of this Babylon also, as the Hee-goates before the flocke, or returne to ours : But how-euer these errors be grosse, perhappes they are tractable ; Not the sinne vndoes the Church, but obstinacy : heere is no euasion. For beholde, you doe no more accuse those Churches of corruption, then of wilfulnesse : for diuers times haue you dealt with them about these fearefull enormities : yea you haue often desired, that knowledge thereof might be by themselves giuen to the whole body of their Church, or that (at least) they would take order it might be done by you : They haue refused both ; What remains, but they be our fellow-Heathens and Publicans ? And not they alone, but all reformed Churches besides in Christendome, which doe ioyntly partake in all these (except one or two personall) abominations : will you neuer leaue till you haue wrangled your selues out of the world ?

But now I feare I haue drawne you to say, that the helish impieties both in the City, and Church of Amsterdam are but frogs, lyce, flies, moraine and other Egyptian plagues, not preiudicing your *Goshem* : Say so if you dare ; I feare they would soon make the Ocean your redde Sea, and Virginia your Wildernesse.

The Church is *Noahs* Ark, w^{ch} gaue safety to her Guests, whereof ye are part ; but remember that it had vnclane beasts also, & some sauage : If the waues drown you not, yet (me thinks) you should complain of noy-some society. Sathans throne could not preiudice the Church of Pergamus : but did not the Balaamites (the Nicolaitanes ?) Yet their heauely cōmunion stood, & the Angel is sent away with but threats. SEP.

S E P.

It is the will of God and of Christ, that his Church should abide in the world, and converse with it in the affaires thereof which are common to both: But it is the Apostasie of Antichrist to haue communion with the world in the holy things of God, which are the peculiar of the Church, and cannot without great sacriledge be so prostituted and profaned.

SECTION 54.

AS it were madnesse to deny that the Church should converse with the world in the affaires therof: So to deny her Communion in Gods holy things, with any of those of the world, which professe Christianity (as yet vncensured) is a point of Anabaptistical Apostasie: such of the world are still of the Church: As my censure cannot eieft them, so their sinne (after my priuate endeuour of redresse) cannot defile mee: I speake of priuate Communicants: If an vnbidden Guest come with a ragged garment, and vnwashed hands, shall I forbear Gods heauenly dainties? The Master of the feast can say, Friend, how cam'st thou in hither: not, Friends why came you hither with such a Guest? God biddes me come: hee hath imposed this necessitie, neuer allowed this excuse: My teeth shall not be set on edge with the sowre grapes of others: If the Church cast not out the known vnworthy, the sinne is hers: If a man will come vnworthy, the sinne is his: But if I come not because hee comes, the sinne is mine: I shall not answer for that others sinne: I shall answer for mine owne neglect: An other mans fault cannot dispense with my duty.

Conuersation
with the world.

*Quod modum
te maculat ma-
lum, videlicet si
non consentis
si redarguis, d.
23. 9. 4. a malis.*

S E P.

The ayre of the Gospell which you drawe in, is nothing so free and cleare as you make shew: it is onely because you are used to it, that makes you so iudge. The thick smoske of your Canons, especially of such as are planted against the Kingdome of Christ the visible Church, and the administration of it, doe both obscure and poyson the aire, which you all drawe in, and wherein you breath. The plaguy-spiritual leprosie of sinne rising vpper in the forehead of so many thousands in the Church, vnbat vpper, vncovered, infects all both persons and things amongst you. Leu. 13. 45. 46. 47. 2. Cor. 6. 17. The blasting Hierarchy suffers no good thing to growe, or prosper, but withers all both bud and branch. The daily sacrifice of the Service-booke which in stead of spirituall prayer sweete as incense, you offer vpper morning and evening, smels

smells so strong of the Popes Portuise, as it makes many hundreds amongst your selues, stop their noses at it; and yet you boast of the free and cleare aire of the Gospell, wherein you breath.

SECTION 55.

The impure
mixtures of the
Church of
England.

1. Canon.

2. Sinne vncon-
fessed.

*Certe nulli in cri-
men maculat
nescientem.
Aug. Ep. 48*

AS there is no element which is not through many mixtures departed from the first simplicitie: So no Church euer breathed in so pure an Ayre, as that it might not iustly complaine of som thicke and vnwholsome euaporations of errour and sinne. If you challenge an immunity, you are heerein the true broode of the auncient Puritanes! But if too many finnes in practise haue thickned the Aire of our Church, yet noone heresie: that smoake of the bottomlesse pit hath neuer corrupted it: and therefore iustly may I auerre, that heere you might drawe in the cleare Aire of the Gospell: No vvhervpon earth more freely: And if this bee but the opinion of custome, you whom absence hath helped with a more nice and dainry sent, speake your worst: Shew vs our heresies, and shame vs: you haue done it, and beholde foure maine infections of our English aire: The first, the smoake of our Canon. Vvtrily: I feare the great Ordinances of the Church, haue troubled you more with the blowe, then the smoake: For you tell vs of their Plantation against the Kingdome of Christ: What Kingdome? The Visible Church: Which is that? Not the Reformed peace of ours, whose best are but Goats and Swine: Not the close Nicodemians of your owne Sect amongst vs, which would be loath to be visible: Not forainers; nor them they extend not: None therefore in all the world, but the English Parlour-full at Amsterdam: Can there be any truer Donarisme? Crie you still out of their poysoning the Aire: We hold it the best censed by the batteries of your idle fancies, by ridding you from our Aire, and by making this your Church inuisible to vs; smart you thus, till we complaine.

The second is the plague or Leprosie of sinne vnshut vppe and vncouered: VVee knowe that sinne is as ill, as the Diuell can make it; a most loathsome thing in the eyes of God; and his Angels, & Saints: and we grant to our grieve, that among so many millions of men, there may bee found some thousands of Lepers: Good lawes and censures meete with some, others escape: It is not so much our fault, as our grieve: But that this Leprosie infects all persons, and things, is shamefully ouer-reacht: Plague and Leprosie haue their limits, beyond which, is no contagion; If a man come not neere them, if hee take the winde in an open aire, they infect not: such is sinne: It can infect none but the guiltie: Those which act or assent to, or beare with it, or detest it not, are in this pollution: But those vvhich can mourne for it, and cannot redresse it, are free from infection: How many foule Lepers spiritually

spiritually did our Sauour see in the publique Ayre of the Iewish Church? wherewith yet hee ioyned, and his, not fearing infection so much, as gracing the remnants of their ruinous Church: Were those seuen thousand Israelites whose knees bowed not to *Baal*, infected with the Idolatry of their neighbours? yet continued they still parts of the same Church.

But this yet exceeds: Not onely all persons, but all things? What? Our Gospell? Our heauen, earth, Sea? Our Bookes, Coyne, Commodities? Beholde you see the same heauen with vs, you haue no Bibles but ours: our Ayre in his circular motion comes to be yours: the water that washeth our Iland, perhaps washeth your hands: Our vn-cleane Siluer (I feare) maintaines you: Our Commodities (in part) enrich your Land-lords: and yet all things amongst vs infected? you are content to take some euill from your neighbours.

The third is our blasting Hierarchie, which suffers no good thing, (that is no Brownist, no singular fancy) (for what good things haue wee but yours?) to growe, or prosper amongst vs, but withers all both budde and branch, would to God the root also: The last, is a daily sacrifice of a seruice-booke: an incense, how euer vnflavourie to you, yet such as all Churches in Christendom hold sweet, and offer vp as fit for the nostrils of the Almighty; we are not alone thus tainted; all Christian Churches that are, or haue bin, present the same Censers vnto God: But ours smells strong of the Popes Portuise: See whether this bee any better then triuiall cauilling: If eyther an ill man, or a Diuell shall speake that which is good, may not a good man vse it? If a good Angell, or man shall speake that which is euill, is it euer the better for the Deliuerer? If Sathan himselfe shall say of Christ; Thou art the sonne of the liuing God, shall I feare to repeat it? Not the Author, but the matter, in these things is worthy of regard: As *Ierome* speaks of the poysoned workes of *Origen*, & other dangerous Treatisours, Good things may bee receiued from ill hands: If the matter of any prayer bee Popish, fault it for what it containes, not for whence it came: what say you against vs in this, more then Master *Smith* (your stout Anabaptist) laith of our baptizing of Infants: Both of them equally condemned for Antichristian. Still therefore wee boast of the free, and cleare ayre of the Gospell: if it bee annoyed with some practicall euills, wee may bee foule, the Gospell is it selfe, and our profession holy, neither can we complaine of all euils while wee want you.

1. Reg. 19. 18

3. Hierarchie.

4. Seruice-booke.

Patres nostri nō
sunt ante Cypri-
anū vel Agrip-
pinū, sed postea.
Caluberrimā con-
suetudinē tene-
runt, ut quic-
quid diuinū at-
que le: it: muni-
in aliqua heresi
vel schismate in-
tegrum reperiret
approbent potius
quam negarent.
August.

SER.

S R P.

That all Christendome should so magnifie your happinesse (as you say) is much, and yet your selues, and the best amongst you, complaine so much both in word, and writing, of your miserable condition, vnder the imperious and superstitious impositions of the Prelates; yea and suffer so much also vnder them, as at this day you doe, for seeking the same Church-gouernment and Ministry, which is in vse in all other Churches saue your owne. The truth is, you are best liked where you are worst known. Your next neighbours of Scotland knowe your Bishops Gouernment so well, as they rather chuse to vndergoe all the miserie of bonds and banishment, then to partake with you in your happinesse this way, so highly doe they magnifie and applaud the same. Which choice I doubt not other Churches also would make, if the same necessitie were laide vpon them. And for your graces, wee despise them not, nor any good thing amongst you, no more then you doe such graces and good things as are to be found in the Church of Rome, from which you separate notwithstanding. Wee haue by Gods mercy, the pure and right vse of the good gifts and graces of God, in Christs Ordinance which you want. Neither the Lords people, nor the holy vessels could make Babylon Syon, though both the one and the other were captiued for a time.

SECTION. 56.

The iudgement
of our owne, &
our neighbours
of our Church.

Secret. l. 1. c. 4.
Constant. Alex.
Ario. Ac ta-
meti vniuers
vos vicissim de re
quapia minimi
momenti diffidit
(siquidem neq;
omnes de omni-
bus rebu idem
sentimus) nihil
minus tam fieri
coterit, ut eximi-
a concordia su-
ceret inter vos, in-
tegreq; seruetur,
et vna inter
omnes communio
et consociatio
custodiat.

THat which followeth is but words, a short answer is too much: That all Christendom magnifies the worthines of our Church, in so cleare euidences of their owne voyces you cannot deny; and now when you see such testimonies abroad (least you should say nothing) you fetch caills from home: Those men which (you say) complaine so much of their miserable condition vnder the Prelates impositions, haue notwithstanding with the same pens and tongues not onely iustified our Church, but extold it: you haue found no sharper aduersaries in this very accusation, for which you maliciously cite them: How freely, how fully haue they euinced the truth? yea the happinesse of the Church of England against your false challenges: and yet your forehead dare challenge them for Authors. So hath their moderation opposed some appendances, that they haue both acknowledged and defended the substance with equall vehemence to your opposition: neither doe they suffer (as you traduce them) for seeking another Church-gouernment: looke into the Millenaries petition (the common voice of that part) I am deceiued, if ought of their complaints found that way, much lesse of their sufferings: deformity in practise is obiected to them, not indeuour of innouation; That quarrel hath been long silent, your motion cannot reuiue it: would God you could as much

much follow those men in moderate and charitable carriage, as you haue out-run them in complaint.

It pleaseth you to deuise vs, like pictures vpon course Canuasse, which shew fairest at farthest, attributing foraine approbation: (which you cannot deny) to distance, more then to desert. How is it then, that (besides strange witnesses) wee which looke vpon this face without preiudice, commend it, (God knowes) without flatterie? we can at once acknowledge her infirmities, and blesse God for her graces: Our neighbours, (yea our selues) of Scotland, knowe our Church so well, that they doe with one consent praise her for one of Gods best daughters; neither doeth the most rigorous amongst them, more dislike our Episcopall Government, then imbrace our Church: what fraud is this; to flye from the Church in common, to one circumstance? we can honour that noble Church in Scotland, may we not dislike their alienations of Church-livings? If one thing offend, doe all displease? Yet euen this Government, which you would haue them resist to bonds and banishment (who knowes not?) begins to finde both fauour and place: what choice other Churches would make, as you doubt not, so you care not. If you regarde their sentence, how durst you reuile her as a false harlot, whom they honour as a deere sister? If you were more theirs then wee, you might vpbraide vs: Now you tell vs what perhaps they wold do; we tell you what they do, & will do: Euen with one voice, blesse God for England, as the most famous & flourishing Church in Christendom: your handfull onely makes faces, and enuieth this true glory; Who yet (you say) despise not our graces, no more then wee those of Rome: See how you despise vs while you say, you are free from despise: How malicious is this Comparison, as if wee were to you, as Rome to vs: and yet you despise vs more: Wee grant Rome a true Baptisme, true Visibilty of a Church, though monstrously corrupted: you giue vs not so much: Thanks be to God, we care lesse for your censure, then you doe for our Church: Wee haue by Gods mercy the true and right vse of the word and Sacraments, and all other essentiall gifts and graces of God; if there might be some farther helps in execution, to make these more effectuell, we resist not: But those your other imaginarie ordinances, as wee haue not, so we want not; Neither the Chaldeans, nor any idolatrous enemies could make Sion Babylon, nor the holy vessels profane; so as they should cease to be fit for Gods vse: but they were brought backe at the returne of the captiuitie, to Ierusalem: Such were our worship, ministry, Sacraments, and those manifolde subiects of your cauits, which whiles you disgrace for their former abuse, you call our good euill, and willingly despise our graces.

M. Smiths report vpon M. Clifton. p. 50.

S E P.

Where the truth is a gainer, the Lord (which is truth) cannot be a loser. Neither is the thanks of ancient fauours lost amongst them, which still press on towards new mercies: Vnthankfull are they vnto the blessed maiestie of God, and vnfaithfull also, which knowing the will of their Master doe it not, but go on presumptuously in disobedience to many the holy ordinances of the Lord and of his Christ, which they know, and in word also acknowledge, he hath giuen to his Church to be obserued, and not for idle speculation, and disputation without obedience.

It is not by our sequestration, but by your confusion, that Rome and Hell gaines. Your odious commixture of all sorts of people in the body of your Church, in whose lappe the vilest miscreants are dandled, sucking her breasts as her naturall children, and are be-blessed by her (as hauing right thereto) with all her holy things, as Prayer, Sacraments, and other ceremonies, is that which aduantageeth hell, in the small obduration and perdition of the wicked, whom by these means you flatter and deceiue.

The Romish Prelacy and Priesthood amongst you, with the appurtenances for their maintenance and ministrations, are Romes aduantage. Which therefore she challengeth as her owne, and by which she also still holds possession amongst you, vnder the hope of regaining her full inheriunce at one time or other. And if the Papists take aduantage as our cōdemnation of you, & separation from you: it concernes you, well to see where the blame is, and there to lay it; least through light, and inconsiderate iudgement, you iustifie the wicked, and condemne the righteous.

SECTION 57.

The issue of
Separation.

inter licet ve-
strum non licet
nostro. nutant
ac remanent ani-
ma Christianis.
Opus. Contr.
Pam.

ALl the sequell of my answer is merely sententious: it is fitter for vs to learne then reply: VWhere the truth gaines (say you) God loseth not: I tell you againe, where God loseth, the truth gaineth not, and where the Church loseth, God (which indowed her) cannot but lose: Alas what can the truth either get or saue by such vnkind quarrels? Surely Suspicion on some hands, on others reiection: for (as *Optatus* of his Donatists) betwixt our *Licet*, and your *Non licet*, many poore soules wauer and doubt: neither will settle, because we agree not: Thanks are not lost, where new fauours are called for, but where old are denied. While your Poetrie is: Such as the mother such is the daughter; where are our olde, our any merities? They are vnthankfull, which knowe what God hath done, and confesse it not: They are vnfaithfull to God and his deputie, which knowing themselves made to obey, presume to ouer-rule, and vpon their priuate authoritie, obtrude to the Church those ordinances to be obserued, which neuer

neuer had being but in their owne idle speculation.

Your Sequestration and our confusion, are both of them beneficiall, where they should not: and as you pretend our confusion for the cause of your Separation; So is your Separation the true cause of too much trouble, and confusion in the Church: Your odious tale of commixture hath cloyed and surfatted your reader already, and receiued answer to satietie: this one dish so oft brought forth, argues your povertie: The visible Church is Gods drag-net, and field, and floore, and Arke: heere will be ever at her best, sedge, tares, chaffe, vncleane Creatures: yet is this no pretence for her neglect: The notoriously euill she casts from her brest, and knee, denying them the vse of her prayers, and (which your leaders mislike) of her Sacrament. If diuers thousand corruption of vnfaithfull officers, escape censure; yet let not the transgressions of some, redound to the condemnation of the whole Church: In Gods iudgement it shall not; wee care little, if in yours. We tell wicked men, they may goe to hell with the water of Baptisme in their faces, with the Church in their mouthes, wee denounce Gods iudgements vnparially against their sinnes, and them: Thus we flatter, thus we deceiue. If yet they will needs runne to perdition; *Perditio tua ex te Israel.*

Our Clergie is so Romish as our Baptisme: If therefore Romish, because they came thence; we haue disproued it: If therefore Romish, because they haue bene vied there, we grant and iustifie it; That ancient confession of their faith which was famous through the world we receiue with them: If they hold one God, one Baptisme, one Heauen, one Christ, shall we renounce it? Why should we not cast off our Christendome and humanitie, because the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergie and Ministration, is well witnessed by the blood of those Martyrs, eminent in the Prelacie, which in the fresh memories of many was shed for God, against that Harlot: and by the excellent labours of others, both Bishops and Doctors: whose learned pens haue pulled downe more of the walls of Rome, then all the corner-creeeping Brownists in the world shall euer be able to doe, while Amsterdam standeth. It is you that furnish these aduersaries with aduantages, through your wilfull diuisions: Take *Scilicet* his arrowes, single out of the sheafe, the least finger breakes them, while the whole bundle feares no stresse: wee know well where the blame is, our deservings can be no protection to you: you went from vs, not wee from you. Plead not our constraint, you should not haue bene compelled to forsake vs, while Christ is with vs: But who compels you, nor to call vs brethren? to deny vs Christians? your zeale is so farr from iustifying the wicked, that it condemnes the righteous.

Non enim propter malos boni deferendi, sed propter bonos mali tolerandi sunt &c. Sicut tolerauerunt Prophetæ &c. Aug. Ep. 48. Bar. 48. 67ff.

S E P.

And for the suspicion of the rude multitude, you neede not much feare it. They will suspect nothing that comes under the Kings broad scale: they are ignorant of this fault. Though it were the masse that came with authority of the magistrate, they (for the most part) would be without suspicion of it: so ignorant and profane are they in the most places, 1. Sam. 10. 10. It is the wise hearted amongst you that suspect your dealings, who will also suspect you yet more, as your unsound dealing shall be further discovered.

SECTION 58.

The Brownists
scornful opini^o
of our people.

HOW scornfully do you turne over our poore rude multitude, as if they were beasts not men; or if men, not rude but savage: This contempt needed not: These sonnes of the earth may goe before you to heaven: Indeed as it was of old saide, that all Egyptians were Physitions: so may it now of you; All Brownists are diuines, no Separatist cannot prophesie: No sooner can they looke at the skirts of this hill, but they are rapt from the ordinarie pitch of men: Either this change is perhaps by some strange illumination, or else your learned paucitie got their skill amongst our profane and rude multitude: wee haue still many in our rude multitude, whom wee dare compare with your teachers: neither is there any so leude and profane that cannot pretend a scandall from your separation: Euen these soules must be regarded (though not by you.) Such were some of you, but yee are washed, &c.

The wise hearted amongst vs doe more then suspect, finde out our weakenesses, and bewaile them; yet doe they not more discover our imperfections then acknowledge our truth: If they be truly wise, wee cannot suspect them, they cannot forsake vs: Their charitie will couer more, then their wisdomes can discover.

S E P.

Lastly, the terrible threat you utter against vs, that euen whoredomes and murders shall abide an easier answer then separation, would certainly fall heavy upon vs, if this answer were to be made in your Consistorie Courts, or before any of your Ecclesiasticall iudges; but because wee knowe, that not Antichrist, but Christ shall be our iudge, we are bold upon the warrant of his Word and Testament, (which being sealed with his blood may not be altered) to proclaim to all the world separation from whatsoever riseth up rebelliously, against the scepter of his kingdome, as we are undoubtedly perswaded, the Communion, gouernement, ministry, and worship of the Church of England doe.

S E C.

SECTION 59.

MY last threare, of the easer answeres of whoredomes, and adulteries, then Separation, you thinke to scoffe out of countenance. I feare your conscience will not alwaies allow this mirth; Our Consistories haue spared you enough: let those which haue tryed, say, whether your corrupt Eldership be more safe iudges: If ours imprison iustly, yours excommunicate vniustly; To be in Custodie is lesse grievous, then out of the Church: at least if your censures were worth anything, but contempt: As *Ierom* said of the like: It is well that malice hath not so great power as will: you shall one day (I feare) find the Consistorie of heauen more rigorous, if you wash not this wrong with your teares; That tribunall shall find your confidence, presumption; your zeale, furie. You are bold (surely more then wise) to proclaime: we haue no need of such cryers: doubtlesse your head hath made Proclamations long, now your hand beginnes. What proclaime ye? Separation from the Communion, Gouvernement, Ministry, and worship of the Church of England: what neede it? Your act might haue saued your voyce: what should our eyes and cares bee troubled with one bad obiect?

But why separate you from these? Because they rise vp rebelliously against the Scepter of Christ: The Scepter of Christ is his worde: he holdes it out, we touch and kisse it: What one sentence of It, doe wee wilfully oppose? Away with these foolish impieties: you thrust a Reed into your Sauours hand, and say, Haile King of the Jewes, and will needs perswade vs, none but this is his rod of iron: Lastly, vpon what warrant? Of his will and Testament. You may wrong vs; But how dare you fasten your lies vpon your Redeemer and Iudge? What clause of his hath bid you separate? We haue the true Copies: As wee hope or desire to be saued, we can finde no sentence that soundeth towards the fauour of this your act: Must God be accused of your wilfulness? Before that God and his blessed Angels, and Saints, we feare not to protest that we are vndoubtedly perswaded, that whosoever wilfully forsakes the Communion, Gouvernement, Ministry, or worshipping of the Church of England, are enemies to the Scepter of Christ, and rebels against his Church and Anointed: neither doubt we to say, that the Mastership of the Hospirall at Norwich, or a lease from that Citie (sued for, with repulse) might haue procured that this separation from the Communion, Gouvernement, and worship of the Church of England, should not haue bene made by

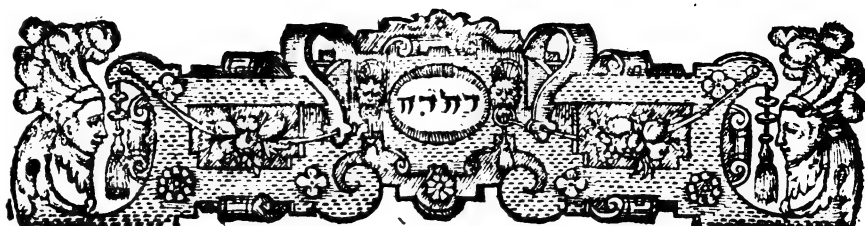
Iohn Robinson.

FINIS.

Zzz

The conclusion from the fearful answer of Separation.

Troub. & excom. at Ant. C. Iohn. professes he found better dealing in the Bishops Consistorie; & might haue found better in the Inquisition. *Ierom. Cypr. de simplici prelat. Ad pacis primum venire non oserunt quod nocem homini discordia iurare superunt. Ibid. Inexpiables & gravis culpa discordia nec passionis purgatur.*



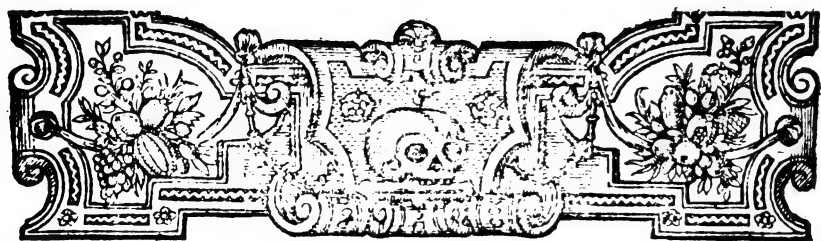
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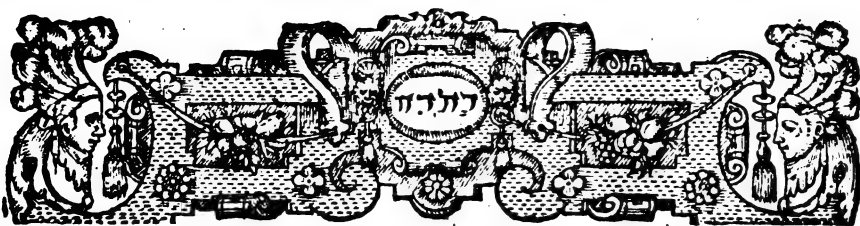


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A SERIOUS DIS- SWASIVE FROM POPERIE.

To W. D. Revolted, &c.



Ou challeng'd me for my bold asser-
tion of your manifold divisions: I do
heere make it good with vsurie. Those
mouthes that say they teach you the
truth, say also (and you haue beleue-
ued them) that they all teach the same.
As you finde them true in this, so
trust them in the other: For me, I can-
not without indignation see, that in
this light of the Gospell, God and his
truth should thus bee losers by you:
and that a miserable soule should suf-
fer it selfe thus grossely couzened of it

selfe, and glory: Many can write to you with more profoundnes, none
with more sincere feruency, and desire to saue you.

I call heauen and earth to record against you this day, that if you re-
lent or answer not, your perishing is wilfull. We may piete your weak-
nes, but God shall plague your Apostasie; if you had beene bred in
blindnesse, your ignorance had beene but lamentable, now your choice
and loue of darknes is fearefull and desperate. Alas! you cannot be con-
demned without our sorrow and shame. What should we do? We can
but intreat, perswade, protest, mourne, and gage our soules for yours;
if these auaille not, who can remedy that which wil perish? Heare this yet
(you weake Reuolter) if there be any care left in you of that soule which
you haue thus prostituted to error; if you haue any regarde to that God
whose simple truth you haue contemned and forsaken; what is this that
hath

hath driuen you from vs, allured you to them? For Gods sake, let me but expostulate a little ere my silence: Either be conuicted or inexcusable: Our baddeliues haue set you off; Woe is me that they are no holier; I bewaile our wickednes, I defend it not; Onely aske how they liue in Italy; if they bee not (for the more part) filths to the worst of ours, goe with them and prosper. Let all indifferent tongues say, whether that very See whereon your faith depends, euen within the smoake of his Holines, be not (for vitiousnes) the sinke of the world; we may condemne our selues, their liues shall iustifie vs: But you list not to look so farre; you see their liues at home, you see ours: The comparison is not equall; they take this for the time of their persecution; wee of our prosperitie. The stubbornest Israelite, and the most godlesse Mariner could call vpon God in his trouble: wee are all worse with libertie: Looke backe and see how they lined in former times while they prospered; No Turkes (saith *Erasmus*) more abominably: though now at the worst, how many holy Professors might you finde, which would scorn that the most strict Hermit, or austere Cappucine, should go before them in a gracious life, and in true mortification? euen amongst twelue, there will be one diuell: I wish they were so good that wee might emulate them: but for my part, I neuer yet could know that Papist, which made conscience of all Gods ten morall lawes: Shortly, whatsoeuer is vpbraided to vs, the truth is pure, though men be vnholly; and God is where he was, whatsoeuer becomes of men: For you, if you had not fallen to coole affections, and a loose life, you had beene still ours: It is iust with God to punish your secure negligence with error and delusion; and to suffer you thus to lose the truth, who had lost your care of obedience and first loue. And now you doe well to shift off this blame to others sins, which haue most cause to accuse your owne.

From manners to looke towards our doctrine: the noueltie of our Religion (you say) hath discouraged you; theirs hath drawne you with reuerence of her age. It is a free challenge betwixt vs, let the elder haue vs both; if there be any point of our Religion younger then the Patriarchs and Prophets, Christ and his Apostles, the Fathers and Doctors of the Primitive Church, let it be accursed, and condemned for an vpstart; shew vs euidence of more credit and age, and carry it. The Church of Rome hath beene ancient, not the errors; neither doe we in ought differ from it, wherein it is not departed from it selfe. If I did not more feare your wearinesse then my owne; forgetting the measure of a Preface, I would passe through euery point of difference betwixt vs, and let you see in all particulars, which is the olde way; and make you knowe, that your Popish Religion doth but put on a borrowed valour of grauitie vpon this Stage, to out-face true antiquitie. Yet least you should complaine of wordes, let mee without your tediousnesse haue leave but to instance in the first of all Controuersies

fics

lies betwixt vs; offering the same prooffe in all, which you shall see performed in one, I compare the iudgement of the ancient Church with yours, see therefore and be ashamed of your novelty.

First our question is, Whether all those bookes which in our Bibles are stiled *Apocryphall*, and are put after the rest by themselves, are to be receiued as the true Scriptures of God? Heare first the voyce of the olde Church: so let passe that cleare and pregnant testimonie of *Melito Sardensis* in his Epistle to *Quesimus* cited by *Eusebius*. Let *Cyprian* or *Ruffinus* rather speake in the name of all: Of the olde Testament (saith hee) first were written the five bookes of *Moses*, *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, *Deuteronomie*; after these the booke of *Iosuah* the sonne of *Nun*, and that of the *Iudges*, together with *Ruth*; after which were the foure bookes of the *Kings*, which the Hebrewes reckon but two: of the *Chronicles* which is called the booke of *Dayes*; and of *Ezra*, are two bookes, which of them are accounted but single, and the booke of *Ester*. Of the Prophets there is *Esay*, *Hieremie*, *Ezekiell*, and *Daniell*, and besides, one booke which contains the twelue smaller Prophets. Also *Iob*, and the Psalmes of *Dauid* are single bookes: of *Salomon* there are three bookes deliuered to the Church, the *Proverbes*, *Ecclesiastes*, *Song of Songs*. In these they haue shut vpp the number of the bookes of the olde Testament. Of the new, there are foure Gospels, of *Matthew*, *Marke*, *Luke*, and *Iohn*; the Acts of the Apostles, written by *Luke*; of *Paul* the Apostle fourtee Epistles, of the Apostle *Peter* two Epistles, of *James* the Lords brother and Apostle, one; of *Iude*, one; of *Iohn* three, Lastly the Reuelation of *Iohn*. These are they which the Fathers haue accounted within the Canon; by which they would haue the assertions of our faith made good: But wee must knowe there are other bookes, which are called of the Ancients not Canonically but Ecclesiasticall, as the *Wisdome of Salomon*, and another booke of *Wisdome*, which is called of *Iesus* the sonne of *Sirach*; which booke of the Latins, is tearmed by a generall name *Ecclesiasticus*: of the same ranke is the booke of *Toby* and *Judith*, and the bookes of the *Maccabees*: Thus farre that Father; so *Hierome* after that he hath reckoned vp the same number of books with vs in their order, hath these wordes: This Prologue of mine (saith he) may serue as a well defended entrance to all the books which I haue turned out of Hebrew into Latine; that we may knowe, that whatsoeuer is besides these is Apocryphall: therefore that booke which is intituled *Salomons Wisdome*, and the booke of *Iesus* the sonne of *Sirach*, and *Judith*, and *Tobias* and *Pastor*, are not Canonically: the first booke of the *Maccabees* I haue found in Hebrew, the second is Greeke: which booke (saith hee) indeede the Church readeth but receiuerth not as Canonically. The same reckoning is made by *Origen* in *Eusebius*, word for word. The same by *Epiphanius*, by *Cyrill*, by *Athanasius*,

Gregory,

Especially, Toby, Iudith, wisd. of Salomon, Ecclesiasticus, Maccabees.

Euseb. l. 4. c. 25. Exposit. Symboli veteris instrumenti primo omnium Moysi quinq; libri, &c.

Hic sunt quae patres intra Canonem concluderunt, ex quibus fidei nostrae assertiones, &c. Alii libri sunt qui non Canonici, &c.

In prologo galeato Tom. 3. p. 6. Hic prologus Scripturam quasi Catalogum principum omnium libris quos de Hebræo &c. Vt scire valeamus quicquid extra hoc est inter Apocrypha esse ponendum: igitur sapientia quae vulgo Salomonis ascribitur & Tobia, &c. non sunt in Canone, &c. Euseb. l. 6. c. 24: Haud ignorandum autem fuerit veteris instrumenti libros sicut Hebraei tradunt, &c.

apocryphos libros, &c. ὡς οἱ ἑβραῖοι ἔχουσιν.

Hæc sunt Apocrypha, Ielus, Sapientia, Pastor, & Macabæorum libri, Iudith atque Tobia. Hugo Card.

Concil. Trident. Decr. de Canon. Script. April. 8. promulg. in quart. Sessione.

Sacrorum veterum librorum indicem hunc decreto adhibendum censuit, &c.

Sunt autem infra-scripti Testamenti veteris quinq; libri Mosis, &c.

Tobias, Iudith, Sapientia Salomonis, Ecclesiasticus, Macab. 2.

Si quis autem libros ipsos integros cum omnibus suis partibus prout in Ecclesia Catholica legi consueverunt, & in veteri vulgata latina editione habentur, pro sacris & canonicis non susceperit, Anathema sit.

Aug. de Civit. dei. l. 19. c. 13.

Sed quomodo libet istud accipitur, &c.

Et linguz potius credatur unde est in aham facta translatio.

Ludou. Viues ibid. Hæc ipsum Hieronymus

docet ubique; hoc ipsum docet ratio, &c. Sed frustra bonorum ingeniorum consensus hoc docet. Hieron. l. 3. com. in Esaiam quod si aliquis dixerit Hebræos libros postea a Iudæis falsatos, &c.

Gregory Nazianzen, Damascen: yea by Lyranus, both Hugoes, Caietan, Carthusian, and Montanus himselfe &c.

All of them with full content reiecting these same Apocryphal books with vs. Now heare the present Church of Rome in her owne words, thus: The holy Synode of Trent hath thought good to lette downe with this Decree a iust Catalogue of bookes of holy Scripture, least any man should make doubt which they be which are received by the Synode; And they are these vnder-written, Of the olde Testament; five bookes of Moses, then Iosua, the Iudges, Ruth, foure bookes of the Kings, two of the Chronicles, two of Esdras, the first and the second, which is called Nehemias, Tobias, Iudith, Ester, Job, the Psalter of David, containing one hundred and fiftie Psalmes, the Prouerbs of Salomon, Ecclesiastes, the Song of Songs, the booke of Wildome, Ecclesiasticus, Esay, Hieremy, &c. two bookes of the Macabees, the first and the second.

And if any man shall not receiue these whole bookes with all the parts of them, as they are wont to be read in the Catholicke Church; and as they are had in the olde vulgar latine Edition; for holy and Canonically, let him be accursed. Thus she: Iudge you now of our age, and say, whether the opinion of the auncient Church (that is ours) be not a direct enemy to Popery, and flatly accursed by the Romish.

Pass on yet a little farther. Our question is whether the Hebrew and Greeke Originall bee corrupted; and whether those first Copies of Scriptures be not to be followed aboue all Translations. Heare first the auncient Church with vs: But (saith Saint Augustine) how soeuer it bee taken; whether it bee beleued to bee so done, or not beleued, or lastly whether it were so or not so; I holde it a right course that when any thing is found different in either bookes (the Hebrew and Septuagint) since for the certaintie of things done there can bee but one truth; that tongue should rather bee beleued from whence the Translation was made into another language. Vpon which wordes Ludouicus Viues (yet a Papist) saith thus: the same (saith he) doth Hierome proclaime every where, and reason it selfe teacheth it, and there is none of sound iudgement that will gainsay it; but in vaine doth the consent of all good wittes teach this, for the stubborn blockishnesse of men opposeth against it. Let Hierome himselfe then, a greater linguist bee heard speake: And if there be any man (saith hee) that will say the Hebrew bookes were afterwarde corrupted of the Iewes; let him heare Origen, what hee answers in the eight volume of of his explanations of Esay to this question, that the Lord and his Apostles which reprove other faults in the Scribes and Pharises, would neuer haue beene silent in this, which were the greatest crime that

could

could bee. But if they say that the Hebrewes falsified them after the coming of Christ and preaching of the Apostles, I cannot holde from laughter, that our Saviour and the Euangelists and Apostles should so cite testimonies of Scripture, as the Iewes would afterwards depraue them: Thus *Jerome*. And the Canon law it selfe hath this determination, that the truth & credite of the books of the old Testament should be examined by the Hebrew Volumes; of the new, by the Greek. And Pope *Innocentius* as he is cited by *Gratian* could say, Haue recourse to the diuine Scriptures in their Original Greek. The same lastly by *Bellarmino*'s own confession, the Fathers teach euery where: As *Jerome* in his booke against *Helvidius*, & in his Epistle to *Marcella*, that the latine Edition of the Gospels is to be called back to the greek fountains; & the latine Edition of the old Testament, is to be amended by the Hebrew; in his Comment vpon *Zachary*, 8. The very same hath *Austen* in his second booke of Christian doctrine, Chap. 11. 12. 15. and Epist. 19. and elsewhere. This was the olde Religion and ours; now heare the new. The present Church of Rome hath thus: The holy Synode decreeth that the olde vulgar latine Edition in all Lectures, Disputations, Sermons, Expositions be held for Authentically, saith the Councell of *Trent*: And her Champion *Bellarmino* hath these words; That the fountaine of the Originals in many places is soe muddy and impure, wee haue formerly shewed, and indeede it can scarce be doubted, but that as the latine Church, hath bene more constant in keeping the faith then the Greek, so it hath bene more vigilant in defending her bookes from corruption. Yea some of the Popish Doctors maintaine, that the Iewes in hatred of the Christian faith, did on purpose corrupt many places of Scripture: so holds *Gregory de Valencia*, *Iacobus Christopolitanus* in his Preface to the Psalmes, *Canus* in the second booke of his common places. But in stead of all, *Bellarmino* hath thus vt all wth these words; The Heretikes of this time in hatred of the vulgar Edition, giue too much to the Hebrew Edition, as *Galuin*, *Chemnitzius*, *Georgius Major*: All which would haue euery thing examined and amended by the Hebrew text, which they commonly call a most pure fountains. See now whether that which *Bellarmino* confesses to haue bene the iudgement of *Hierome*, *Austen* and all the ancient Fathers be not heere condemned by him, as the opinion of the Heretikes: Ours was theirs, & theirs is condemned vnder our names: Iudge whether in this also Popery be not an upstart.

Sin autem dixerint post aduentum Domini saluatoris &c. Hebræos libros fuisse falsatos, cachinnum tamen nō potero, ut saluatori & Apostoli, &c. cap. 6. Decr. p. 1. diff. 9. c. vt veterum Vt veterum librorum fides de Hebræis voluminibus examinanda est, ita nouorum graeci sermonis norma desiderat. Ad Decr. p. 1. d. 19. c. 3. Ad dinimare curæ scripta Græca. Bellan. l. de verb. dei. a. cap. 11. §. 3. Accedit quod patres passim docent ad fontes Hebræos & Græcos esse recurrentum: & Hieron. in lib. contr. Heluid. & in Epist. ad Marcellā &c. Counc. Trid. sess. 4. Sacrosancta synodus statuit vt hæc ipsa veritas &c. pro authentica habeatur. Bell. de verb. l. 1. c. 11. Nunc autem fontes multis in locis turbidos sunt, &c. Omnino conueniunt Iudæos

in odium christianæ relig. studiose deprauasse: ita docet Iac. Christopolitanus & Canus, &c. Bell. 2. de verb. dei p. 100. So Reynolds in his refutation. p. 303. Against Isaac Vallā, Andræadim, Mibnia &c. Heretici huius temporis, odio vulgare editionis minimum tribuunt editioni Hebræicæ &c. omnia examinant volunt ad Hebræum textum, quem apud semel purissimam fontem appellat. Bell. l. 1. de verb. c. 2.

Epiph. n. contr.
Anom. os. bz-
rel. 76.
Omnia sunt
clara & lucida
&c.
Basil. in Affect.
or Regul. bre-
uioris.
quæ ambigue,
& obscure vi-
dentur dici in
quibusdā lo-
cis sacre script.
& reg. 167
Aug. Ep. 3
Non autem in
scripturis diffi-
cultate perueni-
tur ad ea quæ
necesse sunt
salutis, &c.
Aug. de doct.
Christ. l. 1. c. 9.
In illis quæ ap-
pente in scrip-
tura posita sunt
apud sanctos illa
omnia quæ co-
ritent fide mo-
reque videndi.
Magnifice &
salubriter spiritus
sanctus ita
scripsit &c.
De doct. Chr.
stian. l. 1. c. 4.
Aug. Epist. 3
Modus ipse
dicendi quo
sancta scriptu-
ra &c.
Sed in utroque
non humiliter
mostrat.
Chrysost. Hom.
1. de Lazaro
Cui non sunt
manifesta quæ
cuique in
Euangel. &c.
quomodo pos-
sit intelligere
quæ de leuitate
quidem inspi-
cere velis &c.
Iste librum in
manus, lege &c.
Citat ab ipso
Bellarm. Apostoli vero & prophetæ omnia contra fecerunt manifesta, claraque: quæ prodiderunt, exposuerunt nobis
velut communes orbes doctores, ut per se quisque discere possit ea quæ dicuntur, ex sola lectione.

Yet one step more: Our question is, whether the Scripture be easie or most obscure; and whether in all essentiall points it doe not interpret it selfe, so as what is hard in one place is openly laide forth in another: Heare the iudgement of the olde Church and ours: All things are cleare and plaine and nothing contrary in the Scriptures; saith *Epiphanius*. Those things which seeme doubtfully and obscurely spoken in some places of Scripture are expounded by them, which in other places are open and plain, saith *Basil*: What could *Calvin* or *Luther* say more?

There is no so great hardnesse in the Scriptures to come to those things which are necessary to saluation, saith *Austen*: In those things which are openly laid downe in Scripture, are found all those things which containe our faith and rules for our life, saith the same Father; who yet againe also saith thus: The spirit of GOD hath Royally and wholsomly tempered the holy Scriptures so, as both by the plain places he might preuent our hunger, and by the obscure he might anoyde our nice slouthfulness; for there is (scarce) any thing that can be fetcht out of those obscurities, which is not found most plainly spoken elsewhere.

And because *Bellarmin* takes exception at this (*Fere Sarte*) compare this place with the former; and with that which hee hath in his third Epistle, thus: The manner of speech in which the Scripture is contriued, is easie to bee come to of all; although it bee thoroughly attained by few: Those things which it containeth plaine and easie, it speakes like a familiar friend, without guile to the heart of the learned and vnlearned, &c.

But it inbites all men with an humble manner of speech, whome it dooth not onely feede with manifest truth, but exercise with secret, hauing the same in readynesse, which it hath in secretey: Thus *Austen*. To omit *trans* and *Origen*: *Chrysostome* (whom *Bellarmin* saith wee alledge alone for vs) besides many other plaine places, writeth thus:

Who is there to whom all is not manifest, which is written in the Gospell? who that shall heare, Blessed are the mecke, Blessed are the mercifull, Blessed are the pure in heart, and the rest, would desire a teacher to learne any of these things which are here spoken? As also the signes, miracles, histories are not they knowne and manifest to every man? This pretence and excuse is but the cloak of our slouthfulness: thou vnderstandest not those things which are written; how shouldst thou vnderstand them, which wilt not so much as slightly looke into them? take the book into thy hand, read all the history, and what thou knowest remember, and what is obscure runne often ouer it. So *Chrysostome*; yea he makes this difference betwixt the Philosophers and Apostles: the Philosophers speake obscurely; But the Apostles and Pro-

phers (saith he) contrarily make all things deliuered by them, cleare and manifest; and as the common teachers of the world haue so expounded all things that euery man may of himselfe by bare reading, learn those things w^{ch} are spoken: yea lastly, so far he goes in this point, as that he asketh, Wherefore needs a preacher? all things are cleare and plaine in the Diuine Scriptures; but because ye are delicate hearers, and seeke delight in hearing, therefore yee seeke for Preachers. You haue heard the olde Religion, now heare the new: *Bellarmino* hath these wordes: It must needs be confessed that the Scriptures are most obscure; Here therefore (saith hee) *Luther* hath deuised two euasions; One that the Scripture, though it bee obscure in one place, yet that it doth clearely propound the same thing in another. The second is, that though the Scripture be clear of it selfe, yet to the proud & vnbeleeuers it is hard, by reason of their blindness and euill affections: so the *Lutherans* (saith *Eckius*) contend that the Scriptures are cleare and plaine: so *Durandus* against *Whitakers*: so the *Rhemists* in their annotations; and generally all Papists. Iudge now if all these forenamed Fathers, and so the Auncient Church were not Lutherans in this point; or rather wee theirs; & yeeld that this their old opinion by the new Church of Rome is condemned for hereticall: and in all these say vpon your soule; whether is the elder?

Let me draw you on yet a little further: Our questiō is, whether it be necessary or fit that all men (euen of the Laity) should haue liberty to heare and read the Scriptures, in a language which they vnderstand. Heare first the voice of the old religion. To omit the direct charges of *Gregorie Nissen* and *Ambrose*; thus hath *Ierome* vpon the Psalmes, The Lord will declare; and how will he declare? Not by word but by writing; In whose writing? In the writing of his people, &c. Our Lord and Sauour therefore tels vs, and speaketh in the Scriptures of his Princes: Our Lord will declare it to vs in the Scriptures of his people, in the holy Scriptures: which Scripture is read to all the people; that is, so read as that all may vnderstand; not that a few may vnderstand, but all.

What faithfull man saith *Augustine* (though he be but a Nouice, before he be baptized and haue receiued the holy Ghost) doth not with an equal minde read and beare all things, which after the ascension of our Lord are written in Canonically truth, and authority, although as yet he vnderstands them not as he ought?

But of aliother, Saint *Chrysostome* is euery where most vehement and direct in this point: Amongst infinite places, heare what he saith in one of his Homilies of *Lazarus*.

I doe alwaies exhort, & will neuer cease to exhort you (saith he) that

Omnia quæ post ascensum. &c. quis fidelis vel etiā catechumenus antequā spiritū sanctū baptizatus accipiat non ex quo animo, &c. Aug. trac. in Io. 96. & to the same purpose l. 2. de doct. Chril. c. 8. Chryl. hō. 3. de Lazar. Semper hortor & hortari non desinam vt non hic tantum attendatis. &c.

Chry. hom. 3. in Laz. Quāto-
bius opus est
concione, omnia sunt
plana ex Scrip-
turis diuinis, scilicet
quia delicatius
estis, &c. Hō. 3
in 2. Theff.
Bellarm. l. 3. de
verbo c. 1. Ne-
cessario fatendū
est scripturas
esse obscurissi-
mas. Lutherus
duo effugia ex-
cogitauit; vnū
quod scriptura
etiā si alicubi
obscura, tamē
illud idem alibi
clare proponat,
&c. ibid. §. 2
Eccius in En-
chirid. c. 4. Lu-
therani cōten-
dūt scripturas
sacras esse claras
Durand. contr.
Whitak. li. 6.
Rhemists in 2.
Pe. 3. 16. & in
their Preface at
large, &c.
Homili. in 4
Dominic. ab
Epiphā. Ambr.
ser. 35. Hieron.
in Pl. Dominus
narrabit, & quo
modo narrabit?
Nō verbo sed
scriptura: in cuius
scriptura: in
populorū, &c.
Dominus nar-
rabit in scriptu-
ris populorū in
scripturis sanc-
tis; quæ scrip-
tura populis
omnibus legi-
tur, hoc est vt
omnes intelli-
gant, non vt
pauci intelli-
gent, sed vt om-
nes, in Plal. 86.

Ego forensibus
causis affixus
sum, &c.

Vxorē alo & li-
beros, familie
curam gero, &c.

Qui montium
vertices occu-
pant, &c.

Quid ais ho-
mo? non est tui
negotij scriptu-
ras euoluere,

&c. Imo tuum
magis est quā
illorum, &c.

Neq; nunc fie-
ri potest vt quif-
quam, &c.

Ne negligamus
nobis parare
libros, &c.

Quid igitur in-
quunt, &c.

Publicani, pis-
catores, Taber-
naculorū opifi-
ces, pastores &

Apostoli idio-
tæ illiterati, &c.

*Note, that which
is read in Chry-
lostome*

ἀποστόλους,

in some better

copies is

ἀιτωῶδες

which signifies

Goat-heards,

more agreeable

to the place.

Vt & famulus,

& Vidua muli-

er, & omnium

hominū in doc-

uissimus, exau-

ditā lectione a-

liquid lucri uti-

litatisq; repor-

tet. Hō. in gē. 29

Obsecro vt

subinde huc ve-

niatis, &c.

In Coloss. Hō.

9. Audite obse-

cro seculares

omnes, &c.

Rhemists in their

Preface to their

Testament.

you will not here onely attend to those things which are spoken, but when you are at home, you continually busie your selues in reading of the holy Scriptures; which practise also I haue not ceased to driue into them which come priuately to me: for let no man say, Tush, they are but idle words, and many of them such as should be contemned: Alas, I am taken vp with law causes, I am employed in publique affaires, I follow my trade, I maintaine a wife and children, and haue a great charge to looke to; It is not for mee to read the Scriptures, but for them which haue cast off the world; which haue taken vp the solitary tops of Moun- taines for their dwellings, which liue this contemplatiue kinde of life continually.

What saiest thou O man? Is it not for thee to turn ouer the Scriptures, because thou art distracted with infinite cares? Nay, then it is for thee more then for them; for they do not so much need the help of the Scrip- tures, as you that are tost in the midst of the waues of worldly busines.

And soone after: Neither can it be possible that any man should without great fruit be perpetually conuerfant in this spirituall exercise of reading: and straight; Let vs not neglect to buy our selues bookes, least we receiue a wound in our vitall parts; and after he hath compared the bookes of Scripture to gold, he addeth, But what say they, if wee vnderstand not those things which are contained in those books? What gaine wee then? Yes surely, though thou dost not vnderstand those things which are there laide vp, yet by the very reading much holines is got: Although it cannot be, that thou shouldest be alike ignorant of all thou readeest; for therefore hath the spirit of God so dispensed this word, that Publicanes, Filthers, Tent-makers, Shepheards and Goat-heards, plain vnlettered men may be saued by these books; least any of the sim- pler sort should pretend this excuse, That all things which are said shold be easie to discern; and that the workeman, the seruant, the poor wid- dow, and the most vnlearned of all other, by hearing of the word read, might get some gaine and profit.

And the same Father elswhere, I beseech you (saith he) that you come speedily hither, and harken diligently to the reading of the holy Scrip- tures; and not only when you come hither, but also at home take the Bi- ble into your hands, & by your diligent care reape the profit contained in it. Lastly, in his Homilies vpon the Epistle to the *Colossians*; he cries out, Heare, I beseech you, O all you secular men, prouide you Bibles which are the medicines for the soule; At least get the new Testament. Now on the contrary, let the new Religion of Rome speak; first by her Rhemish Iesuites, thus: We may not thinke that the Translated Bibles into vulgar tongues were in the hands of euery Husbandman, Artificer, Prentise, Boyes, Girles, Mistresse, Maide, Man; that they were sung, played, alledged of euery Tinker, Tauerner, Rimer, Minstrell: The like words of scorn & disgrace are vsed by *Hofius*, & by *Eckius*, and by *Bellar- mine de verbo. l. 2. c. 15.*

The

The wise will not here regard (say our Rhemists) what some wilfull people doe mutter, that the Scriptures are made for all men, &c. And soone after they compare the Scriptures to fire, water, candles, kniues, swords, which are indeed needfull, &c. but would marre all if they were at the guiding of other, then wise men. All the Hereticks of this time, saith *Bellarmino*, agree that the Scriptures should be permitted to all, & deliuered in their own mother tongue; But the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or singing of them in vulgar tongues, as it is decreed in the Councell of *Trent*, Sess. 22. c. 8. & can. 9. If you thinke (saith *Duræus*) that Christ bad all Christians to search the Scriptures, you are in a gross error; For how shall rude and ignorant men search the Scriptures, &c. And so he concludes, that the Scriptures were not giuen to the common multitude of beleeuers.

Iudge now what either we say, or these Papists condemne, besides the antient iudgement of the Fathers: and if euer either *Caluin* or *Luther* haue beene more peremptory in this matter, then Saint *Chrysostome*, I vow to be a Papist. If ours be not in this the old Religion, be not you ours.

Yet this one passage further, and then no more, least I weary you: Our question is; Whether the Scriptures depend vpon the authority of the Church; or rather the Church vpon the authority of Scriptures?

Heare first the antient Church, with, & for vs: The question is (saith Saint *Austen*) betwixt vs and the Donatists, where the Church is. What shall wee doe then? shall wee seeke her in our owne wordes, or in the words of her head, the Lord Iesus Christ? I suppose we ought to seek her rather in his words, which is the truth; and knowes best his owne body, for the Lord knowes who are his; we will not haue the Church sought in our words. And in the same booke, Whether the Donatists hold the Church (saith the same Father) let them not shew, but by the Canonical bookes of Diuine Scriptures; for neither doe we therefore say they should beleue vs, that we are in the Church of Christ, because *Optatus* or *Ambrose* hath commended this Church vnto vs which we now hold; or because it is acknowledged by the Councels of our fellow-teachers, or because so great miracles are done in it: it is not therefore manifested to be true and Catholike; but the Lord Iesus himselfe iudged, that his Disciples should rather be confirmed by the testimonies of the Law and the Prophets: These are the rules of our cause, these are the foundations, these are the confirmations.

And vpon the Psalmes, Least thou shouldst erre (saith the same *Augustine*) in thy iudgement of the Church: least any man should say to thee, this is Christ which is not Christ, or this is the Church which is not the Church; for many, &c. Heare the voyce of the Shepheard himselfe,

A a a a 3

which

Bellar. de ver.
l. 2. c. 15
Hæretici huius
temporis om-
nes in eo con-
ueniunt, vt o-
pporteat scriptu-
ras omnibus
permittere imo
& tradere in
sua lingua, &c.
At Catholica
ecclesia, &c.
Prohibet ne
passim omni-
bus sine disci-
mine conceda-
tur eiusmodi
lectio, &c.
Duræus cont.
Whit. l. 6
Si Christianis
omnibus vt
scripturas scru-
tentur a Chri-
sto dictum esse
intelligis, in
magno certe
errore, &c.
Promiscuæ fi-
deliū turbæ &c.
Basil. Ep. 83
Aug. de vnita-
te ecclesiæ, siue
Epist. cont.
Petilianū Do-
natistā cap. 2
Inter nos autē
& Donatistas
quæstio est, vbi
sit ecclesia, quid
ergo facturi su-
mus? in verbis
nostris eam
quæ situri, &c.
Aug. ibid. c. 16
Vtrum ipsi ec-
clesiā teneant,
non nisi diuina-
rum scripturarū
Canonicis li-
bris ostendant,
&c. quia nec
nos propterea
dicimus, &c.
Aug. in Psal. 69.
in illa verba,
Omnes qui
quæruor te &c.
Ne in Ecclesia
erres, ne quis,
&c.
Multi enim

dixerunt carne
nō habuisse :
ostendit, &c.
So Epi. 166. &
in Pl. 37. &c.
Chrys. hom. in
Matth. 49
qui vult cog-
noscere, quæ
sit vera ecclesia
Christi, vnde
cognoscat nisi
&c.
Eckius in En-
chirid. c. de ec-
clesia.
Scriptura non
est authentica
sine autoritate
ecclesiæ; Scrip-
tores enim Ca-
nonici sunt mē-
bra ecclesiæ, vnde
hæretico cō-
tendere volenti,
&c.
Eckius ibidem
Scriptura defi-
nit in concilio,
visum est spiri-
tui sancto &c.
rem tam clarè
expressam, &
definitā ecclesiæ
sua autoritate
mutavit, &c.
Ecce potestas
ecclesiæ super
scriptura.
Si tollamus au-
thoritatem præ-
sentis ecclesiæ
& præsentis cō-
cili, in dubium
reuocari pote-
runt omniū ali-
orū conciliorū
decreta, & tota
fides christiana,
&c. Bell. De ef-
fectu sacram. l. 2
c. 24. pag. 300
Omnium dog-
matum firmi-
tas, &c.
So Pigh. l. 1. de
Hier. ec. Stapl. l.
9. Princ. doct. c.
1.

Comperitum est ab his damnata vti hæretica in Lutheri libris, quæ in Bernardi Augustiniq; libris, vti Orthodoxa, imo vti pia leguntur. Erasmi. ep. ad Card. Mogunt. pag. 401.

which is cloathed in flesh, &c. He shewes himselfe to thee; handle him, and see. He shewes his Church, least any man should deceiue thee vnder the name of the Church, &c. yet *Chrysostome* more directly thus: He that would knowe which is the true Church of Christ, whence may he know it in the similitude of so great confusion, but only by the scriptures? Now the working of miracles is altogether ceased; yea they are rather found to be fainedly wrought of them, which are but false Christians; Whence then shall he knowe it, but only by the Scriptures? The Lord Iesus therefore knowing what great confusion of things would be in the last dayes, therefore commands that those which are Christians, and would receiue confirmation of their true faith, should flye to nothing but to the Scriptures; Otherwise if they flye to any other helpe, they shall be offended and perish, not vnderstanding which is the true Church: This is the olde faith; Now heare the new, contradicting it, and vs. The Scripture (saith *Eckius* a Popish Doctor) is not authentical without the authority of the Church: for the Canonically Writers are members of the Church; Whereupon let it be objected to an Heretick, that will striue against the Decrees of the Church, by what weapons he will fight against the Church, hee will say by the Canonically Scriptures of the foure Gospels, and *Pauls* Epistles. Let it be straight objected to him, how he knowes these to bee Canonically, but by the Church. And a while after, The Scripture (saith he) defined in a Councell, it seemed good to the holy Ghost and to vs, that you abstaine from things offered to Idols, and blood, and strangled: the Church by her authority altered a thing so clearly defined, and expressed: for it vseth both strangled and blood; Beholde the power of the Church is aboue the Scripture; thus *Eckius*. And besides *Cusanus*, *Bellarmino* saith thus: If we take away the authority of the present Church, and of the present Councell (of *Trent*) all the Decrees of all other Councells, and the whole Christian faith may be called into doubt. And in the same place a little after; The strength of all ancient Councells, and the certainty of all opinions, depends on the authority of the present Church: You haue heard both speake: say now, with whom is true antiquity; and on Gods name detest the newer of both: It were as easie to bring the same, if not greater euidence for the perfection, and all-sufficiency of Scripture; and so to deliuer all the body of our Religion, by the tongues and penne of the Fathers, that either you must be forced to holde them Nouelists with vs, or your selues such against them: How honest and ingenuous is that confession of your *Erasmius*? who in his Epistle to the Bishop and Cardinal of Ments, could say, It is plainly found, that many things in *Luthers* bookes are condemned for Heretickall, which in the bookes of *Bernard* and *Anstien*, are read for holy and Orthodox.

This

This is too much for a taste : if your appetite stand to it, I dare promise you full dishes : Let me therefore appeale to you, if light and darknesse be more contrary then these points of your religion, to true Antiquity : No, no, Let your Authors glose as they list; Popery is but a yong faction, corruptly raised out of auntient grounds. And if it haue (as wee grant) some auntient errors, fallhood cannot be bettered with Age; there is no prescription against God and truth : What we can proue to be erroneous, we need not proue new : some hundreths of yeares is an idle plea against the auntient of dayes.

What can you plead yet more for your change ? Their numbers perhaps, & our handfuls ? You heard all the world was theirs, scarce any corner ours : How could you but suspect a few ? These are but idle brags ; we dare and can share equally with them in Christendome : And if we could not, this rule wil teach you to aduance Turcisme about Christianity, and Paganisme about that : the world about the Church, hell about heauen : If any prooffe can be drawne from numbers, Hee that knowes all, sayes the best are fewest.

What then could stir you ? Our diuisions and their vnity. If this my following labour doe not make it good to all the world, that their peace is lesse then ours, their dissension more, by the confession of their owne mouthes, be you theirs still, and let me follow you. I stand not vpon the scoldings of Priests and Iesuites, nor the late Venetian iatres, nor the pragmaticall differences now on foot, in the view of all Christendome, betwixt their owne Cardinals, in their sacred Conclauē, and all their Clergie, concerning the Popes temporall power : Neyther doe I call any friend to be our aduocate ; none but *Bellarmino* and *Namarrus* shall be my Orators ; and if these plead not this cause enough, let it fall : See heere dangerous rifts and flawes, not in the outward barke onely, but in the very heart and pith of your religion ; and if so many bee confessed by one or two, what might bee gathered out of all ? and if so many be acknowledged, thinke how many there are that lurke in secret, and will not be confessed ? How loath would we bee (after all exclamations) that your busie Iesuites, could rake out so many confessed quarrels out of all our Authors, as I haue heere found in two of yours ? VVee want onely their cunning secrecy in the carriage of our quarrels : Our few (and slight) differences are blazoned abroad with infamy and offence, their hundreds are craftily smothered in silence.

Let your owne eyes satisfie you in this, not my pen : see now, what you would neuer beleue.

What is it then, that could thus bewitch you to forsake the comely and heavenly truth of God, and to dore vpon this beastly strumpet ? to change your Religion, for a ridiculous, sensuall, cruell, irreligious faction ? A Religion (if wee must call it so) that made sport to our plaine fore-

The Peace of Rome left out, because it was but a Translation, in this edition &c.

fore-fathers, with the remembrance of her graueſt deuotions : How oft haue you ſeene them laugh at themſelues, whiles they haue told of their creeping-crouch, kiſſing thepax, offering their candles, ſigning with aſhes, partiall ſhrifts, merry pilgrimages, ridiculous miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke vpon ſoberly, and with admiration.

A Religion, whole fooleries very boyes may ſhout and laugh at, if for no more but this, that it teaches men to put confidence in beades, medals, roſes, hallowed ſwords, ſpells of the Goſpell, *Agnus Dei*, & ſuch like idle bables ; aſcribing vnto them Diuine vertue : yea ſo much as is due to the Son of God himſelfe, and his pretious blood. I ſpeake not of ſome rude ignorants ; your very booke of holy-Ceremonies ſhall teach you what your holy-fathers doe, and haue done. That tels you firſt with great allowance, and applauſe, that Pope *Urban* the fiſt ſent three *Agnus Dei*, to the Greeke Emperour, with theſe verſes :

*Balfame, pure Wax, and Chriſmes-liquor cleare,
Make up this pretious Lamb, I ſend thee here ;
All lightning it diſpels, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Euen as the blood that Chriſt for vs did ſhed.
It helps the child-beds paines ; and giues good ſpeed
Vnto the birth ; Great gifts it ſtill doth win
To all that weare it, and that worthy bin :
It quells the rage of fire ; and cleanly bore
It brings from ſhipwracke ſafely to the ſhore.*

And leaſt you ſhould plead this to be the conceit of ſome one phantaſticall Pope, hear (and be aſhamed) out of the ſame book, what by preſcription euery Pope uſeth to pray in the bleſſing of the water, which ſerues for that *Agnus Dei* : If you knowe not, thus hee prayeth : That it would pleaſe thee O God, to bleſs thoſe things w^{ch} we purpoſe to poure into this veſſel of water prepared to the glory of thy name, ſo as by the worſhip and honor of them, we thy ſeruants may haue our heynous offences done away, the blemiſhes of our ſins wip't off, and thereby wee may obtaine pardon, & receiue grace frō thee ; ſo that at the laſt with thy Saints & elect Children we may merit to obtaine euerlaſting life. *Amen.* How could you chooſe but be in loue with this ſuperſtition, Magicke, blaſphemy praetiſed, and maintained by the heads of your Church ?

A Religion, that allowes iuggling Equiuocations, and reſerued ſenſes euen in very othes. Beſides all that hath beene ſhameleſſy written by our Ieſuites to this purpoſe ; Heare what *Franciſcus Victoria*, an ingenuous Papift, and a learned reader of Diuinity in *Salmantica*, writes in the name of all.

Balfamus &
munda cera
cum Chriſma-
tis vnda confi-
ciunt Agnum,
quod munus
do tibi mag-
num, &c.
Fulgura de cœ-
lo, &c. Peccatū
frangit vt Chri-
ſti ſanguis &
angit, &c.
Sacr. Cerē. l. 1
Vt ea, quæ in
hoc aquarum
vaſculo, præpa-
rato ad nominis
tui gloriam in-
fundere decre-
uimus, benedi-
cas : quatenus
ipſorum vene-
ratione & ho-
nore nobis fa-
mulis tuis cri-
mina diluantur,
abſtergantur
maculæ pecca-
torū, impetren-
tur veniæ, gra-
tiæ conferantur,
vt tandem vna
cum ſanctis &
electis tuis vitā
percipere me-
reamur æternā.
Fran. a Victo-
ria Ordin.
Prædicatorum
Sum. ſacram.
art. 184. p. 104

But

But what shall a Confessor doe (saith he) if he be askt of a sin that he hath heard in Confession? May he say that he knowes not of it? I answer according to all our Doctors, that hee may; But what if hee be cōpelled to swear? I say that he may and ought to sweare that he knows it not; for that it is vnderstood that he knowes it not besides confession, and so he swears true. But say, that the Iudge or Prelate shal maliciously require of him vpon his oath, whether he know it in confession or no; I answer, that a man thus vrged may stil sweare that he knowes it not in confession; for that it is vnderstood hee knowes it not to reueale it, or so as he may tell: Who reach and doe thus in anothers case, iudge what they would doe in their owne. O wise, cunning and holy periuries, vknownen to our forefathers!

A Religion, that allows the buying and selling of sins, of pardons of soules: so as now Purgatory can haue no rich men in it, but fooles and friendlesse: Diuels are tormenters there (as themselues hold from many reuelations of *Bede, Bernard, Carthusian*) yet men can command diuels, and money can command men.

A Religion, that relies wholly vpon the infallibility of those, whom yet they grant haue bin, and may be monstrous in their liues & dispositions. How many of those heires of *Peter* (by confession of their owne records) by bribes, by Whoores, by Diuels, haue climed vp into that chaire! Yet, to say that those men, w^{ch} are confessed to haue giuen their soules to the diuell, that they might be Popes, can erre, while they are Popes, is heresie worthy of a stake, and of hell.

A Religion, that hood-winkes the poore Laity in forced ignorance, least they should know Gods will, or any way to heauen but theirs: so as millions of soules liue no lesse without Scriptures, then if there were none: that forbids spirituall food as poyson; and fetches Gods booke into the Inquisition.

A Religion, that teaches men to worship stocks and stones, with the same honour that is due to their Creator: which practise least it should appeare to her simple Clyents, how palpably opposite it is to the second commandement; they haue discreetly left out those wordes of Gods Law, as a needlesse illustration, in their Catechismes and Prayer books of the vulgar.

A Religion, that vtterly ouerthrowes the true humanity of Christ, while they giue vnto it tenne thousand places at once, and yet no place: flesh and no flesh, seuerall members without distinction; a substance without quantity, and other accidents; or substance and accidents that cannot be scene, felt, perceiued. So they make either a monster of their Sauour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Christs satisfaction: If all be not paid, how hath he satisfied? If temporal punishments in purgatory be yet due, how is all paid? and if these must be paid by vs, how are they satisfied by him?

Sed quid faciet Confessor cum interrogatur de peccato, &c. Respondeo secundum omnes, quod sic. Sed fac quod iudex aut praelatus ex malitia exigat a me iuramentum, an sciam in confessione? Respondeo: quod coactus iuret se nescire in confessione, quia intelligitur se nescire ad reuelandum; aut taliter quod possit dicere.

A

A Religion, that makes more Scriptures then euer God and his ancient Church; & those which it doth make, so imperiously obtrudes vpon the world, as if God himselfe should speake from heaven: and while it thunders out curses against all that will not adde these bookes to Gods, regards not Gods curse, If any man shal adde vnto these things, God shal adde vnto him the plagues that are written in this booke.

A Religion, whole patrons disgrace the true Scriptures of God with reproachfull tearmes, odious comparifons, imputations of corruption and imperfektion; and in fine, pinne their whole authority vpon the fleeces of men.

A Religion, that erects a throne in the Conscience to a meere man, and giues him absolute power to make a sinne, to dispense with it, to create new Articles of faith, and to impose them vpon necessity of saluation.

A Religion, that baffoules all temporall Princes, making them stand bare-foot at their great Bishops gate, lye at his foot, holde his stirrup, yea their owne Crownes at his Curtesie, exempting all their Ecclesiasticall Subiects from their iurisdiction, and (when they list) all the rest from their allegiance.

A Religion, that hath made wicked men Saints, and Saints Gods. Euen by the confession of Papists, lewd and vnderferuing men haue leapt into their Calendar: Whence it is, that the Pope before his Canonization of any Saint, makes solempne protestation, that hee intends not in that busines to doe ought preiudiciall to the glory of God, or to the Catholike faith & Church: And once Sainted, they haue the honor of Altars, Temples, Inuocations; and some of them in a stile fit only for their Maker. I knowe not whither that blessed Virgin receiue more indignity from her enemies that deny her, or these her flatterers that deifie her.

A Religion that robs the Christian heart of all sound comfort, whiles it teacheth vs, that we neither can nor ought to be assured of the remission of our sins, and of present grace, and future saluation; That wee can neuer know whether we haue receiued the true Sacraments of God, because we cannot know the intention of the Minister, without which they are no Sacraments.

A Religion, that racks the conscience with the needlesse torture of a necessary shrift; wherein the vertue of absolution depends on the fullnesse of confession: & that, vpon examination and the sufficiency of examination, is so full of scruples (besides those infinite cases of vnresolved doubts in this fained penance) that the poore soule neuer knowes when it is cleare.

A Religion, that professes to be a bawd of sinne; whiles both (in practise) it tollerates open stewes, and prefers fornication in some cases to honorable Matrimony, and gently blanches ouer the breaches of Gods Law with the name of venials and fauourable titles of diminution;

daring

Papa facit protestationē ante Canonizationē se nihil intēdere facere, quod sit contra fidē aut ecclesiā Catholicam. Aliqui tamē clarissimi viri dicunt, &c. Quia Papa quodāmodo cogebatur ad Canonizandum quēdā contra suam voluntatē. Lib. Sac. Ceremon.

daring to affirme that veniall sinnes are no hinderance to a mans cleanness and perfection.

A cruell Religion, that sends poore infants remedlesly vnto the eternall paines of hell; for want of that which they could not live to desire: and frights simple soules with expectation of fained torments in purgatory; not inferior (for the time) to the flames of the damned. How wretchedly & fearfully must their poor Laicks needs die: for first, they are not sure they shall not go to hell; and secondly they are sure to bee scorched, if they shall go to heaven.

A Religion, that makes nature vainly proud in being ioyned by her, as copartner with God, in our iustification, in our saluation; and idly puffed vp in conceit of her perfection, and ability to keepe more lawes then God hath made.

A Religion, that requires no other faith to iustification in Christians, then may bee found in the Diuells themselves: who besides a confused apprehension; can assent vnto the truth of Gods revealed will: Popery requires no more.

A Religion, that instead of the pure milk of the Gospel hath long fed her starved soules, with such idle Legends, as the reporter can hardly deliver without laughter, and their abettors not heare without shame and discommodities: the wiser sort of the world read those stories on winter euenings for sport, which the poor credulous multitude heares in their Churches, with a deuout astonishment.

A Religion, which (least ought should bee heere wanting to the doctrine of diet) makes religious prohibitions of meat; & differences of diet; superstitiously preferring Gods workmanship to it selfe, and willingly polluting what he hath sanctified.

A Religion, that requires nothing but meere formality in our deuotions; the work wrought suffices alone in sacraments, in prayers: So the number be found in the chappeler, there is no care of the affection; as if God regarded not the heart, but the tongue & hands; and while hee vnderstands vs, cared little whether we vnderstand our selves.

A Religion, that presumptuously dares to alter and mangle Christs last institution; and sacrilegiouly robbes Gods people of one halfe of that heavenly prouision, which our Saviour left for his last and dearest legacy to his Church for euer; as if Christs ordinance were superfluous, or any shaueling could be wiser then his Redeemer.

A Religion, that depends wholly vpon nice & poor vncertainties, and vnprouable supposalls: that *Peter* was Bishop of Rome; that he left any heirs of his graces & spirit; or if any, but one in a perpetual & vnfaileable succession at Rome; That hee so bequeathed his infallibility to his chayre; as that whosoever sits in it, cannot but speak true; that all which sit where hee saie, must by some secret instinct say as hee taught; That what Christ said to him absolutely, eto euer Rome was thought of, must be

be referred, yea tyed to that place alone, and fulfilled in it: That *Linus*, or *Clemens*, or *Cletus*, the schollers and supposed successours of *Peter*, must be preferred (in the Headship of the Church) to *John* the beloved Apostle then living: That he whose life, whose pen, whose iudgement, whose keyes may erre, yet in his pontifical chaire cannot erre: That the golden line of this Apostolicall succession, in the confusion of so many, long, desperate Schismes, shamefully corrupt usurpations, & intrusions, yeelded heresies, neither was, nor can be broken. Deny any of these, and Popery is no religion! Oh the lamentable hazard of so many Millions of poore soules that stand vpon these slippery tearmes, whereof if any bee probable, some are impossible! Oh miserable grounds of Popish faith, whereof the best can haue but this praise, that perhaps it may be true!

A Religion that hath bene oft dyed in the blood of Princes: that in somes cases teaches and allowes rebellion against G O Ds anointed; and both suborneth treasons, and excuses, pities, honours, rewards the actors.

A Religion, that overloades mens consciences with heavy burdens of infinite vnnecessary traditions; farre more then euer *Moses* commented vpon by all the Iewish Masters, imposing them with no lesse authority, and exacting them with more rigour, then any of the royall lawes of their Maker.

A Religion that cozens the vulgar with nothing but shadowes of holines, in pilgrimages, processions, offerings, holy-water, latine seruices, images, tapers, rich vestures, garish altars, crossees, censings, and a thousand such like (fit for children and fooles) robbing them in the meane time of the sound and plaine helpes of true piety and salvation.

A Religion, that cares not by what wilful fallhoods it maintains a part: as *Vvickliffes* blasphemy, *Luthers* aduise from the diuell, *Tindals* community, *Caluins* fayned miracle, and blasphemous death, *Bucers* necke broken, *Bexares* revolt, the blasting of Huguenots, Englands want of Churches and Christendome; Queene *Elizabeths* vnwomanlines, her Episcopall iurisdiction, her secret fruitfulness; English Catholics cast in Beares skins to dogs, *Plesses* shamefull ouerthrowe; *Garnets* straw, the Lutherans obscene night-reuels; *Scories* drunken ordination in a Tauerne; the edict of our gracious King *James* (*An. 87.*) for the establishment of Popery, our casting the crusts of our Sacrament to dogs; and ten thousand of this nature, maliciously rayfed and defended against knowledge and conscience, for the disgrace of those whom they would haue hated, ere known.

A Religion, that in the conscience of her owne vntruth, goes about to falsifie, & depraue all Authors that might give euidence against her, to out-face all ancient truths, to foist in Gibeonitish witness of their

OWNE

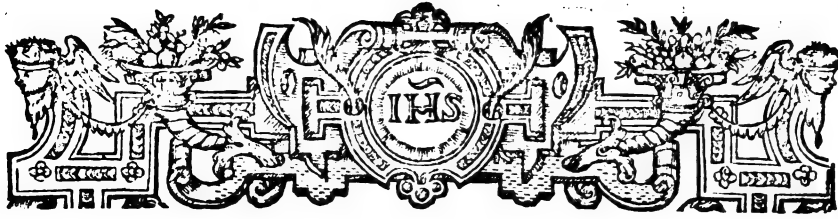
owne forging : and leaues nothing vnattempted against heauen or earth, that might aduantage her faction, and ditable her innocent aduersarie: Loe this is your choice. If the zeale of your losse haue made me sharp, yet not malicious, not false; God is my record, I haue not (to knowledge) charged you with the least vntruth: and if I haue wronged, accuse me: and if I cleer not my selfe, and my chalenge, let me be branded for a slanderer. In the mean time what spiritual phrensie hath ouertaken you, that you can find no beautie, but in this monster of errors? It is to you, and your fellowes that God speaks by his Prophet: O ye heauens be astonied at this, be afraid and vterly confounded, saith the Lord, for my people hath committed two euils, They haue forsaken me, the fountain of liuing waters, to dig them pits, euen broken pits, that can hold no water: what shalbe the issue? *Et tu Domine deduces eos in puteum interitus:* Thou o God shalt bring them downe into the pit of destruction. If you will thus wilfully leaue God, there I must leaue you: But (if you had not rather die) returne, and saue one; returne to God, returne to his truth, returne to his Church: your blood bee vpon my head, if you perish.

An Aduertisement to the Reader.

THe reader may please to take notice, that in the former Editions there was added vnto this discourse, a last volume of aboue 300. Contradictions and dissensions of the Romish Doctors, vnder the name of the Peace of Rome; which because it was but a collection out of Bellarmine and Nauar, and no otherwise mine, but as a gatherer and Translator, I haue beere thought good to omit.

Bbbb

FINIS.



NO PEACE WITH ROME.

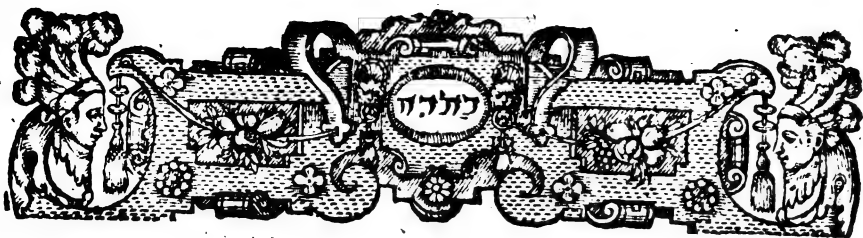
WHEREIN IS PROVED,
that (as termes now stand) there can be no
reconciliation of the Reformed Religion, with
the Romish: And that the Romanists
are in all the fault.

Written first in Latine, by
J. H.
And now Englished.



AT LONDON,
Printed by *Humphrey Lownes*, for *Samuel*
Macham. 1614.





TO THE TRVE, SOVND,
and holy Church of God; where-
foeuer warfaring vpon
earth.



Present vnto thee (deare, and holy Mother) this poore unworthy token of my loue, and loyalty; the not so pleasing, as true report of thy future broyles. How much gladder should I haue beene (if thy Spouse had so thought good) to haue bene the messenger of thy peace, and securitie! But since the great, and wise moderator of all things, hath thought a Palme fitter for thee, then an Oliue; it is for thee to thinke of Victory, not of rest:

Thou shalt once triumph in heauen, and rest for all; But in the meane time, beere is nothing to be lookt for, but ambushes, skirmishes, tumults: And how cheerefully must thou needes, both beare, and ouercome all oppositions, that art not more sure of the necessity of thy warfare, then of the happinesse of thy successe, vvhiles thou seest thy glorious husband, not onely the leader of this field, but a most iust, and mercifull crowner of thy Conquest. Certainely, it is as impossible for thee to miscarie, as to sit still, and not fight: Behold, all the forces of heauen and earth conspire, and reioyce to come voluntaries vnto this holy vuarre of thine, and promise thee a most happy issue: Adresse thy selfe therefore (as thou art wont) courageously to this vvorke of God: But remember, first, to inquire (as thou doest) of Abel: Spare no teares to thy desperate Sister, (now thine enemy) and calling heauen and earth to witnesse, vpon thy knees beseech and intrcate her, by her owne soule, and by the deare bowels of Christ, by those pretious drops of his bloody sweat, by that common price of our eternall redemption, that she vould at the last returne to herselfe, and that good disposition, which she hath now too long abandoned; that she vould forbear, any more (as I

Bbbh 2

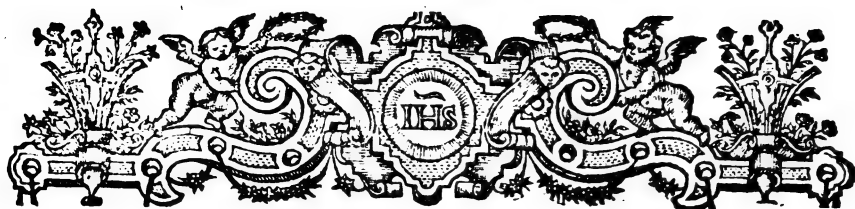
fear

The Epistle Dedicatory.

feare she hath hitherto wilfully done) to fight against God: But if she shall still persist to stop her eares against thee; and to harden herselfe in rebellion against her God; forget (if thou canst) who she one was; and flie mercilessly upon this shamelesse daughter of Belial that vaunts herselfe proudly in the glory of her munition; Goe, smite, destroy, conquer, and raigne, as the worthy partner of thine husbands throne: For me, I shall in the meane time be as one of thy rude Trumpets, whose noyse shall both awaken thy courage vnto this spirituall battell, and whose ioyfull gratulations shall, after thy rich spoyle, applaud thine happy returne, in the day of thy Victory.

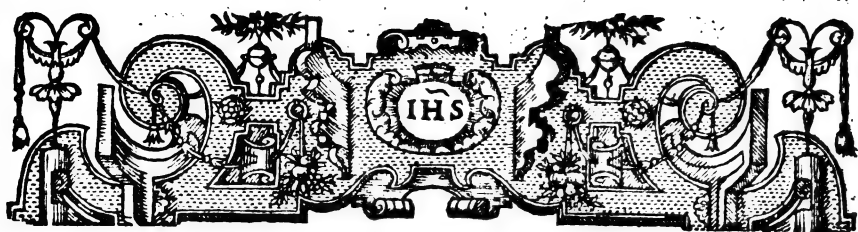
L. H.





THE SUMME OF THE following Sections.

- SECT. I. **T**He state of the now-Roman Church.
2. The commodities, and conditions of Peace.
 3. The obstinate and peace-hating disposition of Papists.
 4. That the Confession of the same Creed is not, with them, sufficient to Peace.
 5. The impuration or corruption of the Roman Church; and their impossibilitie of Reconciliation, arising from that wilfull fable of the Popes infallibility.
 6. That the other Opinions of the Romish Church will not admit Reconciliation.
 7. The Romish Heresie concerning Iustification.
 8. Concerning Free-will.
 9. Concerning Merits.
 10. Concerning Satisfaction.
 11. Concerning Purgatory.
 12. Concerning Pardons.
 13. Concerning the distinction of Mortall and Veniall sinne.
 14. Concerning the Canon of Scripture.
 15. Concerning the Insufficiency of Scripture.
 16. Concerning the Authoritie of Scripture.
 17. Concerning Transubstantiation.
 18. Concerning the Multi-presence of Christs body.
 19. Concerning the sacrifice of the Masse.
 20. Concerning the number of Mediators, and the Inuocation of Saints.
 21. Concerning the superstitious, heathenish, and ridiculous worship of the Papists.
 22. Concerning the impossibilitie of the meanes of Reconciliation.



THE OPINION OF GEORGE CASSANDER, A

learned Papist, and graue Diuine; that

by two seuerall Emperours, *Ferdinand*, and

Maximilian, was set on worke to com-
pose these quarrells of the
Church:

In his Consultation, page 56. and 57.



Et I cannot deny, but that in the beginning, many out of a godly zeal and care, were driven to a sharp & seuerer reproof of certaine manifest abuses; and that the principall cause of this calamitie, and distraction of the Church, is to be laid upon those, which being puffed up with a vaine insolent conceit of their Ecclesiasticall power, proudly and scornfully contemned, and reiected them, which did rightly, and modestly, admonish their reformation: Wherefore my opinion is, that the Church can neuer hope for any firme peace, vnlesse they make the beginning, which haue given the cause of the distraction: that is; vnlesse those which are in place of Ecclesiasticall gouernement, will be content, to remit something of their too much rigor, and yeeld somewhat to the peace of the Church; and hearkening vnto the earnest prayers, and admonitions of many godly men, will set themselves to correct manifest abuses, according to the rule of Diuine scriptures, and of the ancient Church from which they haue swerued.



NO PEACE WITH ROME.

SECTION I.

The state of the now-Roman Church.



Here is no one question doth so racke the minds of men at this day, as this of the Church: The infancy of the Church was sore & long vexed with heresies of an higher nature, concerning God, concerning Christ, which still strooke at the head; but her vigorous & hoarie age, is exercised with a lighter quarell, concerning our selues; which yet raiseth vpp the greater broyles euery-where, by howe much, every man naturally loues

himselfe, more then God. Not to meddle with any foraine questions of this nature; Too many seeme vnto me to mis-conceiue the state of our Church, and the Romish as if they had beene alwaies two; as if from their first foundations, they had been sensibly seuered in time, and place, like to Babylon and Hierusalem, or those two famous cities, opposed in Saint *Augustine's* learned discourse. Hence are those idle demands of some smattering questionists, Where our Church hath thus long hid it selfe? What year and day it came to light? In which age that other Church lost it selfe? Why wee haue withdrawne our selues no further from them? What is become of our fore-fathers? Which was the religion of the former world? From hence, haue those sharpe and rigorous censures passed on both sides, whether of nouelty, or of the desperate condition of those soules, which haue departed out of our owne way.

Alas!

*G. Cassand. l. de
Consult. Art. 7.
Ex articulo hoc
de Ecclesia om-
nis haec distracti-
o, quae hodie est
in republica
Christiana, ori-
ginem ducit.*

Aug. de Ciuib.

Julian Czf.
 εἰ καὶ ὁ ὁδοῦ
 τὰ κ' ἐστὶν,
 τ' ἰδοὺ αὖ γέ-
 νοίσο.
 Iudicum, si
 quis quæ fecit
 perferat, æquū
 est.

Ann. Do. 1160

Hierom. Epist.
 ad Euzgr.

Eccl. 31. 12.

Iren. l. 1. c. 3.

Alas! what monsters both of opinions and questions haue risen hence; and haue vexed, not their owne authors onely (for the Delphick Oracle said well, It is fit a man should haue, as he doth :) but together with them, the whole Church of God: How many silly soules haue splitted vpon this rocke, which had neuer needed any votiuë monument of their wracke, if they had but learned to houlde no other difference, betwixt vs and Rome, then must needes be granted betwixt a Church miserably corrupted, and happily purged; betwixt a sickely, languished, and dying Church, and one that is healthfull, strong, and flourishing. Neither therefore did that *Valdus* of France, nor *Wicleffe* of England, nor *Hierom* of Prage, nor *Luther* of Germany, euer goe about to frame a new Church to themselves, which was not; but onely induored (not without happy successe) to cleanse, scoure, restore, reform that Church which was, from that filthie soyle, both of disorder, and errors, wherewith it was shamefully blemished. All these rather desired to be accounted Physicians to heale, then parents to beget a Church: And the same haue wee carefully done, euer since, and do seriously, and ingenuously professe of our selues, this day; Rome is alike to vs (as it was of olde to *Hierome*) with *Eugubium*, *Rhogunt*, *Alexandria*; saue that this city is both more famous, and more neare vs: Places do not varie either faith, or title: What Church soeuer God shall call daughter, wee will call sister; and so we safely may. How many honest, and chaste matrons haue wee knowne, that haue bene ashamed of a leude sister, and haue abhorred filthinesse in one of their owne blood? So it fareth now with vs: Rome is ouer-gone with heresie, with Idolatrie; Let her practise her whoredome at home, by herselfe; It was not for vs with the safeguard, of our honestie, to dwell with such a partner. Not onely her wickednesse hath thrust vs out, but her violence: Wee yeeld therefore, and sorrowfully complaine with the Prophet, How is the faithfull citie become an harlot! It was full of iudgement; and iustice lodged therein; but now it is full of murderers: Thy siluer is become drossie, and thy wine is brewed with water. Away with the imperious name of a mother: Wee are all the same Church (by the vertue of our outward vocation) whosoever all the world our worship lesus Christ, the onely sonne of God, and Saviour of the world, and professe the same common Creed: some say doe this more purely, others more corruptly; In the meantime we are all Christians, but sound Christians we are not: But how harshly doth this sound to a wake reader, and more then seems to neede reconciliation with himselfe, that the Church should be one, and yet cannot bee reconciled? Certainly yet so it is: The dignitie of the outward forme (which comprehends this vnitie in it selfe) auails nothing to grace, nothing to saluation, nothing to the soundnesse of doctrine: The net doth not straighten make all to be fish, that it hath dragg'd together; ye shall finde in it vile weedes, and what

whatsoever else that deuouring Element hath disgorged.

The Church is at once One, in respect of the common principles of faith; and yet in respect of consequences, & that rabble of Opinions w^{ch} they haue raked together, so opposed, that it cannot by any glew of concord (as *Cyprian* speaketh) nor bond of vnity, be conioyned: That w^{ch} Rome holds with vs, makes it a Church; That w^{ch} it obtrudes vpon vs, makes it hereticall. The truth of principles makes it one, the error & impiety of additions make it irreconcilable. Neither doth this late & spurious brood of traditions more oppose vs, then it doth those very Principles of Religion, which the authors themselves desire to establish: Look on the face therefore of the Roman Church, she is ours, and Gods; Look on her back, she is quite contrary, Antichristian: More plainly; for it is no disputing in Metaphors, as *Clemens* said wel: Rome doth both hold the foundation, and destroy it; she holds it directly, destroys it by consequent: In that she holds it, she is a true Church, howsoever impured; In that she destroys it (what-euer semblance she makes of piety, & holiness) she is a Church of malignants: If she did altogether hold it, she should be sound and Orthodox; If altogether she destroy'd it, she should be either no Church; or diuclish: but now that shee professes to holde those things: directly, w^{ch} by inference of her consequences, she closely overthrowes, she is a truly visible Church, but an vnfound. In what she holds the principles, we embrace her; in what shee destroys them, wee pitty her error, and hate her obstinacy:

The common bond of Christianity neuer ties vs to fauour grosse errors, so much as with silence; there is no such slavery in the dear name of a sister, that it should binde vs to giue cyther aide, or countenance to lewdnes; Haue no such fellowship (saith *S. Paul*) but rather reproboue: So we haue done, both modestly, and earnestly; The same is befallne vs; which befell the blessed Apostle; wee are become their enemies, for telling the truth.

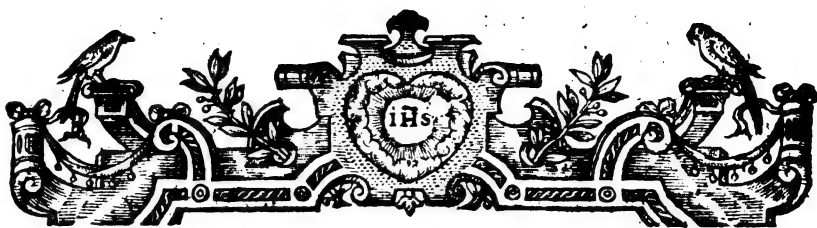
Beholde now wee are thrust out of doore, spet vpon, rayled at, and when opportunity serues, persecuted with most furious torments; And (least any mischief should be wanting) obstinacy is now at last added vnto error, & a cruell rage arising from impatience; and now their wickednes began to please them the more, because it displeased vs. And what should we now doe, in such a case; wee, the despised, and reiected Patrons of this spirituall chastity? To let fall so iust a cause, wee might not; vnlesse we would cast off that God, who challenges this plea for only his. To yeeld, and giue in, were no other, then to betray the truth of God, and damn our owne soules; No course remains but this one, (and here is our onely safety) with all our courage, and skill, to oppose the wicked Paradoxes, and Idolatrous practises of the Romish Church, till either she be ashamed of her-selfe, or repent that euer she was.

Cypri. l. 3. ep. 12
Nullo concordie
glutine aut vni-
tatis vinculo co-
pulari possunt.

Psal. 26. 9
ἐκκλησία πο-
νηρευομένην.

Eph. 5. 11

Gal. 4. 16



SECTION 2.

The Commodities and Conditions of Peace.

*Hilar. cit. a Calu.
de vera pacificat.
Indic. 6. 23
Tò èu ZHV
2. Sam. 18. 29
Ind. 19. 20
1. Chr. 18. 18
Luc. 2. 14
Io. 14. 27*

*ειρηνηεν
2. Cor. 13. 11
πολειν ειρηνην
Iam. 3. 18
Rom. 14. 19*

1. Pet. 3. 11

2. Theff. 4. 11

Sect. I. 1, c. 4

Sect. I. 3, c. 21

*Cyp. de simplic.
prel.
Ad Pacis pro-
misi venire non
possunt qui pacē
domini discordie
inrore superant.*



Eautifull is the name of peace (as *Hilary* speaketh) and truly sacred; and such as scarce saouureth of the earth: Neither did the Hebrewes by any other tearme choose rather to expresse all happines, & perfection of liuing: Neither is there any thing, w^{ch} the Angels did more gladly congratulate vnto men, or which Christ did more carefully bequeath, or the Apostles more earnestly inioyne; How oft, and how vehemently doth the spirit intreat & command vs to haue peace? But this (thou sayest) is euery mans wish, to haue peace; but, what if peace will not be had; Lo then, Saint *James* charges vs to make peace, by our indeuours, by our patience. Once made, and had, what if it will not stay with vs? Then, Saint *Paul* bids to follow those things which concerne peace: What if it will needes away, and hide it selfe? yet then Saint *Peter* commaunds to follow, and inquire after it. What if once found, it refuse to come, as *Abrahams* seruant presupposed of *Rebecca*? Euen then, study to be quiet saith Saint *Paul*; or as the word implies, Be ambitious of peace: So let the Author of peace loue vs, as we loue peace; Whose there that would not rather wish with *Constantine* quiet dayes, and nights free from care and vexation? It was a speech worthy of an Emperour, and a Christian, that fell from *Iouianus* about that querelous libell of the Macedonians, I hate contention; and those that are inclined to concord, I loue, and reuerence.

Our aduersaries would make vs belieue they professe and desire no lesse, with an equall zeale of charity, and agreement. God bee iudge betwixt vs both; and whether-soeuer persists to hate peace, let him perish from the face of God, and his holy Angels: Yea (that this imprecation may be needlesse) hee is already perished; For (as *Cyprian*, according to his wont, grauely) they cannot come to the reward of peace, which haue broken the peace of God, with the fury of discord. And surely what but the flames of hell can determine the ambition of these fiery

ferie and boyling spirits? *Basil* obserues well, that GODs fire gaue light, and burned not; contrarily, the fire of hell burneth, without light; and therefore is well worthy of those, who despising the light of truth, delight themselves in the flames of contentions. Those are the true haters of peace, which doe wilfully patronize errors, contrary to the Christian faith. So long as we must dwell by these tents of Kedar, we shall too iustly complaine with the Psalmist, I loue peace, but in the meane while, they are bent to warre. And as for vs, which professe our selues the ingenuous clients of peace, since we must needs fight, it is not for vs to doe nothing; For that blessed Quire of Angells, before their Peace vpon earth, well sung, Glory to God in the hiest heauens; and Saint *James* describes the wisdom of God, to be first pure, then peaceable: And that chosen vessell implies no lesse when to his charge of peace, he addes, If it be possible. That is as impossible to euery good man, w^{ch} ought not to be done, as that w^{ch} cannot be done; neither indeed (as the rule of Lawyers runs) can we be said to be able to do that, which we cannot honestly doe. God (saith *S. Paul*) is not the Author of confusion, but of Peace; It is a wicked peace, it is no peace, that necessarily breeds confusion. That peace is worthy of a defyanee, which proclaims warre with God; And I would to God, that peace, which Rome either can performe, or dare promise, were of any better, of anie other nature.

Well then; Let it bee our present taske, carefully to discusse Saint *Pauls* condition, of Possibility; and to teach, how valne it is, to hope that a true, holy, and safe peace can be either had, or maintained with our present Romanists; whether we regard the auerse, and stubborn disposition of the one side, or the nature of the matters controuerted, or lastly the impossibility of those meanes, whereby any reconciliation may be wrought: These three shall be the limits, wherein this our, not vnprofitable, nor yet vnseasonable worke, shall suffer it selfe to be bounded.

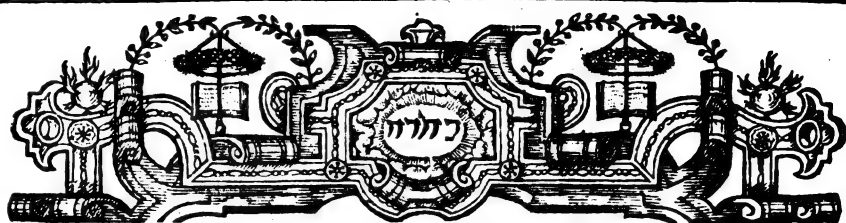
Isa. 28

Ps. 120

Luc. 2. 14

Lam. 3. 17

et *Suraxov.*
Rom. 12. 18



SECTION 3.

The obstinate and averse disposition of the Romanists.

Ef. 11. 6



Sacr. Cerem. L. 1

Socr. L. 7. c. 3

Bellarmino. de notis
Eccles. l. 4. c. 9
Nota Senta. sic
accus. Luch. Cal.
Brent.
Bellar. ibid.
Reip/a Caluini-
stus in Anglia
mulier quada est
summus sacer-
dos. Bell.

And as for the first, I suppose wee neede not labour much. Indeed, God can easily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How easie is it for him, so to soften the adamantine hearts of men, by bathing them in the blood of that immaculate Lambe, that they should melt into pure loue ! but, as the times now are, it would be no less miraculous, to find a Popish hart truly charitable to vs, then to see the Lions fawning vpon *Daniel*. Euen where there is strife about indifferent things, there is necessarily required a conspiring of the mindes of them, which would be reconciled : neither is it enough, that one side is content, together with armes, to lay down hatred ; and how will our Romanists indure this ? Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere loue to this of Papists. Alas, when, and where, are wee not spet vpon, as the most desperately hereticall enemies of the Church ? Rome admits Iewes into her bosome, from whose hands their Popes holinessse disdaines not to receiue the booke of the law of God ; but Protestants, (hee may not indure : That which *Socrates* complaines as iniuriously done by *Theodosius* a Grecian Bishop, against the very Macedonian heretikes, is daily done by them against vs ; No Arrians, no Circumcellion heretikes were euer more cruell : and these idle Fablers in the meane time slander vs to the world, as guilty of the same outrageous proceedings against them : What heresie is there in all times, which that Romulean Wolfe, and her bawling clients are not wont to cast vpon vs ? One while, wee are the schollers of *Simon Magus*, because wee doe but once mention Grace and Saluation ; for what haue wee else to doe with that wicked forcerer ? Another while, we are fercht from the cursed school of *Eunomius*, for that we attribute too much to faith ; and yet no more then that holy heretike Saint *Paul*. One while we are *Pepuzians* that ascribe too much to women ; then we are Origenists for holding the Image of God to be defaced in man : then contrarily *Proclians* for holding the sin

of

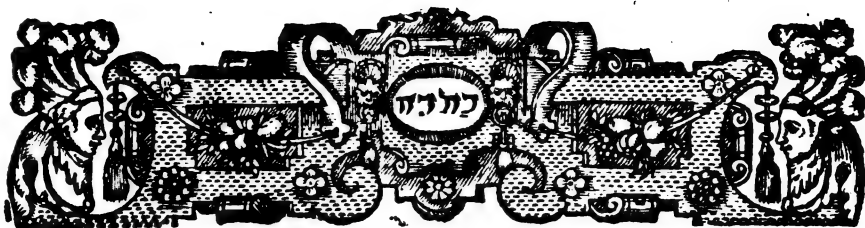
of concupiscence not enough defaced: One while we are the followers of *Sabellius*, because I thinke we liued in the same age with *Sernetus*; another while of *Eutyches*, because we liued in the time of *Swinckfeldius*; for what businesse haue we euer had else with those branded hereticks? We are Pelagians one while for holding the wages of sin to be death; then we are Donatists for admitting none but the iust into the Church of the elect: sometimes wee are Manichees for denying Free-will; straight, we are Arrians for refusing traditions; then Nouatians for taking away Penance; another while Arians, for reiecting oblations for the dead, & fastings: then Iouinianists, for not allowing a slippery & vanishing faith; the followers of *Vigilantius*, for disclaiming the adoration of reliques; of *Nestorius*, for disliking the asseruation of the Sacramentall bread: Now we are Xenaites, for demolishing of Images, then we are Lampetians, for disallowing the seruitude of idle vōwes. It matters not whether the foul mouth of that hired strumpet, accuse *Timotheus* the presbyter, or *Athanasius* the Bishop, so that somebody be smitten; It matters not what be spoken, so it be malicious: That is fully resolved of, which *Nazianzen* hath; No man shal holds in the reines of a riotous and lawlesse tongue: for (as *Hierom* saith well) it is the pastime of the wicked to slander the good: That therefore, which was the solemn fashion of the Lindians, neuer to doe service to their *Hercules*, without rayling, the same is too ordinary with these publick heralds of our patience: Our daly founpace (as *Austen* speaks wittily) is our aduersaries tongue: How easily might I herevnloade whole carts of reproches, that haue been heaped together, by the scurrilous parasites of Rome? What riuers of blood, what bon-fires of worthy Saints, might I heere show my reader? All these the world knowes, and fees too much: And as for those honest and good-natur'd men, which would needes vndertake to be the sticklers of these stripes, as *Cassander*, *Fricius*, the Interimists, & that namelesse Apologift of the French, how ill haue they sped on both parts? With whom, it hath no otherwise fared, mee thinks, then with some fond shepheard, that thrusts himselfe betwixt two furious Rammes running together in their full strength, and abides the shoock of both; Neither may it euer succeed better to those kinde Philistims, which will be bringing this Arke of God, into the house of Dagon. And for vs, since we must needes be put to it, we shall not heere (as it often falls out in other quarrells) striue to our losse. *Abraham* fared well by the dissensions of *Lot*; all the milke and hony of whole Palestine heere-upon befell to him; whereof he should else haue shared but the halfe: Doubtlesse these contentions (through the goodnesse of God) shall enrich vs, with a great increase both of Truth, and glory.

Anno 1532.
Teste Surio apud
Bell. l. 1. de Chro.

Ibid. heres. 16.
Zwingl. et Bucer.
Ibid. Har. 9.
Calu. l. 4. Insti.
c. 1. sect. 7. Aug.
Conf. art. 7. Ibid.
Heret. 8. Luth.
art. 36. Cal.
Inst. 2. c. 2. Ibid.
Heret. 10
Heret. 6. cit. Cal.
Inst. 4. c. 19.
Quer. reliq. ibid
apud Bellar.

ἡ δὲ ὑποψία
τῆς γλώσσης
αὐτονομίας.
Bono: corpore
malorū solatium
est. Hier. ad
Theop. ad. ex. 10.
Hier.
Quotidiana for-
ma: nostra, ad-
uersariorum lin-
gua.
Aug. Confes. l. 10
c. 37.

And, Fricius
Modrenus lib.
de emendanda
rep. Examen
pacisq; de la
doctrine des Ha-
guenots.



SECTION 4.

*That the Confession of the same Creed is not with them
sufficient for Peace.*



IT is not *Cassanders* speech onely, but every wise, and honest mans, that the Creed is the common cognizance of our faith; and wee all doe with one voyce willingly proteste it. Surely *Theodoret*, when he wold by a fauourable report allay the bitter contentions of those ancient Christians of *Antioch*, writes thus: Both parts (saith hee) made one and the same confession of their faith; for both maintained the Creed of the Nicene Councell: And yet this position is spightfully handled by *Cardinall Bellarmine*, and can scarce draw breath since his last stripes: What care we (saith he) for the same Creed? Faith is not in the words, but in the sense: And indeed, I remember, what *Raffinus* reports done by *Arrius*. That worthie *Constantine* had charged him to write what faith he held; he deliuered him a Creed in wordes, ours; in sense, his owne; and how right his wicked broode tooke after their father, in the insuing times of the Church, let histories witnesse: sure I am, whosoever shall reade the Creeds of their seuerall sects, shall hardly fetch out any thing, which an Orthodoxe censurer would think worthy of reproofe: How oft doe they yeeld Christ to be God, yea God of God; and yet perfidiously referue to themselves, in the meane time that absurd conceit; That hee was created, *ex non entibus*. As therefore *Seuerianus* the Syrian in *Theodoret*, spake *Geeke* as a *Gretian*, but pronounced it like a Syrian: so there may be many, which may speake truths, but pronounce them heretically: For all heresies (saith *Irenaeus*) talke of one God, but marre him with their mis-conceits, yea for the most part all heresies (saith *Chrysologus*) set a face of the Trinitie; To little purpose; It was not ill said of *Gratian*; that no man is to care for words, since that not the meaning should serue the words, but the words rather the meaning; Let vs grant all this, and more; Let it be saide of The Creed as *Ierome* saide of the booke of *Iob*, that euery word

*Lib. de offic.
boni viri.*

*Theod. hist. l. 3.
c. 4.*

*Bell. de laetis
lib. 3. c. 19*

*ΕΓΕΝΟΝΤΙΩΝ
ΗΟΜΟΙΩΣΙΟΝ
ΣΩΝ.*

*Iren. l. 2. c. 9.
Petr. Chrys. ser.
109. Trinitatē
vocabulis moni-
strat.
De cr. 22. q. 3.
romane.
Hier. in pref.*

abounds with senses: There is no diuine word (as *Tertullian* speaketh wisely) so dissolute and defuted, that onely the words may be defended, and not the true meaning of the wordes set downe. To put the Cardinall out of this needlesse feare; The proper and natue sense of the Creed may be fetcht out; and I adde yet more (except but that one article of Christs descension into hell, which *Ruffinus* confesses hee could not finde, either in the Roman, or Easterne Creedes) is openly confessed on both parts: And yet for all this, we are neuer the neerer to peace: For from these common Principles of faith, the subtile deuce of hereticall prauity, hath fetcht strange, and erroneous consequences, which by their sophisticall and obstinate handling, are now improued into heresies, and dare now threaten not onely opposition, but death, vnto those very principles, from which they are raysed: Of this kinde are the most of those Romish opinions, which wee vndertake to censure in this discourse.

But, if by the vniuerfall consent of all, it should appeare that both word and sense are intire; that both the principles, and necessarie conclusions thence deduced, are vndeniably sound: yet (saith *Bellarmino*) there can be no peace with Lutherans. Let all the world know this, and wonder; Our King, (be it spoken to the enuy of those which cannot emulate him, an incomparable Diuine for a Prince, yea a Prince of Diuines; a King of men, and a wonder of Kings; mighty both with his sceptre, and his pen) going about in that learned & ponderous discourse to cleare himselfe from the aspersions of heresie, which that foule hand had vnworthily cast vpon him; professes solemnly and holily, that whatsoeuer is contayned either in the sacred scriptures, or the three famous Creedes, or the foure first generall councill, that he embraces with both armes, that he proclaimes for his faith, that hee will defend with his tongue, with his pen, with his sword, in that he will both liue and die.

Yea, but this is not enough, saith that great Antagonist of Princes; For there are other points of faith wherewith Religion is now of late times enlarged, as Transubstantiation, Purgatory, the Popes primacy (a whole dozen of these goodly articles hath the Tridentine Councell created, in this decayed age of the world, least the fathers of Italy should seeme to come short of the Apostles, and the Pope of Christ) any parcell whercof, whoeuer shall presume to call into question is an hereticke presently, and smells of the fagot: And how ordinarily is that layd in euery dish? that he cannot be a member of the Church, which withdraws his obedience from their Pope, the head of the Church. Neither is that any whit milder, which *Gratian* cites from Pope *Nicholas* the second; whoeuer goes about to infringe the priuiledge of the Roman Church, or derogates from her authoritie, is an hereticke.

But that is yet well worse, which the allowed Table of the Decree hath peremptorily broached, Whoeuer obeyes not the Popes commandement

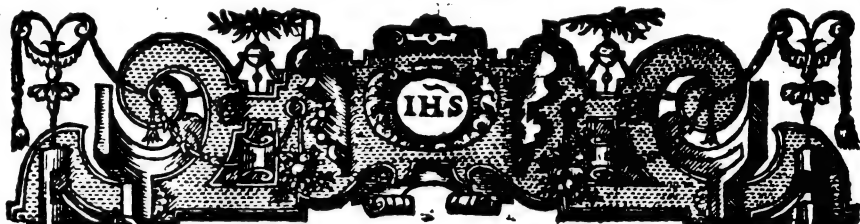
Tertul. de prescr.

*Nulla tamen pax
cum Lutherano.
De laicis,
l. 3. 19. sect. 4.*

*In prefat. ad
Imper. et. prin-
cip.*

*Bell. resp. ad re-
gem. Non satis
est ad hereticum
nomen fugien-
dum illa recipere
qua rex Anglo-
rum recipere at-
que admittere
se dicit. p. 80.
Etiam si nouitia
et nuptia illa
sint, si quis tamen
ea negat, immu-
nem ab heresi
non fore.
Bell. resp. ad re-
gem p. 98.
Bell. l. de laicis.
3. c. 19.
Dist. 22. Omnes.
Margarita Do-
cret. vel Tabula
Martini.
In verb. Inobedi-
entia.*

mandement, incures the sinne of Idolatry; or (as *Gregory* the seuenth, from whom *Gratian* would seeme to borrow this, which yet is not to be found in his Epistles) of Paganisme. Whatsoever therefore, Christ Iesus, whatsoever the Apostles, whatsoever the Councels, and Fathers of the Primitiue Church haue commended to vs, to bee beleued, shall auaille vs little, neither can euer make vs friends, vnlesse we will be content to beslaue our faith vnto their Popeling: And can they thinke wee will looke at peace vpon such a condition? That hope were bolde and foolish that could expect this. Neither doe they more scornefully cast vs out of the bosome of their Church for spetting at these articles of straw, which their vanity hath deuised, then wee can confidently condemne, and execrate their presumption, which haue so imperiously obtruded such trash as this vpon the Church of God.



SECTION 5.

The impuration or corruption of the Roman Church: and their impossibilitie of reconciliation, arising from that wilfull fable of the Popes infallibilitie.

BVt, to leaue this first head of our aduersaries indisposition to peace: Say that the Papiſts could bee content to hearken to an agreement, (which I can neuer hope to see, whiles Rome is it selfe) say they should seeke it, yet (as things now stand) whiles they will not, and wee may not stirre one inch from our station of iudgement, God forbids, the truth debars, our reconciliation: wee dare not (whatsoever some kinde-hearted mediators may perswade vs) either diuide Christ, or betray him with a kisse. The truth is on hye: they may well ascend to vs as *Leo* sayde of olde; but for vs, to descend to them, is neither safe, nor honest: First of all, how too plaine is it, that the Roman Church is palpably declined from that auncient puritie of Religion, which shee once professed! It is not more certaine, and sensible, that

*Epist. ad Ephes.
Bell. civ. l. 3. de
Laicio.*

that the Citie of Rome is descended from her leuen hilles, to the Mar-
tian plaines, that lie below them; or, that the spightfull heathens of old
(as *Eusebius* reports) turned the sacred monument of the Toomb of
Christ, into the Temple of their *Venus*: What a cloud of witnessess haue
we of this noted decay of that Church? yea, witnessess of their owne?
To begin with the other Sexe. *Hildegardis* a Nun, and a famous pro-
phetesse of her time, accuses the Apostolicall order, of the vtter extin-
guishing of religion, amongst them. *Matilda*, or *Maud*, who liued in
the same Age, censures them for common Apostasie from the Christi-
an faith; and both of them, by some extraordinary Reuelation, cleare-
ly and directly prophesied of this religious, and holy restauration of the
Church, which our dayes see accomplished.

Saint *Brigit*, the foundresse of the Order of Saint Sauour, which
was * canonized by Pope *Vrbane*, sticks not to teach openly in her writ-
tings, that the Pope doth torment, yea crucifie the soules of the Elect;
and boldly foretels, that all his followers, and abettors, and whole
Clergie shall be cut off, and that his sea shall sinke downe into the bot-
tome of hell; and this shee doth so tartly and vehemently, that the Ro-
manists of those times threatned and indeuoured to burne her aliue:
Robert (our Bishop of Lincolne, to whom the greatnesse of his head
gaue an homely, but famous name, whom *Illyricus* mis-nameth *Ruper-
tus*) a worthy and peerlesse man in his Age, durst before the Popes
owne face, openly accuse the pastors of his time to be the spoylers of
the earth, the dispersers and deuourers of Gods flocke, the vtter wasters
of the holy vineyard of God. That *Catthusian* of *Coleyne*, which is
saide to haue gathered that booke of the Bundle of Times, complains
that Truth was then perished from the sons of men. *Petrus de Aliaco*,
a Cardinall, confesses that the ancient Diuines built vp the Church, but
the then-present seducers destroyd it; And vnto these agree *Iohn de rupe-
scissa*, a Monke; *Picus* Earle of Mirandula, *Trithemius* the Abbot, *La-
rence Valla*; And those worthy lights of the Councell of *Basil*, the Car-
dinall of Arles and *Thomas de Corfellis*: But *Nicolas Clemangis* the Arch-
deacon of *Bayeux* speakes nothing but stones, and bullets; who, in a
whole volume, hath freely painted out the corrupt estate of the Church;
neither did *Dominicus* Bishop of *Brixia* speake any whit more sparingly,
who euen in those times durst set, before his booke, this title, *The Refor-
mation of Rome*; To say nothing of *Ioachim*, of *Peter of Ferrara* the
Lawier, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerson*, *Euerard* the
Bishop of *Salisburg*, *Erasmus*, *Cassander*, *Espensaw*, the lury of Cardi-
nals selected by *Paul* the third, (amongst which, *Gaspar*, *Cotarenus*,
Iames Sadolet, and our Cardinall *Poole* were (as they might) of eminent
note) *Aluarus Pelagius*, * *Sananarola* of Florence, and whomsoever
those times yeelded at once both learned, and good. Euen Pope *Adri-
an* himselfe, the sixt of that name, whikes he instructs his Legate in his
message,

*Euseb. hist. l. 3
c. 25*

*An. 1170. En.
loc. com. Hens.
Token. Illyric.*

Proph. rhythmic.

*Vita S. Brig.
Praxid. Renela.
* An. 1370.*

*Reuel. l. 1. c. 41
crucians, imo
cruci figere elec-
toris anim. &c.*

Reuel. extran. c. 8

*Grosse-tesse in
Manuscr.*

*An. 1250
Io. Trevisa trans-
lated into Engl.
Habetur in
Polychron. Ra-
nolphin Manus-
scripte.*

*An. 900
Artic. in Concil.
Constant. editio
1535*

*An. 1350. lib.
Vade mecum.
Lib. aduers. E-
ment. donat.*

*Constant.
Aeneas Syl. de
gest. Concil.*

*An. 1416
Ad Pii. 2. lib.
Reform. Cur. Rō.
An. 1400*

*Auentin. Annal.
l. 7.*

*Ofand. confus.
Thes. Coffet.*

** Io. Mirandula.
Marisl. Ficin. &
Cominens report
him to haue bin
a Prophet.*

*Epenc. in Tit.
Ofand. Papa
non Papa.*

Mat. 4. 5
 πόλις ἀγία
 Gnr hieammim
 Ezec. 31. 2
 Ἀσχαφίς
 σάφίς ἐστὶ
 Theocrit eidyff.
 κη.
 Hier. de vita
 Pauli.

Ruff. l. 1. c. 20
 Dū contentionis
 visio nimis a-
 guntur &c.

Hier. aduers.
 Luciferianos.

Fr. a victoria
 Relect. 4. de
 Potestate Pape
 et concilij Pro-
 pos. 12. Sect.
 vlt. Deuentū est
 adhuc talē statū
 ubi nec mala no-
 stra nec remedia
 pati possumus.
 Iudicij impec-
 cantiam.

Senec. Ep. 28

Epist. ad Pan-
 mach. de error.
 Io. Hierosol.
 Antu solus ec-
 clesia?

message, censures the Church, and ingenuously complains, that all was gone to wrack, and ruine: What shall we then say to this? Can any man be so partiall, as to thinke, that so many Saints of both Sexes, Prophets, Prophetesses, Monkes, Doctors, Cardinals, Popes, should (as *Ierome* speaks of the Luciferian hereticks) meerey deuise these slaunders, to the disgrace of their holy mother? If any man can bee so mad, he is well worthy to be euer deceiued. Indee, Rome was once an holy City: but now (as no lesse famous the other way) shee is become a City of blood; This grape is growen a dry raisin; Neither did that good hermite *Antony*, so iustly lay of his *Alexandria*, as wee may now of Rome, Wo to thee thou strumpetly City, into which the Diuels out of all the rest of the world haue assembled themselues. Certainly therefore, so shamefull and generall a deformity could not but bee discerned, by our latter Papists; and (to auoid all shifts) wee haue gently, and louingly laid our finger vpon these spots: But, in the meane time, how haynously haue they taken it? and (as *Ruffinus* speaks of *Apollinarius* the heretick) whiles they are transported with the vicious humour of contention, & will be crossing euery thing, that is spoken, out of the vain ostentation of a strong wit, they haue improued their idle brabbles to heresies: *Hierome* said wittily, They vse to wink, & deny, w^{ch} belieue not that to be done, w^{ch} they would not haue done. It is therfore a most lamentable & fearful case, that a Church which of her own fauourites is iustly accused of many and dangerous errors, should block vp against her selfe, the way whereby she should returne into the truth; and (as *Francis a-victoria* honestly complains) should neither indure her owne euills, nor their remedies. For whiles she stands vpon it, that she cannot erre, and stubbornly challenges vnto her Chayre a certaine Impeccancy of iudgement (that wee may borrow a word from *Tertullian*) what hope can now remaine of recouering the Truth; How are wee now, too saucy, that dare mutter ought against her? The first hope of health must needes be fetcht from the sense, and acknowledgement of the disease: That of the Epicure is common and true, The beginning of recovery, is the knowledge of the fault; Thou must finde thy selfe amisse, saith *Seneca*, ere thou canst amend thy selfe. Rome braggeth that shee cannot be sicke: What doe we now talke of medicines for her? These Doctrinall Principles (as our *Stapleton* calls them) are they, from which a certaine fatall necessitie of erring must needes follow. For, to what purpose is all this wee doe? If vpon the sentence of this Romish Oracle (for in the closet, or the prison rather, of his Brest (as *Ierome* objected to *Iohn* of Ierusalem) the Church is included) all things doe so depend, that whatsoeuer he shall determine, must bee receiued, without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe wee wrangle for truth; in vaine haue all those former Synods both met, and defined; in vaine, doe we either teach,

teach, or learne ought, of any other maister: Is it possible thee should euer be drawn to remorse, for her error, which eagerly defends, that thee cannot erre? Either therefore let our Papists suffer this vaine opinion of Infallibility, to bee puld vp by the very rootes, out of their breasts; or else there can be no hope, so much as of a consultation of Peace; And doe wee thinke that our maisters beyond the Alpes, will euer abide themselves stripped of this dearling, which they haue made so daintie of, all this while? Why doe we not aswell demaund Saint *Peters* throne, and his reuenues, and together with his patrimony, all the bodie of Religion? For, what one title is there of the now-Roman faith, that hangs not on this string? Let them giue vs this, and Rome falls alone, and lies shamefully in the dust; Let them deny it vs, and thee shall be still that great harlot, still an enemy to peace, still hatefull to heauen: But so farre are their moderne Doctors from an ingenuous reiection of this Infallibility, that no Age euer knew so well how to flatter a Pope: For not onely haue some yeelded this vnto him, without a Councell, as *Albert*, *Pighius*, *Gretser*, *Bellarmino*, and all Icluites wherefoeuer; but some others, (as *Gregory* of *Valencia*) haue fastened this vpon him, without any care, or study required on his part. Oh happy Chayre of *Peter*, firme, eternall, full of prodigious vertue: which if we might imagine a wooden one, I should sure thinke were made of Irish oke; there is no spider of error can touch it, but presently dyes: Beholde, the Tables written with Gods owne hand were soone broken, and gone; but the barres of thy frame, can feele no Age, cannot incur the danger of any mis-carriage. Sure (I thinke) *Vibius Rufus* is aliue againe, which, because hee sat in the same seat wherein *Julius Caesar* had sat, and married *Ciceroes* wife, had wont to vaunt of both, as if he should sure be *Cesar*, for his seat; or for his wife, *Cicero*. Belike, all the vertue of it is from *Peter*: it is well that his other successors conferred nothing towards it, least perhaps *Alexander* the sixt should haue turned the succeeding Popes into Lechours, *Clement* into sacrilegious Church-robbers, *Julius* into Swaggers: *Benedict*, *Gregory*, *Syluester*, into Symonists: *Pascal* into Periurers; Pope *Ioane* of Ments into Women, *Martin* and that other *Syluester* into Magicians, the two *Johns* into Diuels incarnate.

Now, on the other part, can any man be so foolish, to hope, that our Church will euer bee so mad, as thus basely to bolster vpp the great Bridge-maker of Tyber? As though we could be ignorant, how Christ neuer either performed, or promised them any such priuiledge? For, where is it written (as *Luther* iested well) vnlesse perhaps at Rome, in Saint *Peters*, vpon some chimney with a coale? Christ saide indeede, Thou art *Peter*; but, Thou art *Paul* the fist, hee neuer saide: Hee saide, I haue praied for thee that thy faith faile not: so he saide too, Go behind me Satan, thou sauourest not the things of God. Now let this Oracle

of

Lib. 4. Hier. eccl.
si matris procedat. Bell. l. 4. de Pontif. Rō. c. 2
G. Valencia.
Analys. fidei. l. 8
de vi et vsu an-
cloris Rom. Pon-
tificis in fide.
Quaest. 6.
Respondet, siue
Pontifex in de-
finiendo studium
adhibeat, siue nō
adhibeat, modo
tamen cōtrouer-
siam definit, in-
fallibiliter certe
definit, atque
adeo re ipsa vi-
tuti auctoritate
sibi a Christo
concessa. &c.
Xiphilin. Epit.
Dionis Tiberio.
διφρα τῷ
Καίσαρος ἐφ'
ᾧ, &c.
Quar. Plat. de
vita. Pontif.
Clem. 6
Iul. 2
Ben. 9
Greg. 6
Sylvest. 3
Mart. 2
Sylu. 2
Io. 22. & 23
Luth. aduers.
falsa nomin.
Episc.

Bell. reckons up
most of these. l.
4. de Pont. Alii.
a Cano. loc. com.
l. 6. c. 8
Alphos. de Castr.
l. 1. contr. Hæres.
c. 4

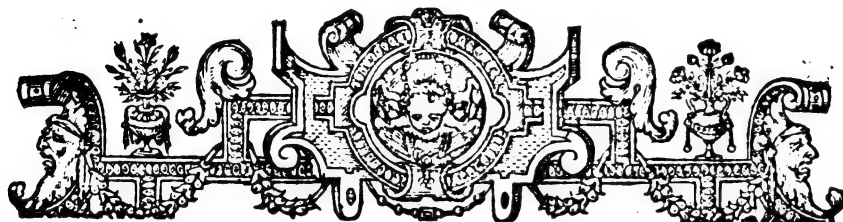
Portita hominū
Plat. in vit.
Bened. 4. c.
Christo. 1. Ge-
nebr. 4. Sect. 10
Lyr. 4. Mat. 16

of the Chayre, teach vs, how he can at once make himselfe full heyre of the promise, and yet shift off the censure, at pleasure: Yea (to tread in the steps of the Times) as though wee could not knowe, that the following Ages knew not of this; not *Polycrates*, and *Irenæus* which resisted *Victor* the Pope; not *Cyprian*, which opposed *Stephen*, not the fathers of *Chalcedon*, which would not yeeld to *Lea*; not the Easterne Bishops, which would not yeeld to *Iulius*; nor the fathers of *Constantinople*, which refused to yeeld to *Vigilius* and *Honorius*: yea, and of the later Diuines, those which haue had either sense, or shame, as *Iohn Gerson*, Chancelour of Paris, *Turrecremata*, *Almain*, *Alphonfus de Castra*, Pope *Adrian* the sixt, Archbishop *Catharinus*, Cardinall *Caietan*, *Franciscus a-Victoria*, and who not, of the best rank of their Doctors, haue not feared openly to deny, and disclaime this fancie; and *Alphonfus* shall giue a reason thereof, for all. There are many vnlearned Popes (saith hee) that knowe not so much as the rules of Grammar, how then should they be able to interpret the holy Scriptures? As though wee knew not, which of their Popes fauoured *Arrius*, which, *Montanne*, which, *Nestarius*, which, *Acacius*, which, the Monothelites, which, the Saducees, and which were in league with Diuells; which of them haue defined contrary to their fellowes, and which contrary to God; and (that I may vse *Ieromes* words) how silly a Pilot hath oft-times steered the leaking vessell of the Church; As though euery rafter and tinker, now a dayes, could not point their finger to the long Bead-roule of Popes, & lay, such, and such were the monsters of men, such (as *Platina*, *Lyra*, *Genebrard* confesse) vyere Apotactickall, and Apostaticall mit-creants; ywis, their life hath beene long the Table-talk of the world, as *Bernard* speakes: There can therefore be no peace possibly, vnesse they will be content to be headlesse, or we can be content to be the slaues of Rome: Imagine, they could be so ingenuous, as to confesse that the same serpent which insinuated himselfe of olde, into Paradise, might perhaps creep closely into *Peters* Chayre; yet there would be no lesse controuersie, *de facto*, then of the possibilitie of errour.

Besides, there are other Popish opinions of the same stampe, but more pragmaticall, which are not more pernicious to the Church, then to Common-weales: as those of the power of both swords, of the deposition of Princes, disposition of Kingdomes, absolving of subiects, frustration of oathes (sufficiently canualed of late both by the Venetian Diuines, and French, and ours) which are so palpably opposite to the liberty of Christian gouernment, that those Princes, and people, which can stoope to such a yoke are well worthy of their seruitude: And can they hope that the great commaunders of the world will come to this bent? (we all, as the Comick Poet said truly, had rather be free, then serue; but much more Princes) or, on the contrary, can we hope, that the Tyrants of the Church will be content to leaue this holde? What a foppery

foppery were this? For, both those Princes are grown more wise, and these tyrants more arrogant; and (as *Ruffinus* speaks of *George*, the Arrian gallant) they insolently gouverne an usurped Bishoprick, as if they thought they had the menaging of a proud Empire, and not of a religious priesthood.

Ruff. l. 1. c. 23
Procaciter vi
rapti episcopatu
genuat, &c.



SECTION 6.

That the other opinions of the Romish Church will not admit Reconciliation.



Ut let vs bee so liberall, as to graunt this to our selues, which certainly they will neuer graunt vs; for, this olde Grandame of Cities thinkes herselfe borne to Commaund, and will either fall, or rule: Neither doth that mitred moderator of the world affect any other Embleme the that, which *Julius* jestingly ascribes to *Julius Caesar* (τὸ ἀρρωτῆριον)

Julian Caesares.

To rule all; or to *Alexander* the great (παύλα νικῶν) to conquer all; It was a degenerating spirit of *Adrian* the sixt, which caused to bee written vpon his toomb, in the Church of *Saint Peter*; That nothing in all his life fell out so unhappily to him, as that hee governed: Let this, I say, be graunted vs; There want not (I knowe) some milder spirits (Theodosians, that can play with both hands) which thinke if these busie points, were by the moderation of both parts quietly composed; it might be safe for any man (so it be without noise) to thinke what hee list, concerning the other differences of religion: These are the ghosts of that heretick *Appelles*, whose speech it was, That it is sufficient to beleue in *Christ* crucified, and that there should be no discussing of the particular warrants and reason of our faith: Or the brood of *Leo-*
nas, one of the Courtiers of *Constantius*, and his deputy in the *Seleucian* Councell, which when the fathers hotely contended, as there was good

Bimius in vita
Adrian.

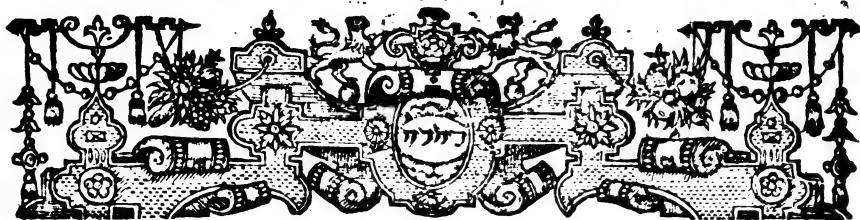
Socrat. l. 5. c. 20
et c. 14

Ruff. l. 5. c. 13
ex Rodone.

Socr. l. 2. c. 32

D d d d

cause,



SECTION 7.

The Romish Heresie concerning Iustification.

That point of Iustification (of all other) is exceeding important ; in so much as *Caluin* was faine to perswade, that if this one head might be yielded safe and intire, it would quite the cost, to make any great quarrell for the rest. Would to GOD that word of *Cassander* might be made good, which doubted not to say, That which is affirmed that men cannot bee iustified before God, by their owne strength, merits, or workes, but that they are freely iustified by faith, was alwayes allowed and receiued in the Church of God, and is at this day approued by all Ecclesiasticall Writers ; Yea, I would they would be ruled by their *Thomas Aquinas* in this, who attributes Iustification to workes, not as Iustification is taken for an Infusion of grace, but as it is taken for an exercise, or manifestation, or consummation of Iustice ; If this were all, in this point all would be peace : But whiles the Tridentine Fathers take vpon them to forge the formall cause of our Iustification, to bee our owne inherent iustice, and thrust faith out of office, what good man can choose but presently addresse himselfe to an opposition ? Who would not rather die, then suffer the auncient faith of the Church to be depraued with these idle dreames ? Go now ye great Trent-Diuines, and brag of your selucs (as *Aetius* did of olde, by *Theodorets* report) that God hath now at last reuealed to you, those things, which hee would haue hitherto concealed from all the world : In the meane time we cannot but scorne, to see the soules of men so shamefully deluded ; whiles we heare the spirit of God, so oft redoubling Without workes, not by workes, but by faith : By their workes no flesh shall be iustified ; Being iustified freely by his grace ; By the power whereof, *Arius Montanus*, an ingenuous author (and as *Hierome* said of *Apollinaris*, a man of approued labour, though in many things (as the times then were) faultie in opinion) being vtterly conuincied ; It followes (saith he) that faith is reputed for righteousnes to him that workes not in the law, and that according to the purpose of the grace of God.

D d d d 2

If

Calu.
De vera Pacific.
contra Interim.

Consultat. de
Iustific.

In Galat. et in
Iac. 2

Concil. Trid.
sess. 6. c. 7. §
quis discretis sola
fide &c. Com. 9

Rom. 4. 6
Gal. 2. 16
Eph. 2. 8
Rom. 3. 20
Rom. 3. 24
Epist. ad Pamel.
Octauian.

In Rom. 4. 5

In Ps. 1. 14
Fide Whitak.
contr. Dar.
περι ευταξ.
Lib. 1. aduers.
Pelag. & in 3.
ad Galat.
De Patient. c. 20
et in Ps. 31
In Anachor. In
Rom. 17. hom. et
in 1. Cor. ho. 11
Oras. 1. contr.
Arrian.
De offic. l. 2. c. 2
De Iacob. et
vita beat. 2
In Rom. 8
Chrysost. hom. de
verbu Pauli.
Non solum sed
gloriamur in
ass. Tom. 3. p.
945
In Epist. ad Tit.
c. 2
Hier. in ep. ad
Rom. c. 10. Fides
sola iustificat,
delectatur: ad
Gal. 2
Literas quidem
abolere potestis,
&c.
Ambr. de Sp. S.
l. 3. c. 11
Ex 2. pacif. q. 3 &
Rom. 4. 4

Aug. de Corrept.
et grat.
Eph. 2. 8
Soer. l. 4. c. 18
In vita eius.
In Bonauentura
non peccauit
Adam. Qu.
vita eius.
Hier. aduers.
Pelag. ad Cels.
phons.
Theodoret. l. 4
c. 10

If we cast our eyes backe to the auntient Fathers, they are all ours: Not according to the worth of our workes, saith *Basil*: Onely to beleeue (το πιστευσαι μόνον) sayth *Nazianzen*; Faith alone is sufficient, saith *Ierome*: By beleeuing are men iustified saith *Augustine*; and with these consort the rest, *Epiphanius*, *Chrysostome*, *Athanasius*, *Primasius*, and that whole sacred Quire of Antiquity: But to what purpose do I instance in these, when as the Expurgatory Index of Spain hath purposely wip't, both out of the Tables, and text of *Chrysostome*, *Hierome*, *Cyrill*, most cleare Testimonies for the sole Iustification by faith: The booke is euery-where abroad, it is needlesse to recite the seueralls: See now the Inquisitors guilty to themselves both of errour, and fraud; To whom I must sing the same note, that *Ambrose* did of old, to the Arrians: Ye may blot out the letters, but the faith you can neuer abolish; Those blurres bewray you more; those blots condemne you more then the writing.

But some perhaps may thinke this a meere strife of wordes, and not hard to be reconciled: For, that which to the Papists is inherent iustice, is no other to the Protestants, then sanctification; both sides holde this equally necessary, both call for it equally: True; but doe both require it in the same manner? doe both to the same end? I thinke not; yea, what can be more contrary then these opinions, to each other? The Papists make this inherent righteousness the cause of our Iustification; the Protestants, the effect thereof: The Protestants require it as the companion or Page, the Papists as the vscher, yea rather as the Parent of Iustification. But what matters it (say they) so both ascribe this whole worke to God: As though it comes not all to one, to pay a summe for me, and to giue it me to pay for my selfe. I know not how these things seeme so little dissonant to these mens eares, which the spirit of GOD hath made vtterly incompatible; To him that worketh the wages is not imputed of grace, but of debt; If by grace, now not of workes, or else grace should be no more grace; for neither is it grace any way, if it be not free euery way, saith *Augustine*: But these men say; Therefore of grace, because of workes. Not of workes, least any man should boast (saith the spirit): But, of workes, and yet a man shall boast in the Lord, saith *Bellarmino*. And wherefore shall hee boast? Because hee is iust, because void of sin; Perhaps some *Isidore* may say this of himselfe, which voluntarily protested, that for forty years space he found not in himselfe any sinne, not so much as in his thought, not so much as any consent to anger, or inordinate desire; Or perhaps some *Baronius*, or *Bellarmino* may report this of their late Saint, *Gonzaga*; or the offall of the schools may say so of *Bonauentura*; in whom (if we beleeue them) *Adam* sinned not; or *Manicheus* may say it of his elect maisters; or perhappes *Priscillian*, *Enagrius*, *Iovinian*, the *Messalians* may brag thus of themselves; But farre otherwise is that speech of *Ambrose*, I will not boast
because

because I am iust, but because I am redeemed; I will boast, not because I am void of sinne, but because my sinnes are forgiven mee: Otherwise, wee shall come to that poynt, which *Inocentius* condemned in the Pelagians, What neede haue we now of God? But thou sayest God hath giuen me this whereby I am iust: Indeed this seemes at the first a great and glorious praise of the grace of God; and, at the first hearing sounds well to an ignorant eare; and yet (when it is better considered) vnder a pretence of piety, spoyleth Christ of his glory: Why dost thou not as well say, He hath giuen me wherewith I may redeem my selfe? for by the same wherewith we are iustified, wee are redeemed (Being iustified by his blood;) Behold the blood of him that is God and man, iustifies vs, and the same redeemes vs: Burgo on a little: God hath giuen thee this? But hath he giuen it thee without thy selfe? Is this done without the inter-vention, without the operation of our free-will? Let the monkes of Burdeaux speake, in their Abiurations: let *Andradus*, let *Bellarmino* (the flower of the popish schoole) let any Papist deny this, if hee dare; It is onely Christs therefore which is imputed: that which is inherent, is ours; for all (saith *Austen*) which are iustified by Christ, are iust not in themselves, but in him: That which is Christs, because it is his, is most perfect: that which is ours, because ours, is weak and imperfect. God hath made vs men, not Gods: Our perfection is seasonable in heauen: Lustly doth *Hierome* deride *Ctesiphon*; we, the Papists: O blessed ô happy men, if that iustice, which is not thought to be any where but in heauen, may be found with you onely vpon earth; In the meane time, it is sufficient for vs, to mourne for our wants, to hate our iniustice: It is the very speech of *Donatists*, I haue nothing for thee to pardon. Let *Bernard* now (to conclude) shut vp this stage; Not to sinne (saith hee) is Gods iustice; but the iustice of man, is the pardon of God. To be imputed therefore, and to be inherent, differ no lesse then God and man, Trent and heauen: Wherefore, let our Romanists confesse that, which both Scriptures, and Fathers, and all their modest Doctor haue both thought, and reported to be the common voyce of the former Church, in all times; and we are agreed: Otherwise, What fellowship hath God with Belial, light with darknesse?

Rom. 5.9

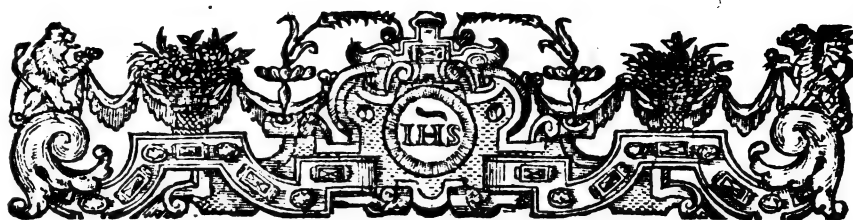
Abiur. Artic.
15.

Hier. aduers.
Pe. ag. 1.3

Operat. 1.2. Cont.
Don. Non habeo
quod ignoscat.
Ser. in Cant. &
Ser. 4. de verbis
Esa. Reclam ser-
titam iustitiam,
&c.

Dddd3

S E C



SECTION 8.

Concerning Free-will.



Ordering vpon this, is the point of Free-will. To let passe all lighter quarrels, of the nature of our will; let vs inquire of the power of it; and that, not in naturall, humane, or morall things (Heere is all peace, and silence, saue that the words iangle with themselues: & when the matter is agreed vpon, who would not contemne wordes, as *Augustine* saith well?) but in spirituall, and diuine matters; we doc will, indeede; we will freely, neither can wee otherwise will anything: who denyes it? Heere is no physicall determination, no violence; but, to will that which is good, or to will well, wee cannot. Wee doe freely beleeue (for faith is an act of the will) yea, and wee doe cooperate vvith grace; neither are wee heerein like to senselesse stones, as *Austen* truly speakes: But whence is all this? Is it of our selues, or of GOD? Is it of grace, or (which the Councell of *Arausica* condemned) by the power of nature? this must be our question. Both sides like well that speech of Saint *Augustine*: To will free lie, is the worke of nature; to will well, of grace; to will ill, of corruption: but when wee come to the point, the Doctors of Trent are not more subtile, then the Iesuites inconstant: It is yet good and safe, which *Bellarmino* cites from his *Ruardus*; A good worke, as it is a worke, is from free-will; as it is good, from grace; as both a work and good, both from free-will, and grace: But that is exceeding ingenuous, and truly-Euangelicall, which the same *Bellarmino* affirms against some Semipelagian-Catholikes; In those things which pertaine to piety, and saluation, that, mans will can doe nothing; without the helpe of Gods grace: It is the voyce of *Jacob*; If the Cardinall would holde him there, cursed be hee, that should oppose him; I go on to hope, and read; and see what stufte I meet with, soone after in the same booke; That our

Aug. de Ordine
2

*Aliud est velle,
aliud velle bonū.
Bern.*

*Bell. lib. 6. de
grat. c. 15. p. 10*

*Lib. 6. de gratia
c. 4. In titulo.*

*L. 6. c. 15.
resp. ad Secund.*

COR-

conuerſation is in the power of our free-will, becauſe it may be alwayes conuerted, when it will; and yet further: That before all Grace, wee haue Free-will euen in the workes of pietie, and ſupernaturall things. Before all grace? what before the grace of preuention? It were well, the Cardinall would ſet forth ſome better Recognitions. Now, then; God doth not preuent vs (as *Auſten* ſaid of olde) that wee might will, but we preuent God, becauſe we will: But, leaſt this ſhould ſeeme too groſſe; This liberty is tyed vp; and is altogether in the ſame ſtate, as the faculty of ſeeing, when a ſenſible ſpecies is abſent; we can freely ſee, while the obieſt is abſent; we can freely will, in the abſence of grace. Let *Bellarmino* now tell me: are we any whit more free to euill, then he ſaines vs to good? Did euer *Pelagius* dote thus much? We can will euill; but yet vneſſe it be determin'd (vnder ſome falſe ſemblance) by the verdict of our practicall iudgement, wee will it not: But if wee ſhould yeeld him thus much; What help is this, that God giues vs? To preuent, inſpire, excite, and help, is of God; to incline the will is of our ſelues: How are wee not now more beholden to our ſelues, then to God? What is this, but that Pelagian conceit, ſo oft condemned by *Auguſtine*, ſo to ſeparate free-will from grace, as if without it we could doe, or thinke any thing answerable to the will of God. That we are able by the power of our will to auoid ſins; that wee can overcome the ſlighter motions of tentatiō, as *Bellarmino* ſpeaks; that we can keep Gods commandements, as *Scotus* and *Durandus*; that we can reiect or receiue the inſpiration of the ſpirit, as the Tridentine Fathers; That wee can diſpoſe our ſelues to the receiuing of grace, as *Thomas* and *Suarez*; that we doe naturally cooperate with grace, and make our conuerſion effectually, as *Tapperus*; what is it elſe but to ſteale glory from God, that we may pranke vp this carrion-nature of ours? Yet it was modeſtly done of *Tiberius*, who of thoſe many buildings which he repayed, and perfected, challenged not one to himſelfe, but gaue them ſtill the names of thoſe men, by whom they were begun to bee built: But, theſe men challenge the whole houſe, when as they haue not laide, ſo much as one tile vpon the rooſe. Far be this ſhamefull ſacriledge from vs, when that truly-iealous God challenges to himſelfe, To worke in vs both the will and the deed; yea that wee can will to belecue is his worke as *Auſten* rightly ſpeakes: See then he doth not excite, but worke in vs; (ἐνεργεί): He works in vs, both that which is firſt, to will; and that which is laſt, to worke. *Hierome* ſayes worthily, To will, and to runne is mine: but without Gods continuall help, it will not be mine: Without mee you can doe nothing, ſaith Chriſt; no, not thinke any thing, ſaith *Paul*: Alas what can we doe, who are not lame, but dead in ſins? By the influence of Gods ſpirit, therefore a new life muſt be created in vs, that was not, and not the former life excited, which was; according to that of the *Psalmiſt*, Create in mee a cleane heart, and not ſtirre vp that cleane one,

L. 6^o. de Grat.
c. vlt. ſent. 1^a.

Aug. de cor. et
grat. Nōlentē
prouenit et volē-
tis, volentē ſub-
ſequitur, ne
trouſira velit.

Auguſt. ep.
46^a. et 47^a.
Petr. Chryſol.
ſer. 114. Chriſtus
quicquid ſuarum
virtutum eſt re-
fert ad gloriam
patris, et ſemo
cuius ſuūm nihil
eſt, ſibi venticare
quod per Chri-
ſtū reſurrexit,
elaborat.
Leniores quaſq;
titillationes ſu-
perare, Bellar.
Scot. 2. d. 28
Dur. ibid. q. 4
Seſſio. 6. c. 5. et
Can. 4
Cicero. Bell. ibid.
Xiphilin. Tiber.

de grat. et lib.
ar. c. 16

Hier. ad Creſ-
phont.

Ephes. 2
Coloſſ. 3

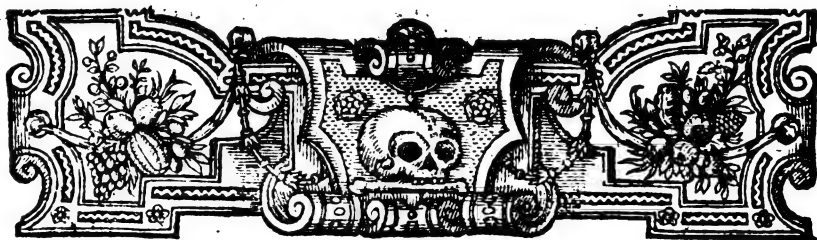
Pſ. 51

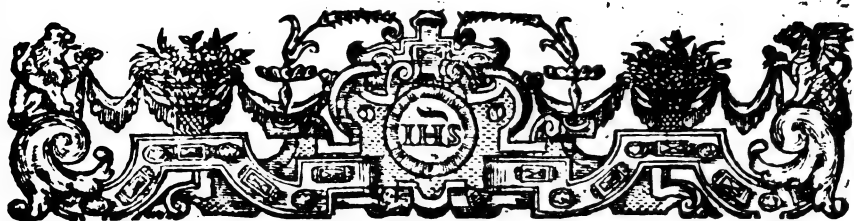
Eze. 11. 36.

Xiphil. Epist.
Dionis.Consult. Cass.
cit. Bonavent.
in hac verba ;
Hoc piarum
mentium est ut
nol sibi tribuant,
et.

one, I haue ; Neither, indeed, is there as yet any place for this : The first heart must be taken out, another must be put in. I will take away their stony heart, and giue them an heart of flesh, saith God by the mouth of *Ezekiel* ; Hee will giue it, but (thou sayest perhaps) into their breasts, which haue predisposed, and prepared themselves for the gift. Yea contrarily, to those which doe not a little resist him, The wisdom of the flesh is enmity. But there are some enmities more secret, and which doe not outwardly bewray themselves : but behold, here is publicke resistance (*ἐν ὑποστάσει*) It is not subiect ; But perhaps, it will once yeeld of it selfe (*ἑ αὐτάς*) It cannot, saith the Spirit of God. See in how rebellious an estate wee are to God : What pronenesse is heere to will good, what abilitie to performe it ? Let the Papists (if they will) sacrifice to themselves, as *Scianus* had wont of olde ; or to their nets, as the Prophet speaketh ; As for vs, come what can come vpon our opposition, we neither can, nor dare arrogate vnto our selues those things, which by an holy reseruation, and incommunicableness, are proper onely vnto the Highest. It is safe indeede for the Papists, when they will, to come vp to vs : but we cannot goe downe to them, without a fearefull precipitation of our soules : Let *Cassander* witnesse this for vs : Let *Bonaventure* himselfe witnesse it, for him ; This is the property of holy minds to attribute nothing to themselves, but all to the grace of God : So that how much soeuer a man ascribe to the grace of God, hee swaueth not from true piety, though by giuing much to grace, hee withdrawe something from the power of nature, or free-will : but when any thing is withdrawn from the grace of God, and ought attributed to nature, which is ducto grace, there may be great danger, to the soule ; Thus farre those two ingenuous Papists : But (to inferre) wee giue all to grace, the Papists something to nature ; and what they giue to nature, we giue to God ; Therefore wee doe and say that which is fit for holy mindes ; they (if *Bonaventure* may bee witnesse) that, which swerues from pietie, and is ioyned with much danger of their soules.

SEC-





SECTION 9.

Concerning Merits.

His foundation of Popish Iustification is the Freedom of our will; and vpon the walls of Iustification, is merit rayled; we will haue no quarell about the word. The holy Fathers of old (as we call graunt) tooke the word in a good sence, which the later Diuines haue miserably corrupted; About the thing it selfe, we must strue eternally; we promise a reward to good workes, yea an euerlasting one; It is a true word of the Iewes, He that labours in the Euen, shall eate on the Sabbath: for God hath promis'd it, and will performe; who yet crowneth vs in mercy and compassion as the Psalmist speakes, not (as the Papists) in the rigour of iustice, not (as *Andradius*) according to the due desert of our worke; By the free gift of GOD, and not our merits, as *Caietan* wisely and worthily; Or (if any man like that word better) God doth it in Iustice, but in respect of his owne promise; not the very dignity of our works. That a iust mans worke in the truth of the thing it selfe, is of a value worthy of the reward of heauen (which industrious and learned *Morton* cites out of the English professor of *Doway*) and hath a meet proportion, both of equality, and dignity, to the recompence of eternall life, as *Pererius*, and that in it selfe without any respect of the merits, and death of Christ, which *Suarez*, and *Bayms* shamed not to write, seemes iustly to vs little lesse, then blasphemy.

But (say our moderate Papists) Christ hath merited this merite of ours; neither can any other workes challenge this to themselves, but those, which are done in God, as *Andradius* speakes; but those, which are dipped and dyed in the blood of Christ, as our later Papists elegantly & emphatically speak. But what is this but to cozen the world, and to cast a mist before the eyes of the vnskilfull? Our sins are dyed in the blood of Christ, not our merits: Or, if they also; Hath Christ then deserved that our workes should be perfect? How comes it about that the workes of the best men are so lame, and defectiue? Hath hee deser-

uee

*Euseb. c. 1. a Cass.
Cyp. l. 3. ep. 20.
Prou. lnd.*

*Qui laborant in
vespera, comed. t
in sabbato.
Cone. Trident.*

Orthod. expl. l. 6

Caiet. in Gold.

*Westen de Tripl.
hem. off. l. 2
Vid. proceff.
Appeal. l. 2. c. 21
Tom. 1. in Th. 3
d. 11*

Socr. l. 1. c. 7
Erigite vobis
scalas, &c.
Homo infirmus
duplii titulo &c.

Rom. 6. fin.

Caiet. Com. in
Rom. 6

Ephes. 1

Hier. Epitaph.
Pabiale.

Ind. expurg.
Madrilis
pag. 149

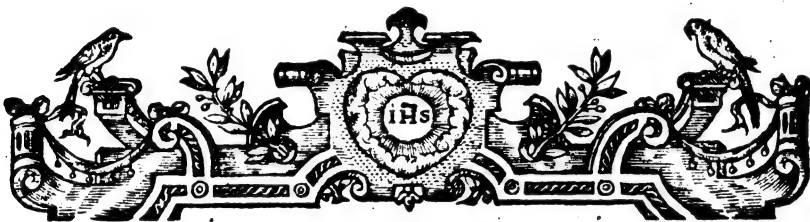
ued that though they be imperfect, yet they might merite? What injury is this to God, what contradiction of tearms? Behold now, so many Sauours, as good men: what I doe, is mine, what I merite is mine, whosoever giues me either to doe, or to merite: VVhosoever rides on a lame horse, cannot but moue vneeuently, vneasily, vncertainly: what insolent ouer-wccners of their owne workes are these Papists, w^{ch} proclaime the actions which proceed from themselues, worthy of no lesse then heauen: To whom, wee may iustly say, as *Constantine* saide to *Acecius* the Nouatian, Set vp ladders, O yee Papists, and climbe vpto heauen alone. VVho can abide that noted speech of *Bellarmino*, A iust man hath by a double title, right to the same glory; one, by the merits of Christ imparted to him by grace, another, by his owne merites; contrary to that of the spirit of God; The wages of sinne is death, but the gift of God is eternall life: vpon which wordes another Cardinall, *Caietan*, speaks in a holier fashion, thus; Hec doth not say that the wages of our righteousnesse is eternall life: but the gift of God is eternall life, that we may vnderstand, and learne, that wee attaine eternall life, not by our owne merites, but by the free gift of God; for which cause also he addes, By Iesus Christ our Lord: Beholde the merit, beholde the righteousnes, whose wages is eternall life; but to vs, in respect of Iesus Christ, it is a free gift: Thus *Caietan*: VVhat could either *Luther* or *Caluin*, or any Protestant say more plainely? How imperfect doth the Scripture euery-where proclaime both Gods graces in vs, & our workes to him? And though the graces of God were absolutely perfect, yet they are not ours; if our workes were so, yet they are formerly due: And if they be due to God, what recompence of transcendent glory is due to vs? Beholde, we are both seruants, and vnprofitable; Not worthy, saith God; worthy, and more, say the Papists: By grace yee are saued through faith; and that not of your selues, saith God: By grace indeed, but yet of our selues, say the Papists: What insolency is this? Let our Monkes now, goe, and professe wilfull pouerty; whiles *Ezekiab* did neuer so boast of his heapes of treasure, as these of their spirituall wealth.

Hierome said truely; It is more hard to be stripped of our pride, then of our gold and iewels; for euen when those outward ornaments are gone, many times these inward rags swell vp the soule. *Gregory Ariminensis* their old schooleman was ashamed of this wicked arrogance, and so was *Durandus*, and *Pighius*, and other their Diuines of a more modest temper: I would the Iesuites could haue had the grace to haue bin no lesse ashamed, and the Tridentine Doctors, together with their executioners, the Inquisitors: But, what other men haue holily, and truely spoken, that they haue perfidiously wip't out: witnesse their Index of *Madril*, in these words: Out of the booke which is intituled the Order of Baptizing, together with the manner of visiting the sicke, printed at

at Venice, in the yeare, 1575. Let these wordes be blotted out; Dost thou beleue that not by thine owne merites, but by the vertue and merit of the passion of our Lord Iesus Christ, thou shalt come to glory? And loone after, Dost thou beleue that our Lord Iesus Christ dyed for our saluation, and that no man can be saued by his owne merites, or any other meanes, but only by the merit of his passion? Ywis, these are the Scorpions and Snakes of the ancient Diuines (as *Jerome* tearmed the errors of *Origen*) amongst which the Reader must needs haue walked, had not the graue Senate of the Inquisition wisely prouided for our safety. What hope is there now of peace? vnlesse they could bee content (which *Bellarmino* grants to be the safest way) renouncing the merits of their works, not so much for their vncertainty, as the imperfection of their iustice, and daunger of vain-glory, both to resolute and reach men to repose their whole confidence in the mercy, and bounty of God: which we can at once both wish, and not hope for.

Ex cod. libro
fol. 34. ad Med.

Hier. l. de libris.
Orig. & ep.
αρχων.



SECTION IO.

Concerning Satisfaction.



Satisfaction hath neere affinity with merit; and indeed, is but as another twig arising from the same root: Then which, no opinion could be deuised more iniurious, and reprochfull to the merits of Christ. The word was not displeasing to the ancient Fathers, nor in their sense, to vs; Onely this let me touch in passing by; that the heedless abuse of wordes, to the great wrong of the Church, hath bred confusion of things; as contrarily, that of *Tertullian* is approved, The assured sense of words is the safety of proprieties: We haue nothing to doe heere with ciuill satisfaction, nothing with Ecclesiasticall; wherof *Luther* not vnfitly laid (euen in *Cassanders* owne iudgement)

Tert. de prescrip.
Fides nominum
saluo proprietatib.
Consuls. cap. de
satisfact.

*Satisfactio peni-
tentialis nihil al-
liud est quam
conatus in seclum
reddendi quod
factum est. Al-
phonf. Viruofius
aduers. Luth.*

cit. Cass. ibid.

*Bellarmino de
Indulg. l. 1. c. 4
Pius 5. Greg. 13
Clem. 6*

ment) Our mother the Church, out of her good affection desiring to preuent the hand of God, chastises her children with certaine satisfactions, least they should fall vnder the scourges of God. This Canonically satisfaction, as many call it, hath been now too long out of vse, on both sides: Yea more then this, in all our sermons to our people, we beat importunately vpon the necessity of penitence, and all the wholesome exercises thereof, as fruits worthy of Repentance. Not (as *Cassander* well interprets it) as if wee desired, they should offer vnto God a ranfome worthy, and sufficient for the clearing of the score of their sinnes; but that we teach them, those offices must be performed, by them, which God requires of those sinners, on whom he will bestow the satisfaction of his Sonne: Let them call these satisfactions, if they will, we giue them leaue: But, that, after the most absolute passion of Christ, there should be yet behinde certaine remainders of punishment, to be discharged by vs, either here, or in Purgatory, with a purpose thereby to satisfie the diuine Iustice, whether they be imposed by God, or by the Priest, or by our selues (as the Tridentine distinction runs) wee neither may, nor can indure.

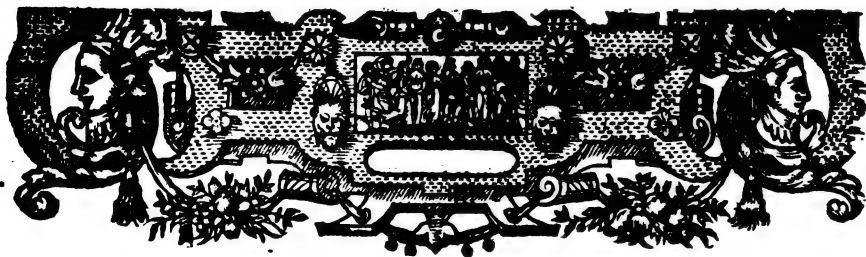
For (how nicely soeuer these men distinguish) it cannot be, but this sacrilegious opinion must needs accuse the truly propitiatory sacrifice of Christ, of some imperfection. I know, they say, that both satisfactions may well stand together; that, of the Mediator, and this of man: whereof *Bonauenture* calls the one Perfect, the other Semiperfect. But these are words; Let the Sophisters tell mee, Dooch not the full vessell containe in it selfe the halfe? or what need the one halfe apart, when we haue the whole? and lastly, can any thing be added to that which is perfect? But some of their heed-fuller Diuines will neither haue these two opposite, nor subordinate to each other: For it is a shame to speake, what *Suarez*, what *Durand*, and other grosser Papists haue discoursed of this point: Let them rather, if they will, holde (which opinion yet hath beene controlled not by the Cardinall onely, but by three Popes before him) that mens satisfactions serue onely to apply vnto vs, that which the satisfactions of Christ haue promerited for vs. Yet, euen this shift will not serue: For Christs satisfaction (as they teach) respects eternall punishment, and not temporall; How then can it once bee imagined, that wee by our satisfactions should procure that his suffering, which was destinated to the expiation of an eternall punishment, should serue to the discharge of a temporall? And why should wee doe this, rather then Christ himselfe? Besides, how absurdly doth this sound, That he whose bounty hath paid our pounds for vs, hath yet left vs, out of our poore stock, to pay some few farthings for our selues? Let mee demand then; whether could not Christ vndertake these temporall punishments for vs, or would hee not? That hee could not, is impious; that he would not, is bolde to say, and illiberall to doe: For where is there

there any restraint? or what are the limits of this mercy? The fault is remitted (saith the conuenticule of Trent) the punishment is not pardoned: The Easterne Church would neuer haue said so, which alwaies stoutly opposed her selfe to this error: And indeed, what a shamefull reproch is this to the infinite mercy of the forgier? what a wrong to his iustice? Where to is the punishment due but to the fault? Did euer God inflict punishments that were not due? Many a time hath he forgiven to sinners those plagues which both they had deserued, and hee threatned; but neuer did he call backe for those arreages which he had forgiven: God punishes vs indeed (or chastens vs rather) and that sometimes well, and sharply, after the remission of our offence: Not that he may giue him selfe satisfaction of vs (for how can it bee so pleasing to him, that it should be ill with vs) but that he may conforme vs to himselfe, that he may amend vs: He layes no stroke vpon vs with a reuenging hand, but with a fatherly. We suffer therefore now, but we satisfie not; This is proper onely to that eternall Priest, and to his eternall priesthood, and is no more communicable to Saints and Angells, then his owne person: And certainly that which was his part, hee hath performed; he hath redeemed vs from the curse of the law; and part of the legall punishment, is this temporall reuenge: For vs therefore, to giue hands to them in this, it were no better, then perfidious, and shamefully trayterous. And if it be more then manifest, that this cannot be don, either by our owne torments inflicted, or good workes performed (how penall soeuer) how much lesse shall it be effected by others? There is none of the Saints which will not lustly take vp that answer of the wiser Virgins, There will not be enough for you, and for vs: But as Hierome sayd well; There is no neede of any great conuiction, where the opinion carries blasphemy in the face.

Mat. 25. 9
Hier. adu. Cres-
pian. Non ne-
cesse habet con-
uincti qd. sua blas-
tem professores
blasphemum est.

E e c c

S E C-





SECTION II.

Concerning Purgatory.



PON this conceite of Satisfactions, depend those other fables of Purgatory, & Indulgences; pleasant ones both, and not vnworthie of a Satyre: whereof so oft as I think, I cannot but remember the scornfull frump of *Luther*, alluding to that of the Prophet, *Domine, non possum uesci stercore humano*: yet if they had onely doubtfully, and problematically commended their Purgatory to the Church, we might easily haue fauoured them with a conuience; although you cannot lay, whether it would haue been more worthy, to let the spleene on work for laughter, or the bowels for commiseration: But now, when *Bellarmino* teaches vs, that it pertaines to the Catholicke faith, and our *Fisher* of Rochester will haue it altogether necessarie to be knowne, and belueued; we cannot intertain this presumptuous folly, without indignation: How miserably the Scriptures are wrested to this purpose, if any schoole-boy could not easily see, he were worthy of whipping. As *Hierome* said, of the hereticks of his time, They frame som vnfitting testimonies to their owne sense; as if it were a worthy, and not rather an abominable kind of teaching, to depraue sentences, and to dragge the Scriptures perforce, to their owne bent: Neither are the ancient Fathers better vsed in their citation; of which, *Origen*, *Ambrose*, *Hilary*, *Lactantius*, *Nissen*, *Hierom*, gaue intimation of a quite other Purgatory, from the Romish. *Augustine* speaks of it, at peraduenture, waiderly, vncertainly; The rest neuer dreamed of any at all: But yet, I mistake it; Now I remember, *S. Plato* is cited by *Anstien*, and *Eusebius*, for the patron of this opinion; and who knowes not, that *S. Homer*, and *S. Virgil* are flat for it? yet this fire neuer began to burne out, but in *Gregories* time; and since that, the authoritie of the *Alcoran* hath not a little mended it: This is it, that their *Rochester* ingenuously confessed of old, that this Purgatorie-flame came but lately, to the knowledge of the Church: But for vs, that of Saint *Paul*

shall

Hier. Paulin.
Plato in Phado-
ne. Itaq; qui-
cunq; in vita
quodammo-
do medium
tenuisse iter cō-
ueriuntur ad
Acherontem pro-
fecti retinulis,
qua unicuiq;
adsumt, in palu-
dem perueniunt
Acherusiam;
ibiq; habitant,
purganturq;
penas dantes in-
uariatim, et cum
p. rificati, &c.
Euseb. de prepar.
Euang. l. i. c. vii.
Aug. de Ciuit.
dei. l. xii. c. 12.
qui et Virgil
ibid. citat.

De Indulg. l. 4.
c. 4.

Horat. B. virg.
Stationes of Rome.
Rishwic.

Horat. B. Mar.
virg. ad rsum
Saron.

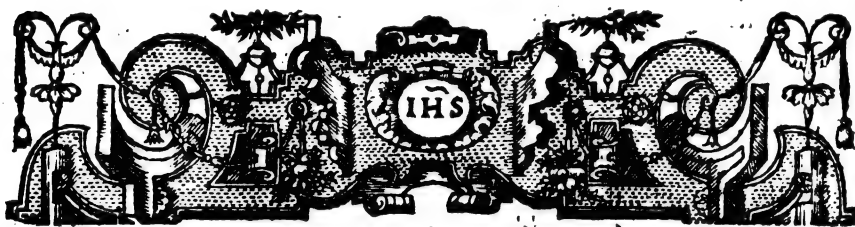
Lib. de Indulg.

which at this day is drawne to all private satisfactions, and the full right of bestowing them withdrawn from all other Bishops, to the Bishop of Rome alone. About the vse, and practise whereof, all good men haue desired a correction, and moderation; as of things, which being hitherto ill handled, haue given the chiefe occasion of this breach, in the Church: Here therefore it were to bee wished, that the Popes would yeelde something to the publicke peace. Thus saith *Cassander*: With whom agrees *Polidori Virgil*; both of them more worthy of a blacke cole, then their honest *Recheffer*; whom *Gregory* of Valencia hath so foully branded: Neither haue there wanted some of their owne (as *Bellarmino* witnesseth) which haue called both the Treatise of the Church, and Pardons into Question; neither haue there wanted those, which haue boldly and flatly denyed them, either to be of vse, or to be at all: And indeed, who, that is not too much intoxicated with the potions of that harlot, can indure, that whiles the imputation of Christs merits to the iustifying of a sinner, applied by God to vs, is euery where a common scoffing-stocke to these men; yet, that the merits and sufferings of holy men, out of a certaine common treasure, should by a man be imputed to men for the deliuerance of their soules from torment? Who can abide that any mortall man should ouer-satisfie God for his sins? Who can abide the prodigall grants, and shamefull Marts of their pardons? Who can indure to heare, that to the careless mumbling ouer of some short prayers (for if wee belecue their *Cassists*, there is no great neede of any intention of minde, of any speciall deuotion) there should bee granted by *Iohn*, 22. a Pardon for no lesse then a million of yeares? Who can indure (since by their owne confession, this fire must last, but till the conflagration of the world) that yet in one little booke there should be tendred vnto credulous poor soules, pardons of but eleuen thousand thousands of yeares? What should we make many words of this? There is now lying by mee a worme-eaten manuscript, with faire rubricks, in which besides other absurd and blasphemous promises, there is power giuen to one little prayer, to change the paynes of hell (due perhappes to him that sayes it) into purgatory; and after that againe; the paines of purgatory, into the ioyes of heauen: *Bellarmino* had wisely respected his owne reputation, if he had giuen his voice according to that which hee confesses to haue beene the iudgement of some others; That these like Bulls were not giuen by the Popes, but leudly deuised by some of his base Questuaries, for an aduantage: But that which he should excuse, he defends: What ingenuity or shame is to be expected of Iesuites? and how cleane hath an old parrot (as he said of old) forgotten the wand? Who may abide this vniust and inhuman acceptance of persons? that the welthier sort, may by their purses redeem this holy Treasure of the Church, & by mony deliuer the soules of themselves & their friends, from this horrible prison, while the needy

needy soule, must bee still frying in that flame, without all hope of pardon, or mature relaxation, vntill the very last iudgement day? Lastly, who can endure that, whiles it is in the power of Christs vicar, to call out miserable soules out of this tormenting fire (which hell it selfe is saide to exceede onely in the continuance) yet, that hee should suffer them to lie howling there, and most cruelly broyling still, and not mercifully bestow on them all the heapes of his Treasure, as the spirituall raunsome of so many distressed spirites? A wretched man is hee (as *Ambrose* saide of the rich man) which hath the power to deliuer so many soules from death, and wants the will: Why hath God giuen him this faculty of Indulgences, if he would not haue it beneficiall to mankinde? and where the owner of the house will bee bountifull, it is not for the steward to bee niggardly; Let that *Circe* of Rome keepe the huskes for her hogs.

Ambr. de Na. both.

Auth. operis imperfect.



SECTION 13.

Concerning the distinction of veniall and mortall finnes.

Pardons do both imply & presuppose that knowne distinction of mortall, and veniall sinne, which neither hath God euer allowed, neither (whiles hee gainsayes it) will euer the Protestants: That there are certain degrees of euill, we both acknowledge, & teach; so as we may here iustly tax the dishonesty, and shamelesnesse of *Campian*, *Dureus*, *Coccius*, and the monkes of *Burdeaux*, who haue vpbayded vs with the opinion of a certaine Stoicall and Iouinianish parity of finnes: yea *Bellarmino* himselfe hath already done this kinde office for vs. Some offences are more bainous then other; yet all, in the malignity of their nature deadly: As of poisons, some kill more gently and lingringly, others more violently and speedily, yet both kill. Moreouer, if wee haue respect to the infinite mercy of God, and to the obiect of this mercy, the penitent and faithfull heart, there is no sinne which (to

E e e 2

borrow

1 Io. 3. 4
Rom. 6

borrow the word of *Prudentius*) is not veniall; but in respect of the Anomy or disorder, there is no sinne which is not worthy of eternall death. Euery sin is a Viper; there is no Viper (if we regarde the nature of the best) but kills whome she bites; but if one of them shall happely light vpon the hand of *Paul*, shee is shaked into the the fire, without harme done: Let no man feare that harmfull creature euer the lesse, because he sees the Apostle safe from that poyson. So is sinne to a faithfull man; Saint *Iohns* word is, All sinne is (*ανομία*) Transgression of the law; Saint *Pauls* word is, The wages of sinne is death; Put these two together, and this conceit of the naturall pardonableness of sinne, vanishes alone.

Our Rhemists (subtle men) can no more abide this proposition conuerted, then themselves: All sinne indeed (say they) is *anomia*, a transgression of the law; but euery transgression of the law is not sinne: The Apostle himselfe therefore turnes it for vs: All vnrighteousnesse, (saith hee) is sinne: But euery (*ανομία*) is vnrighteousnesse, saith *Austen* vpon the place. For the law is the rule of righteousness; therefore the preuarication of the law is vnrighteousnesse: Yea, their very owne word shall stop their owne mouth; for how is sinne vniuocally distinguished into veniall, and mortall, if the veniall bee no sinne; and the wages of euery sinne is death. That therefore which the Papists presume to say, that this kinde of sinne deserues pardon, in it selfe (vnlesse they will take the word, merit, catachrestically, with *Stapleton*) And that which *Bellarmino* and *Nauarrus* adde, that veniall sinnes are not against, but beside the law: and lastly, That which *Franciscus a Victoria* writes, that a Bishops blessing, or a Lords prayer, or a knocke on the brest, or a little holy-water, or any such like slight receite, without any other good motion of the heart, is sufficient to remit veniall sinne, is so shamefully abhorring from all pietie, and iustice, that these open bauds both of nature and sinne, must be eternally defied of vs. It is an olde and as true a rule, easines of pardon giues encouragement to sin: And besides, what manner of sinnes doe they put in the ranke of Venialls? Drunkennesse, adultery, angry curses, or blasphemies, couetousnesse: yea stealing, lying, cursing of parents, (horrible offences) shroud themselves (with them) vnder this plausible title of veniall: Hec must needs be shamelessly wicked, that abhorres not this licentiousnesse. Surely *Socrates* the historian, prophesied (I thinke) of these men: There are some (saith he) that let goe an whoredome as an indifferent matter, which yet strue for an holy-day, as for their life. The ordinarie, and not slight Controuersie (as *Cassander* thinketh) of the name, nature, condition, punishment of the first sinne, as *Chrysostome* calls it, I willingly omit; Neither doe I meddle with their Euangelicall perfection of vowes, nor the dangerous scrutide of their rash and impotent votaries, nor the inconueniences of their Monkerie: which yet are so great, and many,

το ἐπιτυχέιν,
ἑ. c.

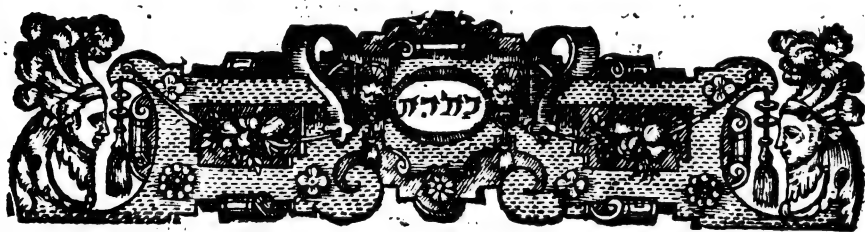
Fr. a Vicl. sum-
ma sac. P. an-
tentia no. 100.
p. 63.

De cr. 2. 7. 4.
est iniusta &c.
Petr. Alagona
Cóp. Manual.
Nauarr. p. 91.
p. 267. p. 140.
p. 191. p. 352.
p. 100.
Sacr. l. 5. 22

ἡ ἐν τῇ ἀμαρ-
τίᾳ.
Originall.

ny, that the elect Cardinals of *Paul* the third, doubted not with ioynt-content to affirme, All the Orders of Couents we thinke fit to be abolished; but, for the condition of that single and solitarie life, let that be done, which *Cassander*, and *Clingius* the Franciscan aduise, in this case; that is, Let all false conceite, and prepostrous confidence be remooued from it, that the trust, which should onely be put in the merit of Christ, be not placed vpon these courses: and let no man thinke, that hereby he deserues righteoutnesse, remission, grace; and lastly, (which I adde) remoue but idlenesse, superstition, necessitie, from this kind of life, and we doe not, wee will not disallow it: Neither doe we take our Colledges for any other then certain sacred (ἀσκητήρια) monasticall Academies, wherein according to the precept of *Pelagius* the Pope, wee may be maturely fitted for these holy seruices of God, and his Church: such were the monasteries of the Antient; in so much as *Posidonius* can witnesse, that *S. Austen*, out of one little house, sent forth ten labourers into the haruest of the Church.

*Posid. in vita
AUG.*



SECTION 14.

Concerning the Canon of Scripture.

NOW (least I bee too tedious,) it is time for mee, from these points, which do directly concerne our selues, to hasten vnto those, which do more closely touch the Maicesty of God; and doe, as it were, send plaine challenges into heauen: And those doe either respect the Scripture which is his expressed word; or Christ, which is his naturall and substantiall word, or lastly, the worship due vnto his name.

And first, the Scripture complaines iustly of three maine wrongs offered to it: The first, of addition to the Canon; The second, of detraction from the sufficiency of it; The third, of hanging all the authority thereof vpon the slecue of the Church; For of that corrupt Translation

*Hier. advers.
Helvidium.*

I refer the reader for the citation of these, to my discourse of Popery

Catechumeni.

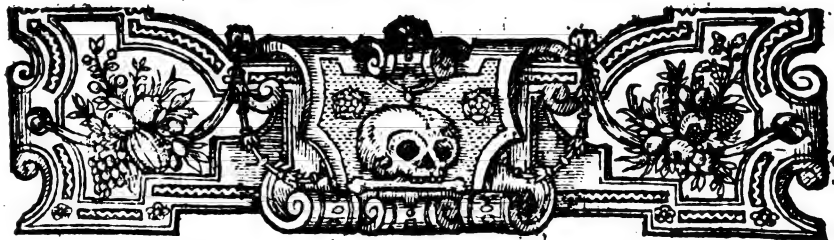
*Epiph. l. 1. sect. 5
εν ἀμφιλεντῶ*

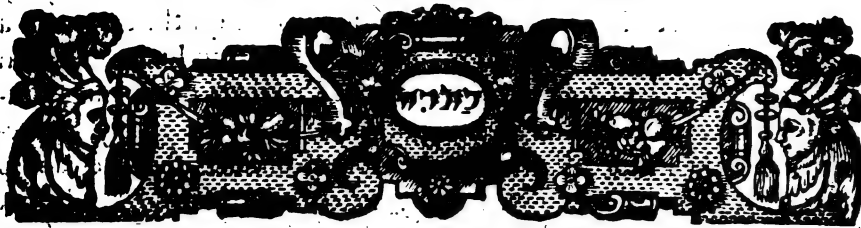
*δευτερο-κατο-
νιστοι.*

*Si quis lib. He-
ster, Dan. Baruc,
Eccl. Judith.
Tob. Macab. pro
Cononacis non
recepit Ama-
thema sit. sect. 4.
Apoc. ult.*

tion of Scripture, which the Trent-Divines haue made onely, and fully authentically, I forbear purposely to speake; although it were easie to show (that which *Reuchline*, following the steps of *Hierom*, hath auerred,) That the Hebrews drinke of the well-head; The Greeks of the streame, and the Latines of the puddle: neither will I so much as touch the iniurious inhibition of those holy bookes, to the Laity. Who can endure a peece of new cloth to bee patched vnto an olde garment? Or what can follow hence, but that the rent should be worse? Who can abide, that against the faithfull information of the Hebrewes, against the cleere Testimonies of *Melito*, *Cyrill*, *Athanasius*, *Origen*, *Hilary*, *Hierom*, *Ruffinus*, *Nazianzen*, against their owne Doctors both of the middle, and latest age, sixe whole bookes, should, by their father-hoods of Trent, be vnder paine of a curse, imperiously obtruded vpon God, and his Church? Whereof yet, some propose to their readers, no better then magicall jugglings, others bloody self-murders, others lying fables, and others heathenish rites, not without a publicke applause in the relation: These indeed, *Caictan*, ingenuously, as his fashion is, (according to that hee had learned of *Hierome*) would perswade vs to haue beene admitted onely by the Auncients, into the Canon of Manners, not of faith. And surely, there be many precepts in *Siracides*, the counterfeite *Salamon*, and *Esdras*, which saue of excellent wisdom; but I wonder what kinde of good manners, can be learned from such like histories, euen by those Nouices, to whom *Athanasius* bequeathes these bookes: Well may I say of these, as that *Chian* seruant of his Master, (which sould his wine and dranke his legs) whiles they haue good, they seek for nought: But let these bookes (how questionable soeuer to *Epiphanius*) be all sacred, let them be (according to the meaning of the Councell of Carthage, and of *Austen* so oft cited, to this purpose) After Canonically; yet what man or Angell dare presume to vndertake to make them diuine? We know full well, how great impietic it is to father vpon the God of heauen the weake conceptions of an humane wit; neither can wee bee any whit moued with the idle crack of the Tridentine curse, whiles we heare God thundring in our eares. If any man adde vnto these words, God shall adde vnto him the plagues written in this book.

SEC -





SECTION 15.

Of the Insufficiency of Scripture.

Neither knowe I, whether it be more wickedly audacious, to fasten vpon God those things which hee neuer wrote, or to weaken the authority, and deny the sufficiency of what hee hath written: The Papists doe both. We affirme (saith *Bellarmino*) that there is not expressly contained in Scriptures, all necessarie doctrine, either concerning faith, or manners: And the Tridentine Fathers giue charge, that Traditions be receiued with no lesse pietie and veneration, then the bookes of Scripture.

*Lib. 4. de verbo
non scripto. c.
30. sect. 1.*

*Pari veneratione,
pari potestate
affectus.*

Vnwritten Truths (saith our wittie Chancellour, *More*) are equivalent to the word of God: What place is there for peace? There are we confesse certaine things of a middle nature, indifferent rites, wherein much must be yeelded to the Church, much to Traditions: but that those things, which are simply necessarie to saluation (whether to bee known, or to be done) should not be found in the holy Scriptures, either in their words, or in their sense, as *Aquinas* distinguishes, wee iustly hould absurd; and with *Erasmus*, contrary to all true diuinitie: Some Constitutions for publicke order, are from the Church; but all necessarie determinations of faith, are to be fetcht from the voyce of God; This is, as *Nissen* truly commends it, the right and euen rule of life: The law of God is perfect, saith *David*, yea and makes perfect, saith *Paul*: And what can bee added to that which is already perfect? or what perfection can there bee, where some necessary points are wanting; yea (if we may belecue *Hosius*) the greatest part?

*Per verba per
sensum.*

*Διακρίσεις.
In Can. Nic.
Græc. ed. Pisan.
Binus Conc.
Tom. 1.
καὶ ὁ ὁρθὸς
καὶ ἀδύνατος
ἔσθ'.*

How much is the spirit of God mistaken? he wrote these things, that we might beleue, and in beleeping be saued; But now (if Trent may be iudge) although we beleue what he hath written, yet we cannot be saued, vnlesse wee doe also receiue, and beleue what he hath not written: How ill was *Constantine* taught of olde, how ill aduised,

in

Theod. l. 1. v. 7.

Tert. de praescr. et

lib. contr. Her.

Orig. in c. 16. ad

Rom.

Ath. in synops.

Ambr. l. 3.

Hex. c. 3.

Aug. Ego solis

Scripturis &c.

De nat. et gra. 61

Opt. Malen. l. 5.

Tho. in Mag.

l. 3. d. 3. q. 1. art. 1

Citat. ex Hier.

Non mihi credas

si quid tibi di-

cero quod ex no-

mo Testamento

vel veteri habe-

ri non possit.

Iren. l. 1. c. 1.

in that publicke speech; for which yet, wee doe not finde that any of those Worthies of Nice did so much as iogge him on the elbow, in a milde reproofe; whiles hee said; The bookes of the Evangelists and Apostles, as also the Oracles of the ancient Prophets doe plainly instruct vs in the message and meaning of God: How miserably were every one of the learned Fathers of the Church blinded, that they could neither, either see, or acknowledge any other rule of faith? And what shall wee say? Did God enuy vnto mankind the full reuelation of his will, in the perpetuall monuments of his written worde? Or did hee not thinke it expedient to lay vppon all necessary doctrines in this common store-house of Truths, (as *Rochester* calls it): Or is that perhaps more vncertaine which is faithfully committed to writing, then that which is caried about by the flying rumors of men, & by this aery conueiance deriued vnto posterity? What a thing is it (as *Irenaeus* wisely said) that wee should leaue the voyce the Lord, and his Apostles, and attend to these tattlers, that talke neuer a true worde? Or if this be fitting, how vainely haue you spent your labours, & all yet Registers of God, Prophets, Apostles, Euangelists: and as he sayd of the oymment, For what purpose was all this waste? These Paradoxes are pernicious to the Church, and shamefully derogatory from the glory, both of the wisdom and goodnesse of God: Hold these, who dare: Surely, wee can neuer abide that those two markes of heretickes which *Irenaeus* long since set downe (namely, not to rest in the bare authoritie of Scripture, and to vaunt of other Traditions) should both of them be iustly branded on our sides.





SECTION 16.

Of the Authority of Scripture.

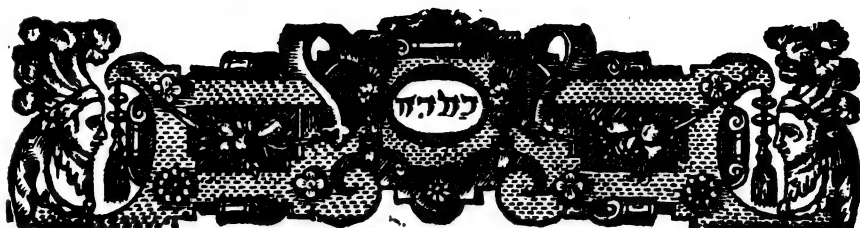
BVt this is yet most shamefully iniurious, to deny vnto the word of God, Credit of it selfe; and so to hang the Scriptures vpon the Church, that they must needs beggeal their authoritie from the voyces of men. Honest *Eckius* in his reuised, and corrected Enchiridion: The Scripture (saith he) is not authentickall without the authoritie of the Church: To which as some golden and oracular sentence, there is added in the margin, a glorious and insulting applause, An *Achilles* for the Catholicks: I let passe the blasphemies of *Hermannus*, and *Hofius*, perhaps (as *Iunius* construes it) in the name of *Swinckfeldius*: I passe over the horrible impietie of that shamelesse glosse, which teaches that *Salomons* text borrowes his credit from the Popes canonization: *Bel-larmine* alone shall speake for all; who going about to support, the number of seauen Sacraments, by the authority of the Tridentine Councell (for this is euer their last hold): The strength (saith hee) of all the Ancient Councells, and of al opinions, depends vpon the authority of the present Church; And a little before; If we take away the authority of the present Church, and of the present Councell (of Trent) the decrees of all other Councells, and the whole Christian faith may be called into doubt, and question. O miserable, and miserably staggering soules of the Papists: How many, not persons onely, but whole kingdomes, and those (as the Romanists themselves confesse, and bewaile) mighty and flourishing, amongst themselves, doe yet still resolutely reiect all the authoritie of that Tridentine Councell? What certitude of faith therefore can they haue? What hope of saluation? But what? The whole Christian faith? All doctrines and opinions? What, even those which are written by the finger of God? those that are indited by the holy ghost? What is this else, but to make God a slave to men; and to arraigne the maker of heauen and earth, at the barre of humane iudgement?

God

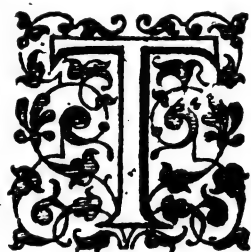
αὐτοπιστοῦ.

Enchir. Eccij 7.
recoem ann.
15, 6. fol. 8.Achilles pro
Catholicis.
Animaduers in
Bellar.
Gosse in decre-
tal. l. 2. Tit. 23.ἱερὰ ἀκρόα.
Bell. de num.
sacr. et effect.
l. 2. c. 13. p. 300.

God will be God; The Scripture of God, will be it selfe, in spight of Rome, Trent, Hell: And vnlesse wee hold this, wee can haue no peace with God; vnlesse we deny it, no peace with the Romanists.



SECTION 17.

Concerning Transubstantiation.

Hese errors concerne the Scriptures; those which follow, concerne either Christs person, or his offices: I let passe that idle brabble (as *Bellarmino* himselfe iudges it) which the Popish Censors had vnjustly raised about the sons God-head of himselfe; & inslist vpon waighier quarrells; I would that exploded opinion of Transubstantiation, & (which is the root of it) the Multipresence of Christs body, did not vtterly ouerthrow the truth of His humanity. Good God! Is it possible (as *Auerroes* iested of old) that Christians should make themselues a God of bread? That any reasonable man can belecue, that Christ carried his owne body in one of his hands, that hee raught it forth to be eaten by those holy guests of his, which sawe him present with them, and heard him speaking to them, both while they were eating him, and when they had eaten that sacred morsell? That the selfe same sonne of man should at once both deuour his whole selfe, and yet should sit whole, and in- tire at the Table with them? That the glorious body of Christ should be caried, through the vncleane passages of our mawes; and either be there turned into the substance of our body; or (contrary to that the Spirit said of olde, Thou shalt not suffer thine holy one to see corruption) should be subiect to putrefaction, or vanish to nothing, or returne into that heauen, wherein it was, ere it returned, while it returned: or lastly, should be eaten with misse (deuout and holy vermin) or perhaps mixed with poison, to the receiuer? VVhat monsters of follies are these? How mad, yea how impious is this obstinacy of foolish men, that they will

*Genabr. l. 1. de
Trin. Linden 2.
diat. Carnifus in
pres. lib. de Io.
Bapt.*

*CAUTOBOMOS.
Bell. l. 2. de Chrō.
c. 19. Calumnias
sine dubio in mo-
do loquendi er-
rant, sed dum
rem ipsam discen-
tis, non facile
audeo pronunc-
are illum in er-
rore fuisse.*

Psal. 16. 10

will ouer-turne the very principles of nature, the order of things, the humanity of their Sauour, the truth of the Sacrament, the constant iudgement of Scripture, & lastly, the very foundations of all Diuinity; and confusely iumble heauen and earth together, rather, then they will (where necessity requires it) admit but of a tropicall kinde of speech, in our Sauours consecration; whiles in the meane time, the whole reuerend Senate of the Fathers, cryes out, and redoubles the names of Symboles, Types, signes, representation, similitude, figures, and what-euer word may import a borrowed sense; notwithstanding all the indignation of heauen, all the scorne of Pagans, all the relictation of the Church: This letter killeth, as *Origen* truly speakes: Now what likely-hood is there, here, of agreement? That the true body of Christ is truly offered, and truly receiued in the Sacrament, which of vs hath not euer constantly taught, and defended? But how is this? not by any bodily touch, as *Cyrill* and *Ambrose* say well, but by our faith. That it should be Corporally, Carnally, Orally present, and torne in peeces with our teeth (as good Pope *Nicholas* cauled *Berengarius* to say, and our *Allen* hath followed him vnbidden) hath euer seemed impious to vs, and (as *Austen* iudges it) no lesse then flagitious.

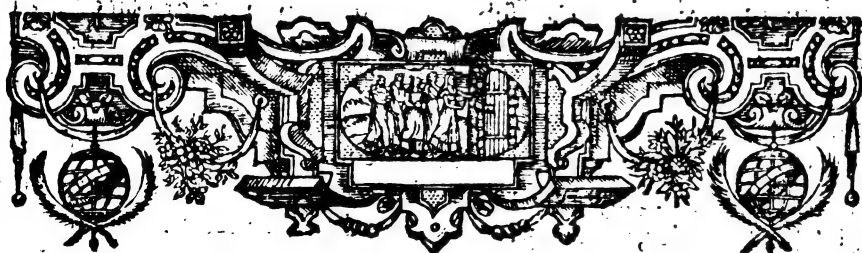
Wee like well yet, the ingenuity of *Arius Montanus*, in this point; who, vpon *Luk. 22.* This is my body (saith hee) that is, My body is Sacramentally contained in this Sacrament of bread; and straight hee addes (like another *Nitodemus*, Christs nighty disciple) The secret and most mysticall manner whereof, God will once vouchsafe, more clearly to vnfold to his Christian Church: Thus hee: In the meane time, for vs; this prodigious conceit of Transubstantion, which alone containes in it as many absurd errors, as there haue beene minutes of time, from the first forming of it. (that is, from the Councell of Lateran) vntill this houre, can look to be entertained no otherwise at our hands, then as such a diuelish fancy deterueth, with hatred, and execration.

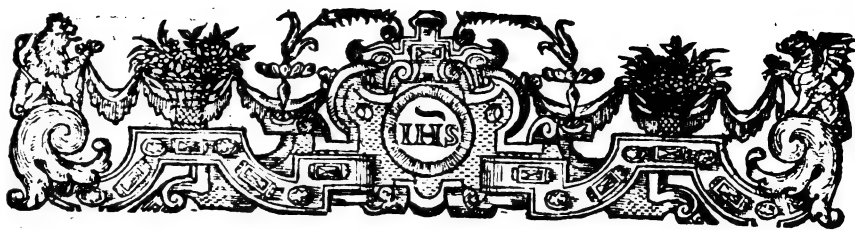
Tert. contr.
Marc. l. 4. Beatus
Rhenanus cō-
fesses this error
of Tertullian was
confuted in Be-
rengarius.
August. Ps. 3
et epist. 162
De doctr. Christ.
3. 16. Chrys. hō.
46. in Io. 10. c.
Bel. l. 1. de
Euch. c. 2

De doctr. Chr. l. 3

F f f f

S a c-





SECTION 18.

Concerning the multi-presence of Christs body.

BUt this sleeuelesse tale of Transubstantiation, vvas
 surely brought both into the world, and vpon the
 stage, by that other fable of the multi-presence of
 Christs body : neither knowe I, whether I should
 preferre for madnesse, and sophistical cozenage. That
 the same body of Christ should be in a thousand pla-
 ces at once of this sublunary world, whiles yet it is in
 the meane time intire in heauen ; That the whole body of Christ should
 ly hid in a litle thin waser, yet so, that the parts and members there-
 of should not one runne into another, but continue distinct, and seuer-
 ally disposed among themselues, and haue a shape and order agree-
 able to a mans body (which are *Bellarmines* owne wordes) it
 doth not onely exceede reason, but faith : Neither doe they say now
 (as of olde) Beholde heere is Christ, or there ; but (which is much
 worfe) Beholde Christ is both heere, and there ; That receiued
Axiom of the schooles is of an eternall Truth ; The numerically vni-
 tie of a finite thing cannot stand without continuiry. VWho can choose
 but be ashamed of the Iesuities here ? The very places in which Christs
 bodie is, (saith *Bellarmino*) are discontinued ; yea, and the body of
 Christ it selfe, is diuided from it selfe, in respect of place, but not in re-
 spect of his proper substance, or quantity : As if there could bee
 any diuision of a materiall substance, but by bounds of place ? As if
 quantity were not both bounded, and measured by place alone ? As if
 there were not an vndoubted relation of the place to the thing placed :
 But now, this doth not belong to Christ onely. *Saint Xavier*, in our
 Age (one of *Loyaltes* brood) was seene at once, both in the shippe,
 and in the boate : *Tursellian* reports it ; vnto this fabulous Saint, and
 his fellow-fabuler, the reporter, I cannot deuise to set a better match,
 then that *Plautine Amphitrio* : Dar'st thou say, thou fond slaue, that
 which neuer man yet saw (nor indeede can bee done) that one man
 should at the same time, be in two places at once ?

How

ἀνεφάρλον
 μυθος

*Int. Scal. exer-
 cit. in Card.*

*Aug. Ep. 57
 spacia locorum tol-
 le corporibus, es-
 nusquam erunt.
 Cited also by D.
 Sutcliffe. contr.
 Bel. de Eucharist.
 Plaut. Amphit.
 Tuus id dicere
 audes verbero ;
 quod nemo vn-
 quā homo vidit,
 nec potest fieri ;
 Tempore vno, ho-
 mo idem duobus
 locis simul sit.*

How farre wide is *Aquinas* (the honour of their schooles) which saith, By the same ground or reason that an Angell might bee in two places; he might be in as many as you will: See now either *Xavier* is euery-where, or else the carcasle of a frier is more subtile then the nature of an Angell; To conclude, either *Aquinas* is false, or the Papists Vbiquitaries. How ouer-bolde are the Iesuites, the patrons of this Multi-præence? *Bellarmino*, scorning the modesty of *Thomas*, *Egidius*, *Carthusian*, *Capreolus*; Because (saith hee) wee thinke that the body of Christ may be in many places at once, locally, and visibly, therefore we say, and hold, that the same body may be circumscriptiue and definitiue in more places at once: For, that a body may be circumscriptiue in any place, nothing is required, but that it be fitly measured vnto that place: So as the bounds of the place and the thing placed, bee both together; but, it is not required, that it should not be else-where, as in another place: Thus he: What an absurd opposition is this: To be circumscribed in one place, and yet to bee elsewhere; That the bounds of the place, and the thing placed should be equall to each other, and yet, that the thing placed should be but one, and the places a thousand; that a thing should be fitly commensured by one place, and yet be in almost infinite; That another remote place should lesse hinder circumscription, then a part of the next place; What is to be madde, if this be to be wise? who cannot but laugh at the wile folly of these men, as *Irenæus* said of the Valentinians?

But I willingly hear that of *Chrysostome*; To conceine of diuine things by philosophy, is no other, then to take out a red-hore iron with our fingers, and not with tongs. And, that of *Augustine*, Yeeld GOD able to doe something, which thou art not able to vnderstand; It is reported that *Aristotle* mil-ledde *Actius* the heretike, into that filthy error of *Arrius*; and *Tertullian* hath taught vs, that all heresies are suborned by philosophy. What hath Athens to doe with Hierusalem: the Academy with the Church? Away with arguments where faith is in question, as *Thomas* ingenuously sayes, out of *Ambrose*; But what is all this to vs? It is well yet, and I doe heartily congratulate it to our men, that the idle tale of *Surius* concerning *Melancton*, and *Carlostadius*, and other Protestants abandoning of all Philosophy (wherewith yet *Binius* pleaded himselfe of late) is thus hisled out of countenance, and vanished; Belike now, the reformed Doctors are Philosophers, but too much: For vs, we doe easily graunt, that many things are done, which we cannot vnderstand; but these things we graunt not, because we vnderstand they cannot be done: God hath absolute power (as *Thomas* speaks truly) ouer the whole nature of the creature; but not so, as that hee should caule it to be, and not to be, at once: This (as *Sadeel* sayes wittily) *Deus potenter non potest*. The object of Gods power (as the Iesuites scholl willingly confesse) is whatsoever implies not a

*Tho. in Mag. l. 1
d. 22. q. 1. art. 1*

*Bell. de Euchar.
l. 3. c. 4. p. 297
in 8^o.*

*Sapientia Plurimum
Iren. l. 1. c. 9*

Socr. l. 2. 28

Tert. l. de pres.

*Binius in vit.
Adrian. 6*

*Petr. Mart. dial.
de Omnipot.*

contradiction in it selfe; Now, that the selfe same body should sit downe, and not sit downe; should be visible, and inuisible; diuisible and continued, and yet discontinued and indiuisible; To be all heere, to be all elsewhere; to be heere greater, there lesse: To be one, and many; the same, and diuerse; to depart, and not to depart; to be contained in heauen, and not to be contained; to be a quantitie without space, to be measured by, and fitted to a place, and not to take vp any place; To be accidents, and yet not to be inherent; To be formerly, yet to bee made; To be made, and not to bee made; To be otherwise in places, then in a place; To be a true body, and yet to be spiritually; that boy were well worthy of whipping, that can not discerne and confesse manifest contradictions. But what doe I spend time in this thorny discourse? This one word shall shut, and summe vp all; That this wicked paire of opinions offers plaine violence to the true humanity of Christ; neither can euer *Saluâ fide*, be reconciled with the Euangelicall Truth.



SECTION 19.

Concerning the Sacrifice of the Masse.

He Priestly office of Christ is not a little impeached by the daily oblation of the Missall sacrifice, and the number of Mediators. For the first: That in this sacred Supper there is a sacrifice (in that sense wherein the Fathers spoke) none of vs euer doubted: but that is then, either Latreuticall (as *Bellarmino* distinguishes it not ill) or Eucharisticall: There is heere (as *Chrysostome* speaks) a remembrance of a sacrifice, that is, as *Augustine* interprets it, a memoriall of Christs passion, celebrated in the Church; and from this sweet commemoration of our redemption, there arises another sacrifice, the sacrifice of praise; and from thence; a true peace-offering of the Christian soule; These three sacrifices offer themselves to vs heere; but

*denotemur
Tis Quislas.*

but for any propitiatory sacrifice, vnlesse it be (as the Glosse interprets it) representatiuely, I find none, none essentiall; none (as the Tridentines labour to perswade) true and proper; neither indeed can there be. For, what? Doth the Priest offer the same that Christ hath offered, or another? If another, then not propitiatory; for only Christ is our propitiation: If the same; then not an vnbloody sacrifice; for Christs sacrifice was a bloody one; Then, the naturall Being of Christ should againe be destroyed; Then, the blood of the Mediator (which I abhorre to imagine) must be of a finite value and power: yea Christ himselfe did not sacrifice on the Table, but on the Crosse; For if the sacrifice, which he offered in his Supper were perfect, and fully propitiatory, what needed he to die afterward? wherefore was his blood shed vpon the Crosse, which by his Transubstantiated blood (not yet shed) had formerly redeemed the world? But if it be vnbloody, then it is not propitiatory: for without shedding of blood (saith the Apostle) is no remission. Or what opposition is there betwixt the order of *Melchisedec*, and *Aaron*, betwixt Christ and the Priests of the olde law, if this office doe equally passe, and descend in a long pedigree of mortall successors? Or why were the legall sacrifices of the Iewish Synagogue so oft repeated, but because they were not perfect? & how can, or why should that which is most absolutely perfect, be reiterated?

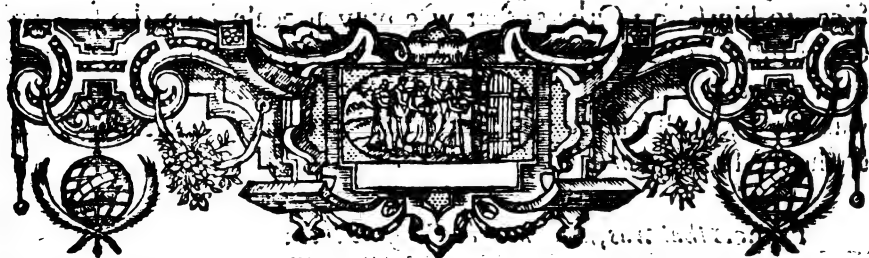
To conclude, what can be either spoken or conceived more plaine, then these words of God, Once offered, One sacrifice, One oblation: And yet these Popish shauelings (deuout men) take vpon them to crucifie, and sacrifice Christ againe; and whiles they solemnely offer the Son of God vp vnto his father, they humbly beseech him (in a religious blasphemy) that hee would be pleased to blesse, and accept that oblation: It is not for vs, I confesse, to be so deuout: We will remember this holy sacrifice of Christ (as *Cassander* well aduises) and celebrate it with a thankfull heart, we will not repeat it; wee will gladly receiue our Sauiour, offered by himselfe, to his Father; and offered to vs, by his Father, we will not offer him to his Father: which one point whiles wee stick at (as we needs must) wee are straight stricken with the thunderbolt of the *Anathema* of Trent: Here can be therefore no possibility of peace.

F f f f 3

S a c-

Trid. Con. Sess.
22

Heb. 9. 25

Heb. 9. 28
μια θυσια
μια ωπος-
φορα.Heb. 10. 12
Quam oblationē
tu Deus in omni-
bus quesumus
benedictā, ascrip-
tā, ratā ac ratio-
nabilem facere
digneris.
Munera que-
sumus, domine
oblata sanctifica,
Ore Canon. Miss.



SECTION 20.

*Of the number of Mediators, and
Invocation of Saints.*



IT doth not more belong to the Priesthood of Christ; that he offered himselfe once for vs (a spotlesse sacrifice) vpon the Altar of his crosse, then that hee daily offers to his Father, the incense of our prayers, on the Altar of heauen. As therefore many sacrifices, so many mediators, plainly seeme to put Christ out of office. Neither indeede hath the number of Intercessors more increased in this olde Age of the world, then the impiety of imploring them: For the modest judgement of the former schooles, so framed to it selfe a distinction of Mediation, that it challenged one kinde thereof as proper onely to Christ, thinking the other might bee imparted vnto Saints: but our late Doctors (wilfully breaking the bars both of Logick & Diuinity) haue rashly inroched vpon all the offices of a Mediatur, and whatsoeuer might by any right belong to an Agent for peace, all that (if not more) haue they attributed to the Saints. Hereupon one sayes to the blessed Virgin, O Sauioresse saue me: Another; Obtaine thou pardon, apply grace, prepare glory for mee. Others (if wee may belecue *Cassander*) famous Diuines, haue said; That God hath translated one halfe of his kingdome, which consists of Mercy, to the Blessed Virgin *Marie*; reseruing the other halfe of Iustice, to himselfe: Others, that wee may appeale from the barre of Gods Iustice, to *Maries* court of Mercy; Others haue so compared their *Francis* with Christ, that (I tremble to speake it) whether of these was the Typicall Iesus, might seeme questionable to the Reader: Hear the holy Muse of *Turselline*,

Francis that was, shall now be Christ to thee:

And

*Qui Franciscus
erat iam tibi
Christus eris.*

And soone after, *And Christ that was, St. Francis may shal be.*

*Iam Franciscus
erit qui modo
Christus erat.*

O Tongue worthy to be cut out of that blasphemous mouth (as *He-rome* said of his *Vigilantius*) and made into gobbers. Neither hath this impious parasite, or his *Sedulius* done more for their stigmaticall *Francis*, then the holy Archbishop *Antoninus* hath done for his *Dominick*, in an emulation of blasphemy: There wants nothing (that I can see) but that everlasting Gospel of the Friars: and it wanted not much (if histories say true) of preuailing.

*Henr. Steph.
Apol. Herod.
Fox. in Martyr.
Martial.*

Oh what madde gormes haue swayd the Roman State! as their Poet (said of old) Others haue sacrilegiouly turned Letanies, Creeds, Psalters; and what-euer God meant to honour himselfe by, vnto the name of the holy Virgin: And I would to God this were onely the priuate misdeuotion of some superstitious olde wife, or some idle and silly cloister: Paine would our charity conceiue so; which is still credulous, and (as the Apostle commands) thinkes not euill; if *Cassander* did not directly tell vs, that they publickly sing in their very Churches this deuout Anthem,

O happy Mother of that Son
Which hast all our sins fordone;
Out of a Mothers right, wee pray thee
Bid our Redeemer to obey thee.

*O salix poenitens
Nostra piansce-
lera, tuæ matris
impera Redemp-
tori.*

If all these were not openly approued, by the holy Censors of the Romane Church (seuere controllers of manners) yea by the voyces of their owne Popes; If at this day (witnesse the Mules of *Bencius*, and *Bonariscus*) the Iesuites did not both speake, and write thus: But let vs leaue these bolde impieties (if you will) to their *Bernardines*, *Antonines*, *Barlemewes* of *Pisa*, *Turfellines*; bring vs forth their more sober Diuines, *Polydore*, *Cassanders*, *Vives*: Euen their opinions will not downe with vs, which teach that the Saints are in any wise to be prayd vnto. Indeed, the Protestants say (as *Bellarmino* graues) that the Saints pray for vs; but, only in a generality: *Bucer* said truly, that the Saints haue great loue to their militant brethren, great desire of their saluation; and so doubtlesse haue the Angels: But must wee therefore single out any one of those blessed spirits to ayde vs, to sue for vs in the Court of heauen? God forbidde: For, vpon what faith must these prayers of ours be grounded? vnlesse perhaps (as *Hofius* saith) wee must beleue in the Saints also? yea how sure are we, that none of the Saints can either search the heart, the fountaine of our prayers, or at once heare tenne thou-

*Lib. de Beatit.
Sant. c. 15
Cass. in Conf. ca.
de Immacul. Sant.
The same is con-
fessed by Luth.
Oecol. Melanc.
Brenz. see More;
Appeal. 2.2. 22
f. 1*

Epiph. her. 79
 in Tim. &c.

thousand of their suppliants, distant in place from each other; yet further, if (as there should be no limits set to religion) all the world over; deuout clients should at once ioyntly commend, and prostrate themselves humbly to some one Saint; it is not a swiftness of nature (as *Hierome* contends) that would serue the turne; a true vbiquty (as *Bellarmino* confesses) must be required to the hearing of all those prayers: What hinders now; but that they which of sinfull men haue made Saints, should of their Saints make Gods also? Besides, which of the Prophets, which of the Apostles euer commaunded this? which of the Saints of the former world hath euer done it? Or what other (if credit may be giuen to *Theodore*) did Saint *Paul* forbid, vnder the worship of Angels, to his Colossians? Or what was the heresie of the Collyridians, if this must goe for piety? That rule of *Epiphanius* shall be euer a safe course for vs: Let *Mari*e be honored; but the Father, Sonne, and holy Ghost worshipped; Heere is no feare of daunger, but that we may goe safely to that God, which calls vs to him; and and prostrate our selues to his Christ, our gracious Sauour; None of the Saints can enuy God this honor: none of them euer did either arrogate it to himselfe, or suffer it to be giuen him: Neither is there any of them, whom God euer allowed either to take it to himselfe, or to impart it to others, or to accept it quietly, being imparted to him by others: The Papists therefore may come to vs, when they will, with safety and advantage; we may not yeeld to them, without manifest daunger of Idolatrous dotage.

S r c-





SECTION 21.

*Of the superstitious, heathenish, and ridiculous
worship of the Papists.*

BVt if any good-natur'd Reconciler shall be so indifferent, as to thinke these weightie points of difference not to be so haynous, but that every one might secretly maintaine what opinion hee list, yet so, that (as *Constantine* said to *Alexander*, and *Arrius*) whiles the mindes differ, the outward peace may be preserved; Let him further understand, that the continuall practise of the religious worship, & service of God, will ever both raise, and proclaime no lesse hostilitie, then matter of iudgement: In our deuotions, and publique exercises of piety, and places consecrated to this vse, there is nothing that can offend either the eye, or the minde of a Papist; except the barenesse of our walls, and the Apostolicall simplicity of ceremonies: An easie fault; and such, as it is no praise of their ingenuity to winke at; For, long since haue those clautes of our publique Liturgie bene purposely blotted out, which in our Grandfathers dayes, did but lightly touch this galled sore of Popery.

But contrariwise, in the Popish Churches, there is scarce any thing either said, or done, whereof we can with a cleare and vnwounded conscience, be either partakers, or witnesses: Their very wals kill vs dead; but their ridiculous, or demoniacall service, who can indure? Wee honour (as we ought) the deare, and happy memory of the Saints; and chiefly, the leader of that heauenly Quire, the blessed Virgin, the mother of God; and whatsoever shee can thinke, not to be dishonourable to her selfe, and her Lord, and Sauour, wee will most gladly giue it her to the full: Neither will we onely glorifie God in his Saints (as *Augustine* hath taught *Durand* to speake) but we will magnifie the Saints (as opportunity serues) for their excellent graces, and worthy acts) both
in

Sec. I. 1. c. 4

in GOD, and in themselues; we will admire, extoll, and (what wee may) imitate, their singular constancy, faith, sanctity; as *Sidonius* said of his *Clandian*,

*Sidon. in Epita.
Cland. M. amert.*

No toomb can either soule or glory shroud.

But, to digge vp their holy bones (that I may borrow *Luthers* word) out of their quiet graues, and to fall downe before these wormeaten monuments of the Saints; to expect from them a diuine power, whether of cure, or of sanctification; equally to respect *Francis*-his coule, *Annaes* combe, *Iosephs* breeches, *Thomas*es shooe (as *Erasmus* complains) with the Sonne of God himselte, can seeme no better to vs, then an horrible impiety: Neither can wee abide, either to deifie men, or to canonize beasts; It seemes, that Cardinall could abide it well, in whose garden is yet to be scene this Epitaph, which hee wrote vpon his too-dearly-beloued birch;

*Poem. Illustr.
Poet. Italorum.*

*This Toomb for thee (deare Birch) I builded haue,
That worthier wert of heauen, then a graue.*

*Mores in Scot.
Orig. Pap.*

Wee (profane Huguenots) cannot skill of worshipping *Martins* bootes, or *Georges* scabbard, or *Crispins* paring-knife, or (which they say is kept in a certaine towne of Liguria) the tayle of that Asle, which Christ rode vpon: or *Roches* dogge, or *Antonyes* swine; and surely, he had need of a very thick hide, that can doe this:

But, in earnest, say wee should yeeld these adorations to bee lawfull, and godly: What *Macarius* (amongst so many woods of counterfait trees) can shew vs the true crosse? or what *Helens* amongst such heaps, yea hills of iron, can shew vs the true nayles? Assuredly, both these iuglers smile one vpon another, while they shew these reliques to their people; and now, euen the silly vulgar begins (not without indignation) to desert this cozenage. To omit therefore these ridiculous tricks, and knauish conuayances of their shauelings; let vs in this case, appeale euen to *Cassanders* owne moderation; who (hauing first honestly acknowledged the ancient complaints of *Basill*, *Ambrose*, *Augustine*, about the busines of these abuses) goes on thus. It appeares (saith he) that in the latter times, there hath beene too much given to the Reliques, and monuments of the Saints: So as euen good men, and those which were zealously deuout, were growen to that passe, that they placed the Summe of all religion, in gathering together the reliques of the Saints, and in garnishing them richly with gold, and pearles; and building sumptuous Chappells and Temples to them: And againe, those were leud and godlesse, put all their confidence (tho vaine and false) in the foolish and superfluous worship of Reliques: wherefore in the Councell

*Cass. Consult. de
Reliq. Sanct.*

of

of Cabilon, those are reproofed, who in a pretence of deuotion, goe on pilgrimage to Rome, or Turon, or any other like places; as if they thought, that the frequenting of these holy shrines, could both purge them from sinne, and licence them to sinne with impunity. And vnto this, yet another milchiese hath beene added, that for couetousnesse sake, to intise the simple people, false reliques haue been deuised, and fayned miracles reported; and by those miracles, the superstition of the multitude was so fedde, that they vvre rather taken vp, with an admiration of the wonders, then drawen to an holy imitation of the Saints: And many times, by the subtilty, and illusion of the Diuell, (abusing the superstition of men) new reliques were, by dreames and visions, reuealed to the world; and by the operation of the same Diuell, miracles seemed to bee wrought, for the confirmation thereof: Thus saith *Cassander*, like a true German, shall I say? or like a true Israelite? But wee, that haue beene better taught, dare freely, and confidently say of our selues, as *Hierome* professed of old, in the name of all Christians: So farre are we from adoring the reliques of Martyrs, that wee worshipping neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin, nor any name that is named either in the present world, or the future; least we should serue the creature, rather then the Creator, which is blessed for euer.

*Hier. ad Ripariū
aduers. Vigil.*

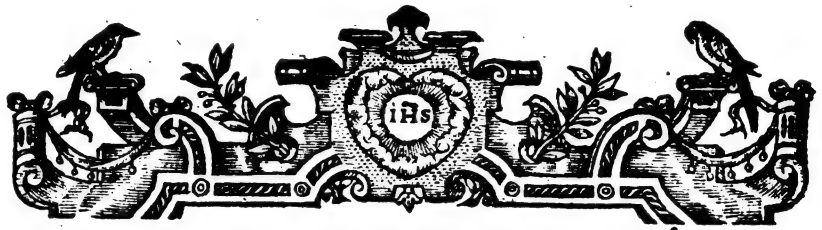
Then, that from Reliques we may descend to Images: Is it possible that wee should not be euer displeased, with that frantick superstition of the Romish Church? That, against the Tables of Gods law, against the institutions of the Apostles, against the practise of the ancient Church, against the manifest decrees of Councils, against the cleare testimonies of Fathers, in defiance of GOD, and men, the Churches of Christians should be no lesse pestred with Idols, then the Temples of the Heathen? That (as *Jerome*, complained of olde) the native beaurie of the Church should be polluted with the filth of Paganisme? That (which *Eusebius* iustly taxeth of madnesse) there should be a visible and bodily image or representation made of the inuisible and spiritball God? That wee should put our confidence in *Agnus dei*, graines; tapers; roses, swordes, ensignes, belles, ridiculously (after their manner) enchanted; That by certaine magicall exorcismes, the Diuell should bee driuen out of those creatures, wherein hee neuer was; Nay: let vs euen enter into league with Satan himselfe, if wee shall giue either allowance, or conniuece to such diabolicall practises of will-worship.

*Hier. Mayo
Oratori Rom.*

Lib. Sac. Cer.

I do purposely forbear to speake of that profane paradox of the sufficiency of the outward worke done, without good inward dispositions; the idle mumbling vp of prayers, in a forrain tongue; the number and vertue of Sacraments, the sacrilegious mutilation of the Eucharist, and

and a thousand other monsters both of opinions, and ceremonies: These that I haue reckoned, are errors more then enow: And I would to God, those which wee haue here particularized, were not such, that there is no remedy, but that wee must needes eternally fall out eyther with God, or with Rome. Since therfore neither truth can ever yeeld, nor obstinacy will yeeld: let vs serue cheerfully vnder the colours of our heavenly leader, and both proclaime and maintaine an vnreconcilable warte with these Romish heresies.



SECTION 22.

*Of the Impossibilitie of the means of
Reconciliation.*



And now, since no wise man can suspect of vs, that wee will euer growe to that height of madnesse, as to runne perfidiously from the stander of GOD, to the tents of that Roman Antichrist; Is there any hope, that the Papists will euer bee drawn backe to the sound and pure iudgement of the primitiue Antiquity? Oh that God would vouchsafe this grace to the Chirstian world! that wee could but comfort our selues with the hope of so great happinesse.

What a sight were this, how pleasant, how worthy of God and his Angels, that (as it is said of the Nouatian faction, and the Orthodox of old) men, women, children of both parts, without all guile, and close harbours of discontentment, should mutually bring stones and matter, to the building vp of this Temple of another (yet true) Resurrection! We will gladly speake vnto them, and (if need be) vpon our knees in *Cyprian's* words; Sithence we may not come forth of the sound and true Church of God, and come vnto you; Let vs beseech and intreat you, by whatsoeuer should be most dear vnto you, that you would

Sect. l. 2. c. 30

Cyprian. l. 3. ep. 2

would returne to our fraternitie, and into the bosome of that mother Church, whence ye are revolted; and as hee sayd in *Theocritus*, yet at last be perswaded: wee are both brothers of one blood; why will ye needes fight, more against your selues, then your brethren?

But alas, looner may God create a new Rome, then reforme the old: Yea needes must that Church put off it selfe, and cease to be what it is, ere it can begin to be once againe what it was: for (as the Comick Poet said in the like) both substance, credit, fame, vertue, honour, haue at once forsaken her; and by long dis-use haue left her worse then naught; neither do I see how these houses can be repaired, but they must be pull'd downe to the very foundations, and then built from the ground.

But if there bee any likelyhood of remedy, yet to bee hoped for; surely, it must needes come either from her selfe, or from others. Can it be first from herselfe; which obstinately defends her errors, not only with tongue and pen, but with fire and sword too? which will not yeeld so much as that she can erre? which refused to amend those notorious abuses, which by the moderate verdict of her elect Cardinalls, were condemned? & lastly, which by the palpable flatteries of her last & worst Parasites, the Iesuites, is grown not secure only, but prouder then euer she was? Can it be then from others? How oft hath this bin indeuoured in vain? Rome may be sacked & bartered (as it hath often been) by military forces; but purged by admonitions, conuictions, censures, it will neuer be: I remember on this occasion, what *Sisinnius* the Lector aduised Bishop *Nectarius*, in the like case; That he had euer found disputations so farre from reconciling of schismes, that they are still wont to inflame the mindes of heretickes to suffer contention; What then? Can it be from herselfe and others? Alas how should it? vnlesse either others had power, or her selfe had will to be redressed. For certainly if there be any one sparke of good hope yet aliue, it must be in the aide and determination of a generall Councell; and such a synode, is no lesse impossible, then reconciliation it selfe. For who shal cal it? who shal sit president in it? who shall be present, and giue their voyces? What shall be the rule of the decisions? what the order of execution? Let them bring forth (if they will) the sister, or the daughter of that their Tridentine assembly, who can hold from smiles and scorne? Forsooth they would deale with vs (as *Luther* wittily iested of the summoning of this Councell by *Paul* the third) much like vnto them that mock an hungry dogge with a crust and a knife; who in steed of giuing him the bread, let him feele the haste: well may we resolute with *Nazianzen*, to auoid all such meetings of Bishops, for that no such synode euer did good; but tended rather to the decay then aduanrage of the Church: I remember *Isidore* deriues the Latin word *Concilium*, *a cilijs oculorum*; for that all direct the sight of their mindes, into one centre. There can therefore be no Councell held by those which professe a generall and publicke disagreement

Gggg

Theocr.
ΔΙΟΣΚΟΥ. &c.
ΑΛΛ' ΕΤΙ ΚΙ ΝΥΝ
ΠΕΡΙΒΕΔΕ, &c.

Plau. Mofellar.
Simul enim
fides, fama, vir-
tus decusque de-
struxerunt; atq;
ipsa in vnu.
Facta est nimio
nequior, nec vi-
deor mihi &c.

Socr. l. 5. c. 10.

Potest tunc ve-
ro pacem esse pa-
ti pacis disso-
lutores.
Synod. Arimi-
nens;
Ad Constan.
Theod. l. 2. c. 19.

πάντα σύλλα-
γον φεύγειν
ἐπισημασάντων;
ὅτι μηδεμίνας
συνόδους τέ-
λεον ἔχουσιν,
&c.
In Prasas.
Concil. Brij.

Optat. Milen. l. 7
De cr. a. g. multis.

of iudgement: In vaine should wee indeuour any such course, vnlesse euery one of them would resolute to think of peace at home, and would perswade his heart, laying aside all preiudice, and wilfull respects of faction, ingenuously to submit himselfe to the truth when it once appears, and more to regard their soules, then their estates: For can we thinke it equall (as things now stand) that the same parties should be allowed, witnesses, plainiues, defendants, iudges in their owne cause? Or shall we perhaps hope, that those priuiledges which haue hitherto been treacherously, and tyrannically vsurped by Papists, will now vpon better aduise ment, be ingenuously giuen vp by them, and renounced? or that they will, now at last, thunder and lighten *Anathemas* against their owne heades? Some fooles may hope for this, which are vnacquainted with that old verse, so common in the mouth and pen of *Lipsius*;

Moribus antiquis Res stat Romana, virisque:

τον αδομαν.

Hier. in Mt. 24.

But for vs (vnlesse he that doth wonders alone, by his stretched-out arme from heauen, should mightily beyond all hope, effect this) wee know too well that it cannot be done: Onely this one thing (which God hath promised) we doe verely expect; to see the day, when the Lord Iesus shall with the breath of his mouth destroy this lawlesse man, long since reuealed to his Church; and by the brightnesse of his glorious comming, fully discouer, and dispatch him. Not onely in the meanes, and way, but in the end also, is Rome opposite to heauen: The heauen shall passe away, by a change of qualitie, not an vtter destruction of substance; Rome, by destruction, not by change: Of vs therefore and them shall that old Bucolicke Verse be verified;

Theoer. vidiff.

xix.

τω δ' αὐτοῦ ἐν
καλεῖται, &c.

*Out of each others brest their swords they drew:
Nor would they rest, till one the other flew.*

*Glory to God, Victory to the Truth, Warre
with Heresie, Peace to the Church.
Amen.*

FINIS.





CONTEMPLATIONS
VPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The first Volume,

In foure Bookes.

By I. H. D. D.



AT LONDON,
Printed by *Humfrey Lownes*, for *Samuel*
Macham. 1614.

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ALON O. ...
...
...



TO THE HIGH AND
MIGHTY PRINCE, HENRY,
Prince of *Wales*, his Highnesses vn-
worthie seruant dedicates all
his labours, and wishes all
happinesse.

MOST GRATIOVS PRINCE:

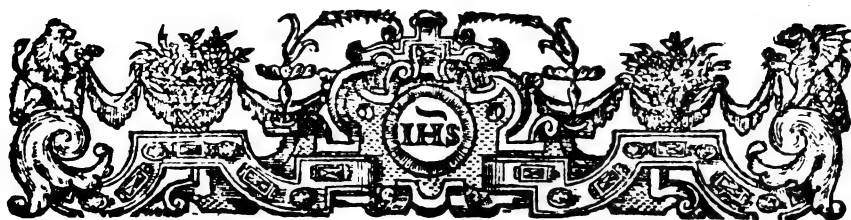


His work of mine, which (if my hopes and desires faile me not) time may heereafter make great, I haue presumed both to dedicate in whole to your Highnesse, and to parcell out in seuerals vnto subordinate hands. It is no maruell if Books haue this freedome, when we our selues can and ought to be all yours, while we are our owne, and others vnder you. I dare say, these Mediations, how rude soeuer they may fall from my pen in regard of their subiect are fit for a Prince. Here your Highnes shall see how the great pattern of Princes, the King of heauen, hath euer ruled the World; how his substitutes, earthly Kings, haue ruled it vnder him, and with what success either of glory or ruine. Both your peace and warre shall find here holy and great examples. And if history and obseruation be the best Counsellors of your youth; what story can be so wise and faithfull as that which God hath written for men, wherein you see both what hath been done, and what should be? What obseruation so worthy as that which is both raised from God, and directed to him? If the proprietie which your Highnes iustly hath in the work, & Author, may draw your princely eies & heart the rather to these holy speculations, your seruant shalbe happier in this fauour, than in all your outward bounty; as one to whom your spirituall progress deserues to be deerer then his owne life; & whose daily suit is, that God wold guide your steps aright in this slippery age, and continue to reioyce all good hearts in the view of your gracious proceedings.

Your Highnesses hum-
bly deuoted seruant,

Gggg

IO. HALL.



CONTEMPLATIONS.
THE
FIRST BOOK.

The Creation of the World.

Man.

Paradise.

Cain and Abell.

The Deluge.



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TO THE RIGHT HO-
NORABLE, THOMAS, EARLE
of *Exceter*, one of his Maiesties most
honourable Priuie Councell;

All grace and hap-
pinesse.

RIGHT HONORABLE:

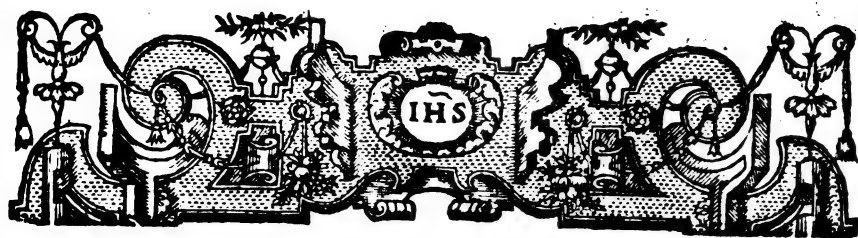


I Knewe I could not bestowe my thoughts better than vpon Gods owne history, so full of edification and delight: which I haue in such sort indenoured to doe, that I shall giue occasion to my Reader of some meditations, which perhappes he would haue missed. Euery helpe in this kinde deserues to be pretious. I present the first part to your Honour, wherein you shall see the world both made, and smothered againe: Man in the glory of his creation, and the shame of his fall: Paradise at once made and lost. The first man killing his seede, the second his brother. If in these I shall giue light to the thoughts of any Reader, let him with mee giue the praise to him from whom that light shone forth to me. To whose grace and protection I humbly commend your Lordshippe: as

Your Honours vnfaignedly deuoted

in all obseruance and duty,

IO. HALL.



CONTEMPLATIONS.

THE FIRST BOOK.

The Creation.



What can I see, O God, in thy Creation, but miracles of wonders? Thou madest something of nothing, and of that something all things. Thou which wast without a beginning, gauest a beginning to time, and to the world in time. It is the praise of vs men if when we haue matter, we can giue fashion: thou gauest a being to the matter, without forme; thou gauest a forme to that matter, and a glory to that forme. If

wee can but finish a slight and vnperfect matter, according to a former patterne, it is the height of our skill: but to beginne that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no possibility of that which it should bee, is proper onely to such power as thine; the infinite power of an infinite creator: with vs, not so much as a thought can arise without some matter; but heere with thee, all matter arises from nothing. How easie is it for thee to repaire all out of something, which couldest thus fetch all out of nothing? wherein can wee now distrust thee, that hast proued thy selfe thus omnipotent? Beholde: to haue made the least clod of nothing, is more about wonder, then to multiply a world; but now the matter doth not more praise thy power, then the forme thy wisdom: what beauty is here? what order? what order in working? what beauty in the worke?

Thou

Thou mighest haue made all the world perfect in an instant, but thou woldst not. That will which caused thee to create, is reason enough why thou diddest thus create. How should we deliberate in our actions, which are so subiect to imperfection? since it pleased thine infinite perfection (not out of neede) to take leasure. Neither did thy wisdom herein proceede in time onely, but in degrees: At first thou madest nothing absolute; first thou madest things which should haue being without life; then those which should haue life and being; lastly, those which haue being, life, reason: So we our selues in the ordinarie course of generation, first liue the life of vegetation, then of sense, of reason afterwards. That instant wherein the heauen and the earth were created in their rude matter, there was neither day nor light, but presently thou madest both light and day. Whiles we haue this example of thine, how vainely doe we hope to be perfect at once? It is well for vs, if through many degrees we can rise to our consummation.

But (alas) what was the very heauen it selfe without light? how confused? how formelesse? like to a goodly body without a soule, like a soule without thee. Thou art light, and in thee is no darknesse. Oh how incomprehensibly glorious is the light that is in thee, since one glimpse of this created light, gaue so liuely a glory to all thy workmanship! This, even the brute creatures can behold; That, not the very Angles. That shines forth onely to the other supream world of immortalitie; this to the basest part of thy creation. There is one cause of our darknesse on earth, and of the vtter darknesse in hell; the restraint of thy light. Shine thou O God, into the vast corners of my soule, and in thy light I shall see light.

But whence, O God, was that first light? the Sunne was not made till the fourth day; light the first. If man had beene, hee might haue seene all lightsome; but whence it had comne he could not haue seen; as in some great pond, wee see the bankes full, we see not the springs whence that water ariseth. Thou that madest the Sunne, madest the light, without the Sunne, before the Sunne, that so light might depend vpon thee, and not vpon thy Creature. Thy power will not bee limited to meanes. It was easie to thee to make an heauen without a Sun, light without an heauen, day without a Sunne, time without a day: It is good reason thou shouldest bee the Lord of thine owne workes. All meanes serue thee: why doe wee weake wretches distrust thee, in the want of those meanes, which thou canst either command, or forbear? How plainly wouldst thou teach vs, that wee creatures neede not one another, so long as we haue thee? One day we shall haue light againe, without the Sunne. Thou shalt be our Sunne; thy presence shall be our light: Light is sown for the righteous. This Sunne and light is but

but for the world below it selfe; thine onely for aboue. Thou giuest this light to the Sunne, which the Sunne giues to the world: That light which thou shalt once giue vs, shall make vs shine like the Sunne in glory.

Now this light which for three dayes wasthus disperfed thorow the whole heauens, it pleased thee at last to gather and vnite into one body of the Sunne. The whole heauen was our Sunne, before the Sun was created: but now one starre must be the Treasury of light to the heauen and earth. How thou louest the vnion and reduction of all things of one kinde to their owne head and centre: so the waters must by thy command be gathered into one place, the sea; so the vpper waters must be seuered by these aery limits from the lower: so heavy substances hasten downeward, and light mount vp: so the generall light of the first daies must be called into the compass of one sunne; so thou wilt once gather thine elect, from all coasts of heauen, to the participation of one glory. Why doe vvee abide our thoughts and affections scattered from thee, from thy Saints, from thine Anointed? Oh let this light which thou hast now spread abroad in the hearts of all thine, once meet in thee: Wee are as thy heauens in this their first imperfection; be thou our Sun, vnto vvhich our light may be gathered.

Yet this light vvas by thee interchanged vvith darknes, vvwhich thou mightst as easily haue commanded to be perpetuall. The continuance euen of the best things cloyeth, & vvearieth: there is nothing but thy selfe, vvherein there is not satiety. So pleasing is the vicissitude of things, that the intercourse euent of those occurrents which in their owne nature are les vvvorthy, giues more contentment, then the vnaltered estate of better. The day dies into night; and rises into the morning againe; that wee might not expect any stability heere below, but in perpetuall successions: It is alwaies day vvith thee aboue: the night fauoreth onely of mortality: Why are wee not here spiritually as we shall be hereafter? Since thou hast made vs children of the light, and of the day; teach vs to walke euer in the light of thy presence, not in the darkness of error and vnbeleefe.

Now in this thine inlightned frame, how fitly, how vvifely are all the parts disposed; that the method of the Creation might answere the matter, and the forme both. Behold all purity aboue; below, the dregs and lees of all. The higher I goe, the more perfection; each element superiour to other, not more in place then dignity; that by these staires of ascending perfection, our thoughts might climbe vnto the top of all glory, and might knowe thine imperiall heauen no les glorious aboue the visible, than those aboue the earth. Oh how miserable is

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the

the place of our pilgrimage, in respect of our home ! Let my soule tread a while in the steps of thine owne proceedings ; and so thinke as thou wroughtest : VVhen wee vould describe a man, wee begin not at the feet, but the head : The head of thy Creation is the heauen ; how high ? how spacious ? how glorious ? It is a wonder that wee can looke vp to so admirable an height, and that the very eye is not tyred in the way. If this ascending line could be drawn right forwards, some that haue calculated curiously haue found it 500. yeares iourney vnto the starrie heauen. I doe not examine their art ; O Lord, I wonder rather at thine, which hast drawn so large a line about this little point of earth : For in the plainest rules of art and experience, the compasse must needs be six times as much as halfe the height. Wee thinke one Iland great, but the earth vnmeasurably. If wee were in that heauen with these eies, the whole earth (werē it equally inlightned) would seeme as little to vs, as now the least starre in the firmament seemes to vs vpon earth : And indeede, how few stars are so little as it ? And yet how many void and ample spaces are there besides all the starres ? The hugeness of this thy worke, O God, is little inferiour for admiration to the maiesty of it. But oh what a glorious heauen is this vvhich thou hast spred ouer our heads ? VVith how pretious a vault hast thou walled-in this our inferiour world ? What worlds of light hast thou set aboue vs ? Those things vvhich wee see are wondrous ; but those which we belecue and see not, are yet more. Thou dost but set out these vnto view, to shew vs what there is within. How proportionable are thy workes to thy selfe ? Kings erect not corages, but set forth their magnificence in sumptuous buildings : so hast thou done, O King of glory. If the lowest pauement of that heauen of thine be so glorious, what shall we thinke of the better parts yet vnscene ? And if this Sunne of thine be of such brightnesse and maiesty, oh what is the glory of the Maker of it ? And yet if some other of thy starres were let downe as lowe as it, those other starres would be Sunnes to vs ; which now thou hadst rather to haue admired in their distance. And if such a skie be prepared for the vse and benefit euen of thine enemies also vpon earth, how happy shall those eternall Tabernacles be, which thou hast sequestred for thine owne ?

Behold then in this high and stately building of thine, I see three stages ; This lowest heauen for foules, for vapours, for meteors : The second for the starres : The third for thine Angels and Saints. The first is thine outward Court, open for all : The second is the body of thy couered Temple, wherein are those candles of heauen perpetually burning : The third is thine Holy of Holies. In the first is tumult, and vanity : In the second immutability and rest : In the third glory & blessednes. The first we feele, the second we see, the third we beleue. In these

two

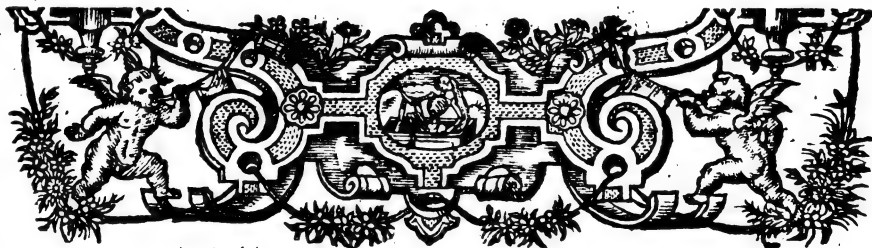
two lower is no felicity, for neither the foules, nor starres are happy. It is the third heauen alone, vvhether thou, O blessed Trinity, enioyest thy selfe, and thy glorified spirites inioy thee. It is the manifestation of thy glorious presence that makes heauen to be it selfe. This is the priuiledge of thy children: that they here seeing thee (vvhich art inuisible) by the eye of faith, haue already begunne that heauen which the perfect sight of thee shall make perfect above. Let my soule then let these heauens alone till it may see, as it is seene. That we may descend to this lowest and meanest region of heauen, wherewith our senses are more acquainted; What maruels doe euen here meet with vs? There are thy cloudes the bottles of raine, vessels as thin as the liquor which is contained in them: there they hang, and mooue, though weighty with their burden: How they are vpheld, and why they fall, heere, and now, we knowe not, and wonder. These thou makest one vvhile as some aery bas to holde water: an other while, as some aery furnaces, whence thou scatterest thy sudden fires vnto all the parts of the earth, astonishing the world with the fearful noise of that eruption: out of the midst of water thou ferchest fire; and hard stones out of the midst of thin vapours; another while, as some steell-glasses, wherein the Sun looks and shewes his face in the variety of those colours which he hath not; There are thy streames of light, blazing and falling stars, fires darded vp and downe in many formes, hollow openings, and (as it were) gulfes in the skie; bright circles about the moone, and other planets, snowes, haile: In all which it is enough to admire thine hand, though wee cannot search out thine action. There are thy subtile vvindes, which wee heare and feelee, yet neither can see their substance, nor knowe their causes: vvhence and whither they passe, and what they are, thou knowest. There are thy fowles of all shapes, colours, notes, natures: whiles I compare the with the inhabitants of that other heauen, I finde those starres, and spirits like one another; These meercors and foules, in as many varieties, as there are seuerall creatures. Why is this? Is it because man (for vvhose sake these are made) delights in change; thou in constancie? Or is it, that in these thou mayest shew thine owne skill, and their imperfection? There is no variety in that which is perfect, because there is but one perfection; and so much shall wee growe neerer to perfectnesse, by how much wee drawe neerer to vnitie, and vniformity. From thence, if wee goe downe to the great deepe, the wombe of moysture, the vvell of fountaines, the great pond of the world; we knowe not whether to wonder at the Element it selfe, or the guests which it containes. How doth that sea of thine roare and some and swell, as if it would swallow vp the earth? Thou staicst the rage of it by an insensible violence; and by a naturall miracle confinest his waues; why it mooues, and why it stayes, it is to vsequally

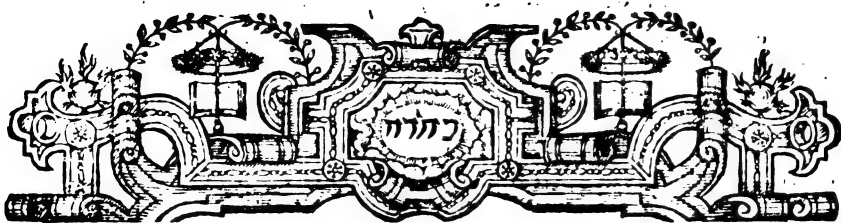
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won-

wonderfull : what liuing mountaines (such are thy VVhales) rowle vp and downe in those fearefull billowes : for greatnesse of number, hugenesse of quantity, strangenesse of shapes, variety of fashions, neither ayre nor earth can compare with the waters. I say nothing of thy hidde treasures which thy wisdom hath reposed in the bowels of the earth and sea : How secretly, and how basely are they laide vp ? secretly, that wee might not seeke them ; basely, that wee might not ouer-esteeme them : I neede not digge so low as these metall, mineries, quarres, which yeeld riches onow of obseruation to the soule. How many millions of woonders doth the very face of the earth offer mee ; which of these hearbes, floures, trees, leaues, seeds, fruits, is there ; what beast, what worme, wherein we may not see the footstep of a Deitie ; wherein we may not read infinitenesse of power, of skill : and must bee forced to confesse, that hee which made the Angells and starres of heauen, made also the vermin on earth : O God the heart of man is too strait to admire enough euen that which hee treads vpon. What shall wee say to thee the maker of all these ? O Lord, how wonderfull are thy workes in all the world ? in wisdom hast thou made them all. And in all these thou spakest, and they were done. Thy will is thy word, and thy word is thy deed. Our tongue, and hand, and heart are different : all are one in thee ; which art simply one, and infinite. Heere needed no helpes, no instrumenta : what could be present with the Eternal ? what needed, or what could be added to the infinite ? Thine hand is not shortened, thy word is still equally effectuell ; say thou the word, and my soule shall be made new againe : say thou the word, and my body shall be repayred from his dust. For all things obey thee ; O Lord, why doe I not yeeld to the word of thy counsell ; since I must yeeld, as all thy creatures, to the word of thy command ?

M A N.





M A N.

BVt (O God) what a little Lord hast thou made
ouer this great world? The least corne of sand is
not so small to the whole earth, as man is to the
heauen: when I see the heauens, the sun, moone,
and stars; O God what is man? Who would
thinke thou shouldst make all these creatures for
one? and that one, well-neere the least of all. Yet
none but hee, can see what thou hast done; none but he can admire, and
adore thee in what hee seeth; how had hee neede, to doe nothing but
this, since hee alone must doe it? Certainly the price and vertue of
things consist not in the quantity: one diamond is more worth then
many quarries of stone, one loadstone hath more vertue then moun-
taines of earth: It is lawfull for vs to praise thee in our selues: All thy
creation hath not more wonder in it, then one of vs: other creatures
thou madest by a simple command; Man, not without a diuine con-
sultation: others at once; Man thou didst first forme, then inspire:
others in seuerall shapes like to none but themselves; Man after thine
owne image: others with qualities fit for seruice; Man for dominion.
Man had his name from thee; They had their names from Man. How
should wee be consecrated to thee about all others, since thou hast be-
stowed more cost on vs then others? What shall I admire first? Thy
prouidence in the time of our Creation? Or thy power and wisedome
in the act? First thou madest the great house of the world and furni-
shedst it: then thou broughtest in thy Tenant to possesse it. The bare
walls had beene too good for vs, but thy loue was about our desert:
Thou that madest ready the earth for vs before wee were, hast by the
same mercy prepared a place in heauen for vs whiles wee are on earth.
The stage was first fully prepared, then was man brought forth thi-
ther, as an actor, or spectator: that he might neither be idle nor discon-
tent, beholde thou hadst addressed an earth for vse, an heauen for con-
templation: after thou hadst drawne that large and reall mappe of the
world; thou didst thus abridge it into this little table of man; hea-
lone

H h h h 3

lone consists of Heauen and earth ; soule and body. Euen this earthly part which is vile in comparison of the other ; as it is thine (O God) I dare admire it, though I can neglect it as mine owne ; for loe, this heape of earth hath an outward reference to heauen : other creatures grouell downe to their earth, and haue all their senses intent vpon it ; this is reared vp towards heauen, and hath no more power to looke beside Heauen, then to treade beside the earth. Vnto this, euery part hath his wonder. The head is nearest to heauen, as in place, so in resemblance ; both for roundness of figure, and for those diuine guests which haue their seat in it ; There, dwell those maiestick powers of reason, which make a man ; all the senses as they haue their originall from thence, so they doe all agree there to manifest the vertue : how goodly proportions hast thou set in the face ? such as though oft-times wee can giue no reason why they please, yet transport vs to admiration. What liuing glasses are those which thou hast placed in the midst of this visage, whereby all objects from farre are clearly represented to the minde ? and because their tendernes lyes open to dangers, how hast thou defended them with hollow bones, and with prominent browes, and lids ? And least they should be too much bent on what they ought not, thou hast giuen them pecuiliar nerues to pull them vp towards the seat of their rest. What a tongue hast thou giuen him ; the instrument not of taste onely, but of speech ? How sweet and excellent voyces are formed by that little loose filme of flesh ? what an incredible strength hast thou giuen to the weak bonds of the iawes ? What a comely and tower-like necke, therefore most sinewy, because smallest ? And least I be infinite, what able armes and act the hands hast thou framed him, whereby hee can frame all thing to his owne conceit ? In euery part, beauty, strength, conuenience meet together. Neither is there any whereof our weakness cannot giue reason, why it should be no other wise. How hast thou disposed of all the inward vessels, for all offices of life, nourishment, egestion, generation ? No veine, sinew, artery is idle. There is no peece in this exquisite frame whereof the place, use, forme, dooth not admit wonder, and exceed it : Yet this body if it bee compared to the soule, what is it, but as a clay wall that encompasses a treasure ; as the wooden box of a Jeweller ; as a course case to a rich instrument ; or as a maske to a beautifull face ? Man was made last, because hee was worthiest. The soule was inspired last, because yet more noble ; If the body haue this honor to be the companion of the soule, yet withall it is the drudge. If it be the instrument, yet also the clog of that diuine part. The companion for life, the drudge for seruiue, the instrument for action, the clog in respect of contemplation. These externall workes are effected by it, the internall which are more noble, hindered ; contrary to the bird which sings most in her cage, but flies most and highest at liberty. This my soule teaches mee of it selfe, that it selfe cannot con-

con-

conceiue how capable, how actiue it is. It can passe by her nimble thoughts from heauen to earth in a moment: it can be all things, can comprehend all things; knowe that which is; and conceiue that which neuer was, neuer shall be: Nothing can fill it, but thou which art infinite: nothing can limit it but thou which art euery where. O God which made it, replenish it, possesse it, dwell thou in it which hast appointed it to dwell in clay. The body was made of earth common to his fellowes; the soule inspired immediately from God. The body lay senseless vpon the earth like it selfe: the breath of liues gaue it what it is; and that breath was from thee. Sense, motion, reason, are infused into it, at once. From whence then was this quickening breath? No ayre, no earth, no water was heere used to giue help to this work: Thou that breathedst vpon man, and gauest him the holy spirit, didst also breath vpon the body, and gauest it a liuing spirit; we are beholden to nothing but thee for our soule. Our flesh is from flesh; our spirit is from the G O D of spirits. How should our soules rise vp to thee, and fixe themselves in their thoughts vpon thee, who alone created them in their infusion, and infused them in their creation? How should they long to returne backe to the fountaine of their being, and author of being glorious? Why may wee not say that this soule as it came from thee, so it is like thee? As thou, so it, is one, immateriall, immortall, vnderstanding spirit, distinguished into three powers which all make vp one spirit. So thou the wise Creator of all things wouldest haue some things to resemble their Creator. These other creatures are all body; man is body and spirit; the Angells are all spirit, not without a kinde of spirittuall composition; Thou art alone after thine owne manner, simple, glorious, infinite: no creature can be like thee in thy proper being; because it is a creature; How should our finite; weake compounded nature, giue any perfect resemblance of thine? Yet of all visible creatures thou vouchsafest Man the neereft correspondence to thee: not so much in the naturall faculties, as in those diuine graces, wherewith thou beautifist his soule.

Our knowledge, holines, righteousness was like the first copy from which they were drawn. Behold we were not more like thee in these, then now we are vlike our selues in their losse. O God we now praise our selues to our shame; for the better we were, wee are the worse; as the sons of some prodigall or tainted auncestors tell of the lands, and lordships which were once theirs. Only doe thou whet our desires and wiewable to the readiness of thy mercies, that we may redeeme what we haue lost; that we may reouer in thee, vvhath we haue lost in our selues. The fault shall bee ours if our damage prooue not beneficiall.

I doe

I doe not finde that man thus framed found the want of an helper. His fruition of God gaue him fulnesse of contentment, the sweetnesse vvhich hee found in the contemplation of this new workmanshippe, and the glory of the author, did so take him vp, that hee had neither leasure nor cause of complaint. If man had craued an helper, hee had grudged at the condition of his Creation, and had questioned that which hee had; perfection of being. But hee that gaue him his being, and knew him better then himselfe, thinks of giving him comfort in the creature, whiles hee sought none but in his Maker: Hee sees our vvants, and forecasts our reliefe, vvhen wee thinke our selues too happy to complaine: How ready will hee be to helpe our necessities, that thus provides for our perfection?

GOD gives the nature to his creatures: Man must giue the name; that hee might see they vv ere made for him, they shall be to him, what hee vvill. In stead of their first homage, they are presented to their new Lord, and must see of vvhom they holde. Hee that was so carefull of mans soueraignty in his innocency, how can hee be carelesse of his safety in his renouation?

If GOD had given them their names, it had not bene so great a praise of *Adams* memory to recall them, as it was now of his iudgement (at first sight) to impose them: hee saw the inside of all the creatures at first; (his posterity sees but their skins euer since;) and by this knowledge hee fitted their names to their dispositions. All that he saw were fit to be his seruants, none to be his companions. The same God that finds the want, supplies it. Rather then mans innocency shall want an outward comfort, God vvill begin a new creation. Not out of the earth which vv as the matter of man, nor out of the inferiour creatures, w^{ch} vv ere the seruants of Man, but out of himselfe for dearness, for equality. Doubtlesse such vv as mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for this vse, hee had done it cheerfully: but the bounty of God was so absolute, that hee vvould not so much as consult with mans vvill, to make him happy. As man knew not vv hile he vv as made, so shal he not know vv hile his other selfe is made out of him: that the comfort might be greater, which was scene before it vv as expected.

If the vvoman should haue bene made, not vvithout the paine, or will of the man, she might haue been vpbrayded with her dependance, and obligation. Now she owes nothing but to her Creator: The ribbe of *Adam* sleeping, can challenge no more of her, then the earth can of him. It vv as an happy change to *Adam*, of a ribbe, for an helper; what helpe did that bone giue to his side? GOD had not made it, if it had bene

bee ne superfluous : and yet if man could not haue been perfect without it, it had not bee ne taken out.

Many things are vse-full and conuenient, which are not necessary: and if God had seene man might not want it, how easie had it bee ne for him which made the woman of that bone, to turne the flesh into another bone? but hee saw man could not complaine of the want of that bone, which he had so multiplied, so animated.

O God, wee can neuer be losers by thy changes, wee haue nothing but what is thine: take from vs thine owne, when thou wilt; we are sure thou canst not but giue vs better.



Paradise.

MAN could no sooner see, then hee saw himselfe happy: His eye-sight and reason were both perfect at once, and the objects of both were able to make him as happy as he would. When hee first opened his eyes, hee saw heauen aboue him, earth vnder him, the creatures about him, God before him, hee knew what all these things meant; as if hee had bee ne long acquainted with them all: Hee saw the heauens glorious, but farre off: his Maker thought it requisite to fit him with a paradise neerer home. If God had appointed him immediately to heauen, his body had bee ne superfluous; It was fit his body should be answered with an earthen Image of that heauen, which was for his soule: Had man been made only for contemplation, it would haue serued as well to haue been placed in some vast desert, on the top of some barren mountaine; But the same power which gaue him a heart to meditate, gaue him hands to worke; and worke fit for his hands. Neither was it the purpose of the Creator that man should but liue: pleasure may stand with innocence; hee that reioyced to see all he had made to be

be good, reioyceth to see all that hee had made to be well. God loues to see his creatures happy; Our lawfull delight is his: they knowe not God, that think to please him vvith making themselues miserable.

The Idolaters thought it a fit seruice for *Baal* to cut and lounce themselves; neuer any holy man lookt for thanks from the true God, by vvronging himselfe. Euery earth vvas not fit for *Adam*, but a Garden; a Paradise. What excellent pleasures, and rare varieties haue men found in gardens planted by the hands of men? And yet all the world of men cannot make one twig, or leafe, or spire of grasse: When he that made the matter vndertakes the fashon, how must it needs be, beyond our capacity, excellent? No herb, no flower, no tree vvas wanting there, that might be for ornament or vse; vvwhether for sight, or for sent, or for taste. The bounty of God raught further then to necessity: euen to comfort and recreation: Why are wee niggardly to our selues, vvhen GOD is liberall? But for all this; if GOD had not there conuersed vvith man, no abundance could haue made him blessed.

Yet beholde: that vvwhich vvas mans store-house, was also his worke-house; His pleasure vvas his task: Paradise serued not onely to feed his senses, but to exercise his hands. If happinesse had consisted in doing nothing, man had not beene employed; All his delights could not haue made him happy in an idle life. Man therefore is no sooner made, then hee is set to vvorke: Neither greatnesse, nor perfection can priuiledge a fouled hand; Hee must labour because hee was happy; how much more wee, that wee may bee? This first labour of his was, as without necessity, so without paines, without wearinesse; how much more cheerefully vvce goe about our businesses, so much meerer wee come to our Paradise.

Neither did these trees affoord him onely action for his hands, but instruction to his heart: for here hee saw Gods Sacraments growe before him; All other trees had a naturall vse; these two in the midst of the Garden, a spirituall. Life is the act of the soule, knowledge the life of the soule; the tree of knowledge, and the tree of life then, were ordained as earthly helps of the spirituall part: Perhaps hee which ordained the ende, immortality of life; did appoint this fruit as the meanes of that life. It is not for vs to inquire after the life we had; and the means we should haue had. I am sure it is serued to nourish the soule by a liuely representation of that liuing tree, whose fruit is eternall life; & whose leaues serue to heale the nations.

O infinite mercy! man saw his Sauour before him; ere hee had need of a Sauour; he saw in whom he should recouer an heauenly life,
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ere he lost the earthly ; but after man had tasted of the tree of knowledge , he might not taste of the tree of life ; That immortall food was not for a mortall stomacke : Yet then did he most saour that inuisible tree of life, when he was most restrained from the other.

O Sauour, none but a sinner can relish thee : My taste hath beene enough seasoned vvith the forbidden fruit , to make it capable of thy sweernesse ; Sharpen thou as well the stomack of my soule by repenting, by beleeuing : so shall I eate, and in despight of *Adam*, lue for euer. The one tree vv as for confirmation; the other for tryall: one shewed him vvhat life hee should haue ; the other vvhat knowledge he should not desire to haue: Alas, he that knew all other things, knew not this one thing, that hee knew enough: how Diuine a thing is knowledge, vvhereof euen innocencie it selfe is ambitious ? Satan knew what hee did, If this bait had been gold, or honour, or pleasure, man had con-temned it : who can hope to auoid error, when euen mans perfection is mistaken ? He lookt for speculatiue knowledge, hee should haue looked for experimentall : he thought it had beene good to knowe euill : Good was large enough to haue perfected his knowledge , and therein his blessednesse.

All that God made was good , and the maker of them much more good ; they good in their kinds, hee good in himselfe. It would not content him to knowe GOD, and his creatures ; his curiositie affected to know that which God neuer made, euill of sin, and euill of death, vv which indeede himselfe made, by desiring to know them; now vvee know well euill enough, and smart with knowing it. How dear hath this lesson cost vs, that in some cases it is better to be ignorant; And yet doe the sons of *Eue* inherit this saucy appetite of their grandmother: How many thousand soules miscarry with the presumptuous affectation of forbidden knowledge !

O God, thou hast reuealed more then vvee can knowe , enough to make vs happy : teach me a sober knowledge & a contented ignorance.

Paradise was made for man, yet there I see the serpent ; what marvell is it if my corruption find the serpent in my closet , in my table, in my bed, when our holy parents found him in the midst of Paradise ? No sooner he is entred but he tempreth: he can no more be idle, then harmlesse, I doe not see him at any other tree ; he knew there was no danger in the rest, I see him at the tree forbidden. How true a serpent is he in every point ; In his insinuation to the place ; in his choyce of the tree, in his assault of the woman, in his plausiblenes of speech to auoid terror, in his question to moue doubt, in his reply to worke distrust, in his pro-
restation

restation of safety, in his suggestion to enuy and discontent, in his promise of gaine.

And if he were so cunning at the first, what shall wee thinke of him now, after so many thousand yeares experience? Onely thou (O God) and these Angels that see thy face, are wiser then hee; I doe not aske why, when hee left his goodnesse, thou didst not bereaue him of his skill? Still thou wouldst haue him an Angell, though an euill one: And thou knowest how to ordaine his craft to thine owne glory; I doe not desire thee to abate of his subtilty, but to make mee wise; Let mee beg it without presumption, make me wiser then *Adam*; euen thine image which hee bore, made him not (through his owne weaknes) wise enough to obey thee; thou offeredst him all fruits, and restrainedst but one; Satan offered him but one, and restrained not the rest: when hee chose rather to be at Satans feeding then thine, it was iust with thee to turne him out of thy gates, with a curse: why shouldest thou feede a rebell at thine owne boord?

And yet wee transgresse daily, and thou shuttest not heauen against vs: how is it that vee finde more mercy then our forefathers? His strength is worthy of seuerity, our weaknesse finds pittie. That GOD from whose face hee fledde in the garden, now makes him with shame to flye out of the garden: those Angells that should haue kept him, now keep the gates of Paradise against him; It is not so easie to recouer happinesse, as to keepe it, or leese it: Yea the same cause that draue man from Paradise, hath also withdrawn Paradise from the vworld.

That fiery sword did not defend it against those waters wherewith the sinnes of men drowned the glory of that place: neither now doe I care to seeke where that Paradise was which wee lost, I knowe where that Paradise is, which vee must care to seeke; and hope to finde. As man was the image of God, so was that earthly Paradise an image of heauen; both the images are defaced, both the first patterns are eternall: *Adam* vvas in the first, and stayed not: In the second, is the second *Adam* vvhich said, *This day shalt thou be with me in Paradise*. There vvas that chosen vessell, and heard, and saw what could not be expressed: by how much the third heauen exceeds the richest earth, so much doth that Paradise whereto we aspire exceed that vvhich we haue lost.

Cain



Cain and Abell.

LOoke now (O my soule) vpon the two first brethren, perhaps twins; and wonder at their contrary dispositions and estates: If the priuiledges of nature had beene worth any thing, the first borne childe should not haue been a reprobate.

Now that wee may ascribe all to free grace, the elder is a murderer, the younger a Saint; though goodnesse may bee repaired in our selues,, yet it cannot bee propagated to ours: Now might *Adam* see the image of himselfe in *Cain*, for after his owne image begot he him; *Adam* slew his posterity, *Cain* his brother, we are too like one another in that wherein we are vnlike to God: Euen the cleereſt graine ſends forth that chaſſe from which it was fanned, ere the ſowing: yet is this *Cain* a poſſeſſion, the ſame *Eue* that miſtooke the fruit of the garden, miſtooke alſo the fruit of her owne body, her hope deceiued her in both; ſo, many good names are ill beſtowed; and our comfortable expectations in earthly things doe not ſeldome diſappoint vs: Doubtleſſe their education was holy; For *Adam* though in *Paradiſe* hee could not bee innocent, yet was a good man out of *Paradiſe*; his ſinne and fall now made him circumspect, and ſince he ſaw that his act had bereaued them of that image of God which he once had for them, he could not but labour by all holy indeauors to repaire it in them, that ſo his care might make amends for his treſpaſſe: How plaine is it, that euen good breeding cannot alter deſtiny? That which is crooked can none make ſtraight; who would thinke that brethren, and but two brethren ſhould not loue each other; Diſperſed loue growes weake, and fewneſſe of obiects vſeth to vnite affections: If but two brothers bee left aliuie of many, they thinke that the loue of all the reſt ſhould ſuruiue in them; and now the beames of their affection are ſo much the hotter, becauſe they reflect mutually in a right line vpon each other: yet behold, here are but two brothers in a world; and one is the butcher of the other. Who can wonder at diſſenſions amongſt thouſands of brethren, when he ſees ſo deadly oppoſition be-

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twixt

twixt two, the first roots of brotherhood: who can hope to liue plausibly and securely amongst so many *Cains*, when hee sees one *Cain* the death of one *Abel*? The same diuell that set enmity betwixt man and God; sets enmity betwixt man and man, and yet God sayd; I will put enmity betweene thy seede and her seede. Our hatred of the serpent and his seede is from God: Their hatred of the holy seede is from the serpent; Behold heere at once, in one person the seed of the woman and of the serpent: *Cains* naturall parts are of the woman; his vitious qualities of the serpent; The woman gaue him to bee a brother, the serpent to be a manslayer; all vncharitablenes, all quarrels are of one author: we cannot entertaine wrath, and not giue place to the Diuell. Certainly, so deadly an act must needs be deeply grounded.

What then was the occasion of this capitall malice? *Abels* sacrifice is accepted; what was this to *Cain*? *Cains* is reiected; what could *Abel* remedy this? Oh enuy; the corrosiue of all ill mindes; and the roote of all desperate actions: the same cause that moued Satan to tempt the first man, to destroy himselfe, and his posteritie, the same moues the second man to destroy the third.

It should haue beene *Cains* ioy to see his brother accepted; It should haue been his sorrow, to see that himselfe had deserued a reiection; his brothers example should haue excited, and directed him: Could *Abel* haue stayed Gods fire from descending? Or should he (if he could) reiect Gods acceptation, and displease his maker, to content a brother? Was *Cain* euer the farther from a blessing, because his brother obtained mercy? How proud and foolish is malice? which growes thus mad, for no other cause, but because God, or *Abel* is not lesse good; It hath been an olde and happy danger to be holy; Indifferent actions must be careful to auoide offence; But, I care not what diuell or what *Cain* bee angry that I doe good, or receiue good.

There was neuer any nature without enuy; Euery man is borne a *Cain*; hating that goodnesse in another, which he neglected in himselfe. There was neuer enuy that was not bloody; for if it eat not anothers heart, it will eat our owne: but vnlesse it be restrained it will surely feede it selfe with the blood of others, oft-times in act, alwaies in affection. And that God which (in good) accepts the will for the deed, condemns the will for the deed in euill. If there be an euill heart, there will be an euill eye; and if both these, there will be an euill hand.

How earely did Martyrdome come into the worlde? The first man that died, died for religion; who dare measure Gods loue by outward euents, when hee sees wicked *Cain* standing ouer bleeding *Abel*; whose

whose sacrifice was first accepted, and now himselfe is sacrificed. Death was denounced to man as a curse; yet beholde it first lights vpon a Saint: how soone was it altered by the mercy of that iust hand which inflicted it? If death had been euill, and life good; *Cain* had been slain, and *Abell* had suruiued: now that it beginnes with him that God loues, O death where is thy sting?

Abell sayes nothing, his blood cries: Euery droppe of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyse then did the blood of my Saviour make in heauen? who was himselfe the shepheard & the sacrifice; the man that was offered, and the God to whom it was offered; The spirit that heard both, saies, it spake better things then the blood of *Abell*. *Abels* blood called for reuenge, his for mercy; *Abels* pleaded his owne innocency, his the satisfaction for all the beleeuing world: *Abels* procured *Cains* punishment, his freed all repentant soules from punishment; better things indeed, then the blood of *Abell*. Better, and therefore that which *Abels* blood said, was good: It is good that God should be auenged of sinners. Execution of iustice vpon offenders, is no lesse good, then rewards of goodnes.

No sooner doth *Abels* blood speake vnto God, then God speakes to *Cain*; There is no wicked man to whom God speakes not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquiry; yet such an inquiry as would inferre an accusation. God loues to haue a sinner accuse himselfe, and therefore hath he set his deputie in the breast of man; neither doth God loue this, more then nature abhorres it: *Cain* answers stubbornely: The very name of *Abell* wounds him no lesse, then his hand had wounded *Abell*; Consciences that are without remorse, are not without horror: wickednesse makes men desperate; the murderer is angry with God, as of late for accepting his brothers oblation, so now for listening to his blood.

And now hee dares answere God with a question, Am I my brothers keeper? where he should haue said, am not I my brothers murderer. Behold he scorneth to keep whom he feared not to kill: Good duties are base and troublesome to wicked minds, whiles euen violences of euill are pleasant. Yet this miscreant which neither had grace to auoid his sinne, nor to confesse it, now that he is conuincd of sinne and cursed for it, how he howleth, how he exclaimeth? He that cares not for the act of his sinne, shall care for the smart of his punishment. The damned are weary of their torments, but in vaine. How great a madnes is it to complaine too late! He that would not keepe his brother, is cast out from the protection of God; he that feared not to kill his brother, feares now, that who soeuer meetes him will kill him. The troubled

conscience proiecteth fearefull things, and sin makes euen cruell men cowardly: God saw it was too much fauour for him to die: he therefore wils that which *Cain* wils. *Cain* would liue; It is yeelded him; but for a curse: how oft doth God heare sinners in anger? Hee shall liue, banished from God, carying his hell in his bosome, and the brand of Gods vengeance in his forehead, God reiects him, the earth repines at him, men abhorre him; himsele now wishe that death which hee feared, and no man dare pleasure him with a murder; how bitter is the end of sinne, yea without end; still *Cain* findes that hee killed himsele more then his brother. We should neuer sinne if our foresight were but as good as our sense; The issue of sin would appeare a thousand times more horrible, then the act is pleasant.



The Deluge.



He worlde was growne so foule with sinne, that God saw it was time to wash it with a flood. And so close did wickednes cleaue to the authors of it, that when they were washt to nothing, yet it would not off: yea so deep did it stick in the very graine of the earth; that God saw it meete to let it soke long vnder the waters. So vnder the Lawe, the very vessels that had touched vncleane water, must either be rinsed, or broken. Mankind beganne but with one; and yet hee that saw the first man, liued to see the earth peopled with a worlde of men: yet men grew not so fast as wickednesse. One man could soone and easily multiply a thousand sinnes, neuer man had so many children: so that when there were men enow to store the earth, there were as many sins as would reach vp to heauen, wherupon the waters came downe from heauen, and swelled vppe to heauen againe; If there had not beene so deepe a deluge of sinne, there had beene none of the waters: From whence then was this superfluitie of iniquitie? Whence, but from the vnequall yolk with Infidells? These mariages did not beget men, so much as wickednesse; from hence

hence religious husbands both lost their piety, and gayned a rebellious and godlesse generation.

That which was the first occasion of sinne, was the occasion of the increase of sinne: A woman seduced *Adam*, women betray these sonnes of God: the beauty of the apple betrayed the woman, the beauty of these women betrayd this holy seed: *Eve* saw and lusted, so did they, this also was a forbidden fruit, they lusted, tasted, sinned, died; the most sins begin at the eyes, by them commonly Satan creepes into the heart: that soule can neuer be in safety that hath not couenanted with his eyes.

God needed not haue giuen these men any warning of his iudgement; they gaue him no warning of their sinnes, no respite: yet that God might approue his mercies to the very wicked; he giues them an hundred and twentie yeares respite of repenting: how loath is God to strike, that threats so long! Hee that delights in reuenge, surprises his aduersarie, whereas he that giues long warnings desires to be preuented: if we were not wilfull, wee should neuer smart.

Neither doth he giue them time onely, but a faithfull teacher. It is an happy thing when hee that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His businesse in building the Ark was a reall sermon to the world, wherein at once were taught mercy and life to the beleeuers; and to the rebellious, destruction.

Mee thinkes I see those monstrous sonnes of *Lamech* coming to *Noah*, and asking him, what he meanes by that strange work; whether he meant to saile vpon the dry land. To whom when he reports Gods purpose, and his, they goe away laughing at his idlenesse, and tell one another, in sport, that too much holinesse hath made him mad: yet cannot they all flout *Noah* out of his faith, he preaches, and builds, and finishes. Doubtlesse more hands went to this worke than his: many a one wrought vpon the Arke, which yet was not saued in the Arke. Our outward workes cannot saue vs, without our faith; wee may helpe to saue others, and perish our selues: what a wonder of mercy is this that I heere see? One poore family called out of a worlde, and as it were eight graines of corne fanned from a whole barne full of chaffe: one hypocrite was saued with the rest, for *Noahs* sake; not one righteous man was swept away for company; For these few was the earth preserved still vnder the waters; and all kindes of creatures vpon the waters; which else had beene all destroyed. Still the world stands, for their sakes, for whom it was preserved; Else fire should consume that, which could not be cleansed by water.

This difference is strange; I see the sauagest of all creatures, Lyons, Tygers, Beares, by an instinct from God come to seeke the Arke, (as we see swine foreseeing a storme, run home crying for shelter) men I see not; Reason once debauched is worse then brutishnesse: God hath vsd euen of these fierce and cruell beasts, and glory by them: euen they being created for man, must liue by him, though to his punishment: how gently do they offer and submit themselues to their preseruer; renewing that obeisance to this repaire of the world, which they, before sinne, yeelded to him that first stored the world: He that shut them into the Arke when they were entred, shut their mouthes also while they did enter. The Lions faune vpon *Noah*, and *Daniel*; What heart cannot the Maker of them mollifie?

The vnclane beasts God would haue to liue, the cleane to multiply; and therefore hee sends to *Noah* seauen of the cleane, of the vnclane two: Hee knewe the one would annoy man with their multitude, the other would enrich him; Those things are worthy of most respect which are of most vse.

But why seauen? Surely that God that created seauen daies in the weeke, and made one for himselfe; did herce preserue of seuen cleane beasts, one for himselfe; for Sacrifice: Hee giues vs fixe for one in earthly things, that in spirituall we should be all for him.

Now the day is come, all the guests are entred, the Arke is shut and the windowes of heauen opened: I doubt not but many of those scoffers, when they saw the violence of the waters descending, and ascending, according to *Noahs* prediction, came wading middle-deepe vnto the Arke, and importunately craved that admittance, which they once denyed: But now, as they formerly reiectd God; so are they iustly reiectd of God. Ere vengeance beginne, repentance is seasonable; but if iudgement be once gone out, wee cry too late. While the Gospell sollicit vs, the doores of the Arke are open; if wee neglect the time of grace, in vaine shall wee seeke it with teares; God holdes it no mercy to pittie the obstinate. Others, more bold then they, hope to ouer-runne the iudgement; and climbing vp to the hye mountaines looke downe vpon the waters, with more hope then feare: and now when they see their hills becomn Ilands, they climbe vp into the tallest trees; there with palenes and horror at once looke for death, and study to auoide it, whom the waues overtake at last halfe dead with famine, and halfe with feare. Lo now from the tops of the mountaines they descry the Arke floting vpon the waters, and beholde with enuy that which before they beheld with scorne.

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In vaine doth hee flye whom God pursues. There is no way to flye from his iudgements, but to fly to his mercy by repenting. The faith of the righteous cannot be so much derided, as their successe is magnified: How securely doth *Noah* ride out this vprore of heauen, earth, and waters! He heares the powring downe of the raine aboue his head; the the shrieking of men, and roaring and bellowing of beasts, on both sides him; the raging and threats of the waues vnder him; hee saw the miserable shifts of the distressed vnbeleeuers; and in the meane time sits quietly in his dry Cabin, neither feeling nor fearing euill: he knew that he which owed the waters, would steere him; that hee who shut him in, would prelerue him. How happy a thing is faith? What a quiet safety, what an heauenly peace doth it worke, in the soule, in the midst of all the inundations of euill?

Now when God had fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his first form wherein waters were ouer the face of the earth, it was time for a renouation of all things to succede this destruction. To haue continued this deluge long, had been to punish *Noah*, that was righteous. After forty dayes therefore, the heauens cleer vp, after 150. the waters sink down: How soone is God weary of punishing, which is neuer weary of blessing; yet may not the Arke rest suddenly. If we did not stay some-while vnder Gods hand wee should not know how sweet his mercy is, and how great our thankfullnesse should be. The Arke though it was *Noahs* fort against the waters, yet it was his prison, he was safe in it, but pent vp; he that gaue him life by it, now thinks time to giue him liberty out of it.

God doth not reueale all things to his best seruants: behold he that told *Noah* 120. yeares before, what day hee should goe into the Arke, yet foretels him not now in the Arke what day the Arke should rest vpon the hills, and hee should goe forth. *Noah* therefore sends out his intelligencers, the Rauen, and the Doue; whose wings in that vaporious ayre might easily delcry further then his sight: The Rauen of quicke sent, of grosse feede, of tough constitution, no soule was so fit for discouery; the likeliest things alwaies succede nor, Hee neither will venter farre into that solitary world for feare of want, nor yet come into the Arke for loue of liberty; but hovers about in vncertainties. How many carnall mindes fly out of the Arke of Gods Church; and imbrace the present world: rather choosing to feed vpon the vsauory carcases of sinfull pleasures, then to be restrained within the straight lists of Christian obedience.

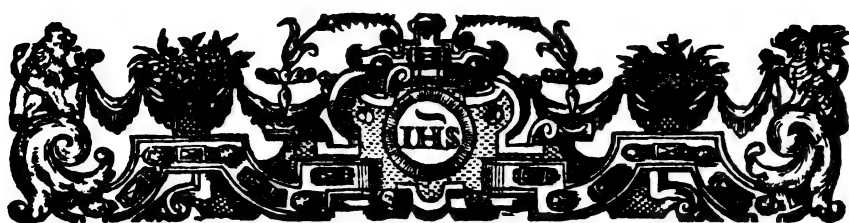
The Doue is sent forth, a soule, both swift and simple. She like a true citizen of the Arke, returnes; and brings faithfull notice of the continuance

nuance of the waters, by her restless and empty returne; by her Olive leafe, of the abatement: how worthy are thole messengers to be welcome, which with innocence in their liues, bring glad tidings of peace, and saluation, in their mouthes?

Noah reioyces, and beleeues; yet still hee waits seuen dayes more: It is not good to deuoure the fauours of God too greedily; but so take them in, that we may digest them. Oh strong faith of *Noah*, that was not weary with this delay; some man would haue so longed for the open aire after so long closenesse, that vpon the first notice of safety he would haue vncouered, and voided the Arke; *Noah* stayes seuen dayes ere he will open; and wel-neere two moneths ere he will forsake the Arke; and not then, vnlesse God, that commanded to enter, had bidden him depart. There is no action good without faith: no faith without a word. Happy is that man which in all things (neglecting the counsels of flesh & blood) depends vpon the commission of his Maker.

FINIS.





CONTEMPLATIONS.
THE
SECOND BOOK.

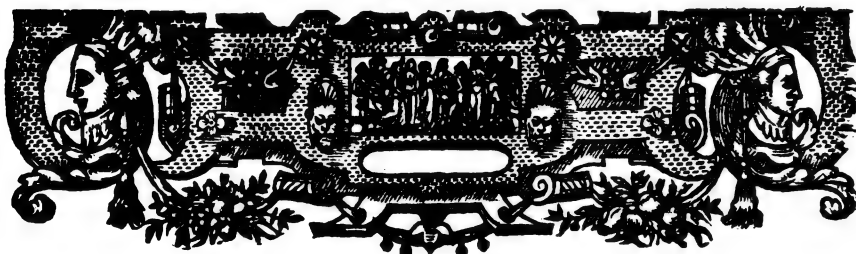
Noah.

Babel.

Abraham.

Isaac, sacrificed.

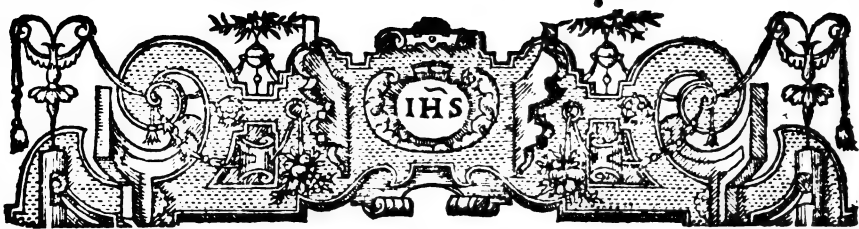
Lot and Sodom.



THE
COMPANION
OF
THE
SCHOOL



THE
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OF
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SCHOOL



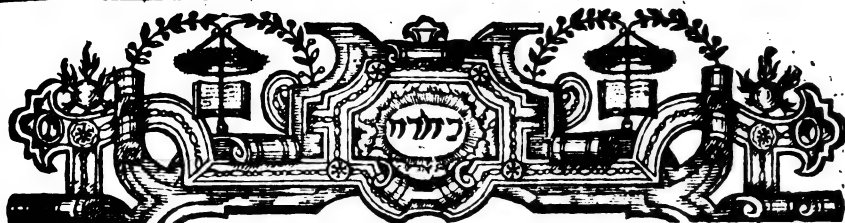
TO THE RIGHT HO-
 NOVRABLE THE LORD
 STANHOPE, one of his Maie-
ties most Honourable priuy
 Counsell, All grace and
 happinelle.

Right Honourable: I durst appeale to the iudgement of
 a carnall Reader (let him not be preiudicate) that there
 is no history so pleasant as the sacred. Set aside the Ma-
 iestie of the inditer; none can compare with it, for the
 Magnificence and Antiquitie of the matter, the sweetnes
 of compiling, the strange variety of memorable occurren-
 ces: And if the delight be such, what shall the profit be esteemed of that which
 was written by God for the saluation of men? I confesse no thoughts did euer
 more sweetly steale me and time away, then those which I haue imployed in this
 subiect. & I hope none can equally benefit others: for if the meer relation of these
 holy things be profitable, how much more when it is reduced to vse? This se-
 cond part of the world repaired, I dedicate to your Lordship, wherein you shall
 see Noah as weake in his Tent, as strong in the Arke; an vngratious son re-
 serued from the Deluge to his Fathers curse: modest piety rewarded with
 blessings; the building of Babell, begun in pride, ending in confusion; Abra-
 hams faith, feare, obedience; Isaac bound vpon the Altar vnder the hand of
 a Father that hath forgotten both nature, and all his hopes; Sodom burning
 with a double fire, from hell, and from heauen: Lot rescued from that impure
 Citie, yet after finding Sodom in his caue: Euery one of these passages is not
 more full of wonder, then of edification. That spirit which hath penned all these
 things for our learning, teach vs their right vse: and sanctifie these my vn-
 worthy meditations to the good of his Church. To whose abundant grace I hum-
 bly commend your Lordship.

Your Lordships vnfaignedly deuo-
 ted in all due obseruance,

IO. S. HALL.

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THE SECOND BOOKE.

NOAH.



O sooner is *Noah* come out of the Arke, but he builds an Altar : not an house for himselfe, but an Altar to the Lord : Our faith will euer teach vs to preferre God to our selues ; delayed thankfulness is not worthy of acceptation . Of those few creatures that are left, God must haue some; they are all his: yet his goodnes will haue man know, that it was he, for whose sake they were preserued ; It was a priuiledge to those very bruite creatures, that they were saued from the waters, to be offered vp in fire vnto God ; what a fauour is it to men to be reserued from common destructions, to be sacrificed to their Maker and Redeemer !

Lo this little fire of *Noah* , through the vertue of his faith, purged the world, & ascended vp into those heauens from which the waters fell, & caused a glorious raine-bowe to appeare therein for his security : All the sins of the former world were not so vnsauoury vnto God, as this smoke was pleasant. No perfume can be so sweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill saueur of sin, smells a sweet saueur of rest : Beholde here a new and second rest : First God rested from making the world, now hee rests from destroying it : Euen while we cease not to offend, he ceases from a publique reuenge.

His word was enough ; yet withall he giues a signe ; w^{ch} may speake the truth of his promise to the very eyes of men : thus he doth still in his blessed Sacraments, w^{ch} are as reall words to the soule. The raine-bow is the pledge of our safety ; which euen naturally signifies the end of a shoure : all the signes of Gods institution are proper, and significant.

K k k k

But

But who would look after all this to haue found righteous *Noah*, the Father of the new world, lying drunken in his tent? Who could thinke that wine should ouerthrowe him that was preserued from the waters? That he who could not be tainted with the sinfull examples of the former world, should begin the example of a new sinne of his owne? What are wee men, if we be but our selues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weak to ouerthrowe vs. What liuing man had euer so noble proofes of the mercy, of the iustice of God? Mercy vpon himselfe, iustice vpon others: What man had so gracious approbation from his Maker: behold, he of whom in an vncleane world God said, Thee only haue I found righteous, proues now vncleane, when the vworld was purged: The preacher of righteousness vnto the former Age, the King, Priest, and Prophet of the world renued, is the first that renues the sins of that world which he had reprobred, and which he saw condemned for sinne: Gods best children haue no fence for sins of infirmity: Which of the Saints haue not once done that, whereof they are ashamed? God that lets vs fall, knows how to make as good vse of the sins of his holy ones as of their obedience: If we had not such patterns, who could choose but despaire at the sight of his sinnes?

Yet wee finde *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of sin can stand with regeneration: but when Iooke to the effect of this sin, I can not but blush & wonder; Lo this sin, is worse then sin; Other sins moue shame, but hide it: this displaies it to the world. *Adam* had no sooner sinned, but he saw and abhord his owne nakednes, seeking to hide it euen with bushes.

Noah had no sooner sinned, but he discouers his nakednes, and hath not so much rule of himselfe, as to be ashamed: One houres drunkennes bewrayes that which more then 600. yeares sobriety had modestly concealed; he that giues himselfe to wine, is not his owne: vwhat shall we thinke of this vice, which robs a man of himselfe, and layes a beast in his roome? *Noahs* nakednes is seene in vvine, it is no vnusuall quality in this excess, to disclose secrets; drunkennes doth both make imperfections, & shew those we haue, to others eyes; so would God haue it, that we might be double asham'd, both of those weakneses which we discouer, & of that weaknes which moued vs to discouer. *Noah* is vncouered; but in the midst of his owne tent: It had been sinfull though no man had seen it: vnknown sins haue their guilt & shame, and are iustly attended with known punishments. Vngracious *Cham* saw it and laughed, his fathers shame should haue bin his; the deformity of those parts from w^{ch} he had his being, should haue begotten in him a secret horror, and deiection: how many graceless men make sport at the causes of their humiliation? T wile had *Noah* giuen him life: yet neither the name of a Father, and preseruer, nor age, nor vertue could shield him from the contempt of his owne.

I see

I see that euen Gods Arke may nourish monsters: some filthy toades may lie vnder the stones of the Temple. God preserues some men in iudgement; Better had it beene for *Cham* to haue perished in the waters, then to liue vnto his fathers curse. Not content to be a witnesse of this filthy sight; he goes on to be a proclaimer of it. Sin doth ill in the eye, but worse in the tongue: As all sinne is a worke of darknes, so it should be buried in darkenesse. The report of sinne is oft-times as ill, as the commision; for it can neuer be blazoned without vncharitableness; seldome without infection: Oh the vnnaturall and more then *Cham*-mish impiety of those sons which reioyce to publish the nakednes of their spirituall parents euen to their enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and those, gracious and dutifull sonnes. Our shame is the lesse, if none knowe our faults but our friends. Beholde how loue couereth sinnes; these good sonnes are so farre from going forward to see their fathers shame, that they goe backward to hide it. The cloake is laide on both their shoulders; they both go back with equall pases, and dare not so much as looke backe lest they should vnwillingly see the cause of their shames; and will rather aduenture to stumble at their fathers body, then to see his nakednesse: How did it grieue them to thinke, that they vvhich had so oft come to their holy father vvith reuerence, must now in reuerence turne their backs vpon him; & that they must now cloath him in pittie, which had so often cloathed them in loue: And which addes more to their duty, they couered him, and saide nothing. This modest sorrow is their praise, and our example; The sins of those wee loue & honor, we must heare of with indignation, fearfully and vnwillingly belceue, acknowledge with griefe and shame, hide with honest excuses, and bury in silence.

How equal a regard is this both of piety and disobedience? because *Cham* sinned against his father, therefore hee shall be plagued in his children; *Japheth* is dutifull to his father, and findes it in his posterity. Because *Cham* was an ill sonne to his father, therefore his sonnes shall be seruants to his brethren; because *Japheth* set his shoulder to *Sem*, to beare the cloake of shame, therefore shall *Japheth* dwell in the rents of *Sem*; partaking with him in blessings, as in duty. When wee doe but what wee ought, yet God is thankfull to vs; and rewardes that which we should sin if we did not: who could euer yet shew me a man rebelliously vndutifull to his parents that hath prospered in himselfe, and his seed?

K k k k 2

Babel.



Babel.

How soone are men and sinnes multiplied? within one hundred yecres the world is as full of both, as if there had been no Deluge. Though men could not but see the fearfull monuments of the ruine of their Ancestors, yet how quickly had they forgotten a floud? Good *Noah* liued to see the world both populous, and wicked again; and doubtlesse oft-times repented to haue beene the preseruer of some whom hee saw to traduce the vices of the former world, to the renewed: It could not but grieue him to see the destroyed giants reuiue out of his owne loyns, and to see them of his flesh and blood tyrannise ouer themselves. In his sight *Nimrod* casting off the awe of his holy grandfather, grew imperious and cruell, and made his owne kinsmen seruants. How easie a thing it is for a great spirit to be the head of a faction; when euen brethren will stoop to seruitude. And now when men are combined together, euill and presumptuous motions find encouragement in multitudes; and each man takes a pride in seeming forwardest: we are the cheerfuller in good when we haue the assistance of company; much more in sinning, by how much wee are more prone to euill then good. It was a proud word; Come let vs build vs a citie and a towre whose top may reach to heauen.

They were newly come downe from the hils vnto the plaines, and now think of raising vp an hil, of building in the plain: when their tents were pitched vpon the mountaines of Armenia they were as neere to Heauen as their towre could make them; but their ambition must needs aspire to an helght of their owne raising. Pride is euer discontented; and still seeks matter of boasting in her owne works.

How fondly doe men reckon without God, Come let vs build; As if there had been no stop but in their owne wil: As if both earth & time had beene theirs: Still doe all naturall men build *Babel*; forecasting their owne plots so resolutely; as if there were no power to countermaund them:

them: It is iust with GOD that peremptory determinations seldom prosper: whereas those things which are fearefully, and modestly vnder-taken, commonly succeed.

Lets build vs a City. If they had taken God with them it had been commendable; establishing of societies is pleasing to him that is the GOD of order: But a towre whose top may reach to Heauen, was a shamefull arrogance, an impious presumption; who would thinke that we little Ants that creep vpon this earth should thinke of climbing vp to heauen, by multiplying of earth?

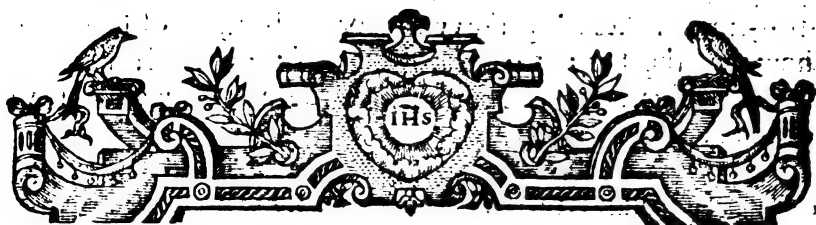
Pride euer looks at the highest: the first man would know as GOD, these would dwell as God; couetousnesse and ambition knowe no limits. And vwhat if they had reacht vp to heauen, some hills are as high as they could hope to be, and yet are no whit the better; no place alters the condition of nature: an Angell is glorious, though hee be vpon earth; and man is but earth though he be aboue the cloudes: The nearer they had been to heauen, the more subiect should they haue been to the violences of heauen; to thunders, lightnings, and those other higher inflammations: what had this been but to thrust themselves into the hands of the reuenger of all yvicked insolences? God loues that heauen should be lookt at, and affected with all humble desires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherefore was all this? Not that they loued so much to be neighbours to heauen, as to be famous vpon earth; It was not commodity that was heere sought, not safety, but glory: whither doth not thirst of fame carry men; whether in good or euill? It makes them seeke to climbe to heauen, it makes them not fear to run down headlong to hell: Euen in the best things desire of praise stands in competition with conscience, and brags to haue the more clients. One builds a Temple to *Diana* in hope of glory, intending it for one of the great wonders of the world; another in hope of fame burnes it. Hee is a rare man that hath not some *Babel* of his owne, whereon he bestowes paines and cost, only to be talked of. If they had done better things in a vain-glorious purpose, their act had beene accursed; if they had built houses to God, if they had sacrificed, prayed, liued well; the intent poisons the action: but now both the act and the purpose are equally vaine, and the issue is as vaine as either.

God hath a speciall indignation at pride aboue all sins, and will crosse our indeuours, not for that they are euill (what hurt could be in laying one bricke vpon another?) but for that they are proudly vnder-taken: Hee could haue hindered the laying of the first stone; and might as easily haue made the trench for the foundation, the graue of the

the builders : but hee loues to see what wicked men would doe; and to let fools runne themselues out of breath : what monument should they haue had of their owne madnesse, and his powerfull interruption, if the wals had risen to no height? To stop them then in the midst of their course, he meddles not with either their hands, or their feet, but their tongues; not by pulling them out, nor by loosing their strings, nor by making them say nothing, but by reaching them to say too much: Here is nothing varied but the sound of letters; euen this frustrates the work, and befooles the workmen : How easie is it for God tenne thousand wayes to correct and forestall the greatest proiects of men? Hee that taught *Adam* the first words, taught them words that neuer were. One calls for bricke, the other lookes him in the face, and wonders vvhath he commands, and how and why he speakes such words, as vvere neuer heard; and in stead thereof brings him mortar, returning him an answer as little vnderstood: each chides with other, expressing his choler, so as he only can vnderstand himselfe : From heat they fall to quiet intreaties, but still with the same successe. At first every man thinkes his fellow mocks him: but now perceiuing this serious confusion, their onely answeere was silence, and ceasing; they could not come together, for no man could call them to be vnderstood; and if they had assembled, nothing could be determined, because one could neuer attaine to the others purpose : No, they could not haue the honour of a generall dismission, but each man leaues his trowell and station more like a foole then hee vndertook it : so commonly actions begunne in glory, shut vp in shame. All externall actions depend vpon the tongue : No man can know others minde, if this bee not the interpreter; hence as there were many tongues giuen to stay the building of *Babel*, so there were as many giuen to build the new Ierusalem, the Euangelicall Church. How deare hath *Babel* cost all the world? At the first when there was but one language, men did spend their time in Arts; (so was it requisite at the first settling of the world, & so came early to perfection) but now wee stay so long (of necessity) vpon the shel of tongues, that we can hardly haue time to chew the sweet kernell of knowledge : Surely, men would haue growen too proud if there had beene no *Babel* : It fales out oft-times that one sinne is a remedy of a greater. Diuision of tongues must needes slacken any vvorke : Multiplicitie of language had not bin giuen by the Holy-ghost for a blessing to the Church, if the world had not beene before possessed vvith multiplicity of languages, for a punishment : Hence it is that the building of our Sion rises no faster, because our tongues are diuided; Happy were the Church of God if we all spake but one language : Vvhiles wee differ, wee can build nothing but *Babel*; difference of tongues caused their *Babel* to cease, but it builds ours.

Abra-



Abraham.

IT was fit that hee which should be the father and pattern of the faithfull should be thoroughly tried: for in a set coppy euery fault is important, and may proue a rule of error: of ten tryals vvhich *Abraham* passed, the last was the sorest: No son of *Abraham* can hope to escape temptations, while hee sees that bosome in which hee desires to rest, assaulted with difficulties. *Abraham* must leaue his countrey and kindred, and liue among strangers; The calling of GOD neuer leaues men, where it finds them; The earth is the Lords, and all places are alike to the wise and faithfull: If Chaldaea had not been grossely idolatrous, *Abraham* had not left it; no bond must tie vs to the danger of infection.

But whither must he go? To a place he knew not, to men that knew not him: it is enough comfort to a good man, where soeuer he is, that hee is acquainted with God, we are neuer out of our way while vvee follow the calling of God. Neuer any man lost by his obedience to the highest; because *Abraham* yielded, God giues him the possession of *Canaan*: I wonder more at his faith in taking this possession, then in leauing his owne; Beholde; *Abraham* takes possession for that seed which he had not; vvhich in nature he was not like to haue; of that land whereof he should not haue one foot, wherein his seed should not be settled of almost fife hundred yeares after: The power of faith can preuent time, and make future things present; If we be the true sons of *Abraham*, we haue already (while wee sojourne heere on earth) the possession of our land of promise: while we seek our country, we haue it.

Yet euen *Canaan* doth not afford him bread, which yet hee must beleue shall flow vwith milke and hony to his seed: sense must yeeld to faith; wo were vs, if we must iudge of our future estate by the present: *Egypt* giues releefe to *Abraham*, when *Canaan* cannot. In outward things Gods enemies may fare better, then his friends: Thrice had
AEGYPT

Ægypt prelerued the Church of God, in *Abraham*, in *Iacob*, in Christ; God oft-times makes vse of the vworld for the behoofe of his; though without their thanks; as contrarily he vses the wicked for scourges to his owne inheritance, and burnes them, because in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* been *Abrahams* wife, now Ægypt hath made her his sister; feare hath turned him from an husband to a brother; No strength of faith can exclude some doubtings: God hath said, I will make thee a great nation; *Abraham* saith, The Egyptians will kill me: Hee that liued by his faith, yet shrinketh, and sinneth. How vainely shall we hope to belecue without all feare, and to liue without infirmities? Some little aspersions of vnbeleefe cannot hinder the praise and power of faith; *Abraham* beleueed, and it was imputed to him for righteousness. Hee that through inconsiderateness doubted twice of his owne life, doubts not of the life of his seed, euen from the dead and dry womb of *Sarah*; yet was it more difficult that his posterity should liue in *Sarah*, then that *Sarahs* husband should liue in Ægypt: This was aboue nature, yet hee beleuees it. Sometimes the beleuer stickes at easie tryalls, and yet breakes through the greatest temptations without feare: *Abraham* was olde ere this promise and hope of a son; and still the older, the more vncapable; yet God makes him wait twenty five yeares for performance. No time is long to faith; which hath learned to differre hopes vvithout fainting and irksomenesse.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed; they did not more agree in their desire, then differ in their affection; *Abraham* laughed for ioy; *Sarah* for distrust; *Abraham* laughed because he beleueed it would be so; *Sarah* because shee beleueed it could not be: the same act varies in the manner of doing, and the intention of the doer; Yet *Sarah* laught but within her selfe, and is bewrayed: How God can find vs out in secret sins! how easily did shee now thinke, that he which could knowe of her inward laughter, could knowe of her conception! and now she that laughed and beleueed not, beleueeth and feareth.

What a liuely parterne doe I see in *Abraham* and *Sarah*, of a strong faith, and weake! of strong in *Abraham*, and weake in *Sarah*: Shee to make God good of his word to *Abraham*, knowing her owne barrenesse, substitutes an *Hagar*; and in an ambition of seed, perswades to Poligamy. *Abraham* had neuer looked to obtaine the promise by any other then a barren wombe, if his owne wife had not importunde him to take another: when our owne apparent meanes faile, weake faith is put

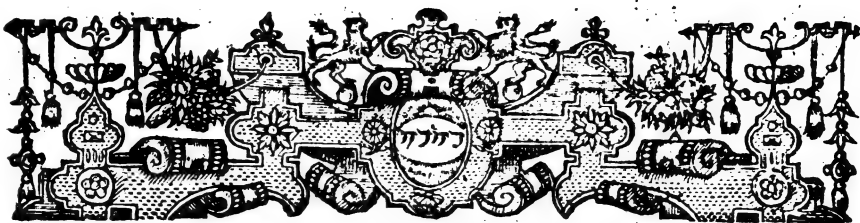
put to her shifts; and proiects strange deuises of her owne to attaine her end. Shee will rather conceiue by another wombe then be childlesse: when she hears of an impossibility to nature, shee doubreth, and yet hides her diffidence; and when she must beleeue, feareth, because she did distrust: *Abraham* heares, and beleeues, and expects, and reioyces; hee saith not, I am old and weake; *Sarah* is olde and barren; where are the many nations that shall come from these withered loynes? It is enough to him that God hath said it: he sees not the meanes, he sees the promise. He knew that God would rather raise him vp seed from the very stones that he trod vpon, then himselfe should want a large and happy issue.

There is no faith where there is either meanes or hopes. Difficulties & impossibilitie are the true objects of beleeve: Heereupon God addes to his name that which he would fetch from his loynes, & made his name as ample as his posterity: neuer any man was a loser by beleeving: Faith is euer recompensed with glory.

Neither is *Abraham* content onely to wait for God, but to smart for him. God bids him cut his owne flesh; hee willingly sacrifices this parcell of his skin & blood, to him that was the owner of all: How glad he is to carry this painfull marke of the loue of his Creator? how forward to seale this couenant with blood, betwixt God and him? not regarding the soreness of his body, in comparison of the confirmation of his soule. The wound was not so grieuous as the signification was comfortable. For herein he saw that from his loynes should come that blessed seed which should purge his soule from all corruption. Well is that part of vs lost, which may giue assurance of the saluation of the whole; our faith is not yet sound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne flesh.

Isaac





Isaac sacrificed.

BVt all these are but easie tasks of faith: all ages haue stood amazed at the next; not knowing whether they should more wonder at Gods command, or *Abrahams* obedience: Many yeares had that good Patriarch waited for his *Isaac*; now at last hee hath ioyfully receiued him, and that with this gracious acclamation; *In Isaac shall thy seed be called, and all nations blessed.* Behold the son of his age, the son of his loue, the son of his expectation, hee that might not indure a mocke from his brother, must now indure the knife of his father; *Take thine onely sonne Isaac whom thou louest, and get thee to the land of Moriah and offer him there for a burnt offering.*

Neuer any gold was tried in so hot a fire. Who but *Abraham* would not haue expostulated with God? What? Dooth the GOD of merces now beginne to delight in blood? Is it possible that murder should become piety? Or if thou wilt needs take pleasure in an humane sacrifice, is there none but *Isaac* fit for thine Altar, none but *Abraham* to offer him? Shall these hands destroy the fruit of mine owne loines? Can I not be faithfull vnlesse I be vnnaturall? Or if I must needs be the monster of all parents, will not *Ismael* yet be accepted? O God where is thy mercy, where is thy iustice? Hast thou giuen mee but one only son, & must I now slay him? Why did I wait so long for him? Why didst thou giue him me? Why didst thou promise me a blessing in him? What will the heathen say when they shall hear of this infamous massacre? How can thy name, and my profession escape a perpetuall blasphemy? With what face shall I looke vpon my wife *Sarah*, whose son I haue murdered? How shall she entertaine the executioner of *Isaac*? Or who will beleue that I did this from thee? How shall not all the world spet at this holy cruelty, and say there goes the man that cut the throat of his owne son. Yet if he were an vngracious or rebellious childe, his deserts might giue some colour to this violence: but to lay hands on so deare, so dutifull, so hopefull a son, is vncapable of all pretences.

But

But grant that thou which art the God of nature maist either alter or neglect it, what shall I say to the truth of thy promises? Can thy iustice admit contradictions? can thy decrees be changeable? canst thou promise and disappoint? Can these two stand together, *Isaac* shall live to be the father of Nations; and *Isaac* shall now dye by the hand of his Father? when *Isaac* is once gone where is my seed, where is my blessing? O God if thy commaunds and purposes be capable of alteration, alter this bloody sentence; and let thy first word stand.

These would haue been the thoughts of a weake heart: But GOD knew that he spake to an *Abraham*, and *Abraham* knew that hee had to doe with a God: Faith had taught him not to argue, but obey; In an holy wilfulnesse he either forgets nature, or despises her, he is sure that vvhhat God commaunds is good, that vvhhat he promises, is infallible, and therefore is careless of the meanes, and trusts to the end.

In matters of God, whosoeuer consults with flesh and blood, shall neuer offer vp his *Isaac*, to God: there needes no counsellor when wee knowe God is the commander; here is neither grudging nor deliberating, nor delaying: His faith vvhould not suffer him so much as to bee sorry for that hee must doe. *Sarah* her selfe may not knowe of Gods charge, and her husbands purpose, lest her affection should haue overcome her faith; lest her vveaknesse now growne importunate, should haue said, Disobey God and die. That which he must doe, he will doe; he that hath learned not to regard the life of his son, had learned not to regard the sorrow of his wife. It is too much tendernesse to respect the censures and constructions of others, vvhhen wee haue a direct word from God. The good Patriarch rises early, and addressees himselfe to his sad iourney. And now must he trauell three whole daies to doe this execution; & still must *Isaac* be in his eye, whom all this while he seems to see bleeding vpon the pile of wood; wvhich he carries; there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must be, is mitigated vwith speed, and aggrauated with delay: All this vvhile if *Abraham* had repented him, hee had leasure to returne. There is no small triall, euen in the very time of tryall: now vvhhen they are come within sight of the chosē mountaine, the seruants are dismissed; vvhhat a deuotion is this that vvhill abide no vvitnesses? hee will not suffer two of his owne vassals to see him doe that, wch soon after all the world must know he hath done; yet is not *Abraham* afraide of that piety, which the beholders could not see without horror, without resistance, which no eare could heare of without abhormination. What stranger could haue indured to see the father carry the knife & fire, instruments of that death, wch he had rather suffer then inflict? The son securely carrying that burden which must carry him?

But

But if *Abrahams* heart could haue knowen how to relent, that question of his deere, innocent and religious son had melted it into compassion, My father, beholde the fire and the wood, but where is the sacrifice? I know not whether that word, My Father, did not strike *Abraham* as deep, as the knife of *Abraham* could strike his son: yet doth he not so much as thinke, (O miserable man, that may not at once bee a sonne to such a God, and a father to such a sonne :) Still hee persists, and conceales, and where he meant not, prophesies, My son, God shall prouide a lamb for the burnt offering.

The beaury tidings was loath to come forth, It was a death to *Abraham* to say what he must doe: He knowes his owne faith to act this, he knowes not *Isaacs* to indure it. But now when *Isaac* hath helped to build the Altar, vwhereon hee must be consumed; hee hears (not vvithout astonishment) the strange command of God, the finall vvill of his Father: My sonne, thou art the lambe which God hath prouided for this burnt offering; If my blood would haue excused thee, how many thousand times had I rather to giue thee my owne life, then take thine! Alas I am full of daies, and now of long liued not but in thee; Thou mightest haue preserued the life of thy father, and haue comforted his death, but the God of vs both hath chosen thee: He that gauē thee vnto me miraculously, bids me by an vnusuall meanes to returne thee vnto him. I need not tell thee, that I sacrifice all my worldly ioyes, yea and my selfe in thee, but God must be obeyed; neither art thou too dear for him that calls thee: come on my son, restore the life that God hath giuen thee by mee: offer thy selfe willingly to these flames; send vp thy soule cheerfully vnto thy glory; and knowe that God loues thee aboue others, since hee requires thee alone to be consecrated in sacrifice to himselfe.

Who cannot imagine with what perplexed mixtures of passions, with what changes of countenance, what doubts, what fears, vvhat amazement, good *Isaac* receiued this sudden message from the mouth of his Father, how he questioned, how he pleaded? But when he had somewhat digested his thoughts, and considered that the Author vvvas God, the actor *Abraham*, the action a sacrifice, hee now approoues himselfe the son of *Abraham*; now hee encourages the trembling hands of his Father; with whom he strives in this praise of forwardnes, and obedience; now hee offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the sword and fire, inreats his father to do that, which he would haue done though he had dissuaded him. O holy emulation of faith! O blessed agreement of the sacrificer, and oblation: *Abraham* is as ready to take, as *Isaac* to giue; Hee binds those deare hands vvwhich are more straitly bound

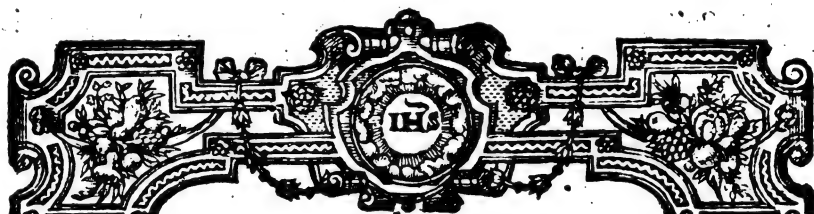
bound with the cords of duty, and resolution; hee laies his sacrifice vpon the wood, which now before hand burnt inwardly with the heavenly fire of zeale and deuotion.

And now hauing kissed him his last, not without mutuall teares, hee lifts vp his hand to fetch the stroke of death at once; not so much as thinking, Perhaps GOD vwill relent after the first wound; Now, the stay of *Abraham*, the hope of the Church lies on bleeding vnder the hand of a Father, what bowels can choose but yearne at this spectacle? which of the sauagest heathens that had beene now vpon the hill of Moriah, and had seene (through the bushes) the sword of a father hanging over the throat of such a son, would not haue beene more perplexed in his thoughts, then that vnexpected sacrifice was in those briers? yet hee whom it neereft concerned, is least touched; Faith hath wrought the same in him; which cruelty wold in others, Not to be moued; He contemns all feares, and ouerlooks all impossibilities; His heart tells him that the same hand which raised *Isaac* from the dead womb of *Sarah*, can raise him again from the ashes of his sacrifice: with this confidence was the hand of *Abraham* now falling vpon the throat of *Isaac*, who had giuen himselfe for dead, and reioyced in the change; when suddenly the Angell of God interrupts him, forbids him, commends him.

The voice of God was neuer so welcome, neuer so sweet, neuer so seasonable as now: It was the triall that God intended, not the fact; *Isaac* is sacrificed, and is yet aliue: and now both of them are more happy in that they would haue done, then they could haue beene distressed if they had done it. GODs charges are oft times harsh in the beginnings, and proceeding, but in the conclusion alwayes comfortable: True spirituall comforts are commonly late and sudden: God differr's on purpose that our trials may be perfect, our deliuerance welcome, our recompence glorious: *Isaac* had neuer beene so pretious to his father if he had not beene recovered from death; if hee had not beene as miraculously restored, as giuen: *Abraham* had neuer been so blessed in his seed, if he had not neglected *Isaac* for God:

The onely way to finde comfort in any earthly thing, is to surrender it (in a faithfull carelesnesse) into the hands of God: *Abraham* came to sacrifice, he may not goe away with dry hands: God cannot abide that good purposes should be frustrate. Lest either he should not doe that, for w^{ch} he came, or should want means of speedy thankesgiuing for so gracious a disappointment; beholde a Ram stands ready for the sacrifice, and as it were, proffers himselfe to this happy exchange. Hee that made that beast, brings him thither, fastens him there: Euen in small

things there is a great prouidence: what mysteries there are in euey act of God? The onely sonne of God vpon this very hill, is laid vpon the Altar of the crosse; and so becomes a true sacrifice for the vworld, that yet he is raised without impeachment, and exempted from the power of death: The Lambe of God which takes the sinnes of the world is heere really offered, and accepted: One Sauour in two figures; in the one, dying; restored in the other. So *Abraham* whiles he exercises his faith, confirms it; and reioyces more to foresee the true *Isaac* in that place offered to death for his sinnes, then to see the carnall *Isaac* preserued from death for the reward of his faith. Whatsoeuer is dearest to vs vpon earth is our *Isaac*; happy are we if we can sacrifice it to God; those shall neuer rest with *Abraham* that cannot sacrifice with *Abraham*.



Lot and Sodome.

BEfore *Abraham* and *Lot* grew rich, they dwelt together; now their vwealth separates them; Their society was a greater good then their riches: Many a one is a loser by his wealth; Who would account those things good which make vs worse? It had been the duty of yong *Lot* to offer rather then to choose; to yeeld rather then contend: who would not here think *Abraham* the nephew; and *Lot* the vnkle? It is no disparagement for greater persons to beginne treaties of peace. Better doth it befeeme euey sonne of *Abraham* to win with loue, then to sway with power. *Abraham* yeelds-ouer this right of his choise; *Lot* takes it, And behold *Lot* is crossed in that which he chose, *Abraham* is blessed in that which was left him; God neuer suffers any man to leele by an humble remission of his right in a desire of peace.

Wealth hath made *Lot* not only vndutifull, but couetous; hee sees the goodly plaines of Jordan, the richnesse of the soyle, the commodity of the riuers, the situation of the Cities, and now not once inquiring into the conditions of the inhabitants, hee is in loue with *Sodome*:

dome : Outward appearances are deceitfull guides to our iudgement, or affections : they are worthy to bee deceiued that valew things as they seeme : It is not long after that *Lot* paies deere for his rashnesse. Hee fled for quietnesse with his vncler, and findes warre with strangers : Now is hee carried prisoner with all his substance, by great enemies ; *Abraham* must rescue him, of whom hee was forsaken. That wealth which was the cause of his former quarrels, is made a prey to mercilesse heathens : That place which his eye couetously chose, betraies his life and goods. How many Christians, whiles they haue looked at gaine, haue lost themselves ?

Yet this ill successe hath neither driuen out *Lot*, nor amended *Sodom* ; he still loues his commodiry, and the Sodomites their sins : wicked men grow worse with afflictions, as water growes more cold after an heate : And as they leaue not sinning, so God leaues not plaguing them, but still followes them with succession of iudgements. In how few yeers hath *Sodom* forgot thee was spoyled, and led captiue ? If that wicked citie had bene warned by the sword, it had escaped the fire ; but now this visitation had not made ten good men, in those five citties : How fit was this heape for the fire, which was all chaffe ? Onely *Lot* vexed his righteous soule with the sight of their vncleannesse ; He vexed his owne soule, for who bad him stay there ? yet becaule hee was vexed, hee is deliuered. Hee escapeth their iudgement, from whose sinnes hee escaped. Though hee would be a guest of *Sodom*, yet becaule he would not entertaine their sinnes, he becomes an host to the Angels : Euen the good Angels are the executioners of Gods iudgement : There canot be a better or more noble act then to doe iustice vpon obstinate male factors.

Who can bee ashamed of that which did not mis-beseeme the very Angels of God ? Where should the Angels lodge but with *Lot* ? the houses of holy men are full of these heavenly spirits, when they knowe not ; they pitch their tents in ours, and visit vs when wee see not ; and when wee feele not, protect vs ; It is the honour of Gods Saints to bee attended by Angels : The filthy Sodomites now flocke together, stirred vp with the fury of Enuie, and lust, and dare require to do that in troups, which to act single, had bene too abhominable ; to imagine, vnnaturall. Continuance and society in euill makes wicked men outrageous, and impudent : It is not enough for *Lot* to be the witnesse, but hee must be the bawd also. (*Bring forth these men that wee may know them.*)

Behold: euen the Sodomites speake modestly ; though their acts and intents bee villanous. What a shame it is for those which professe puritty of heart, to speake filthily ? The good man craues and pleades the lawes of hospitalitie ; and when he sees headstrong purposes of

of mischief chooses rather to be an ill father, than an ill host : His intention was good, but his offer was faulty ; If through his allowance the Sodomites had defiled his daughters ; it had beene his sinne : If through violence they had defiled his guests ; it had beene onely theirs : There can be no warrant for vs to sinne, lest others should sinne : It is for God to preuent sinnes with iudgements, it is not for men to preuent a greater sinne with a lesse : the best mindes when they are troubled, yeeld inconsiderate motions ; as water that is violently stirred, sends vp bubbles : God meant better to *Lot* then to suffer his weake offer to be accepted : Those which are bent vpon villanie are more exasperated by dissuasion ; as some strong streames when they are resisted by flood-gates, swell ouer the bankes.

Many a one is hardened by the good word of God ; and in steed of receiuing the counsell, rages at the messenger : When men are growne to that passe, that they are no whit better by afflictions, and worse with admonitions, God findes it time to strike ; Now *Lots* guests begin to shewe themselves Angels, and first deliuer *Lot* in *Sodome*, then, from *Sodome* : First strikethem with blindnesse, whom they will after consume with fire. How little did the Sodomites thinke that vengeance was so neere them ! While they went groping in the streets, and cursing those whom they could not finde, *Lot* with the Angels is in secure light, and sees them miserable, and foresees them burning. It is the vse of God to blinde and besot those whom hee meanes to destroy : The light which they shall see shall be fierie, which shall bee the beginning of an everlasting darkenesse, and a fire vnquenchable : Now they haue done sinning, and God begins to iudge : Wickednesse hath but a time, the punishment of wickednesse is beyond all time. The residue of the night was both short & dangerous. Yet good *Lot* though sought for by the Sodomites, and newly puld into his house by the Angels, goes forth of his house to seeke his tonnes in law : No good man would bee saued alone ; faith makes vs charitable with neglect of all perill : Hee warnes them like a prophet, and aduises them like a Father, but both in vaine ; hee seemes to them as if hee mocked, and they doe more then seeme to mocke him againe. Why should to morrow differ from other daies ? Who euer saw it raine fire ? Or whence should that brimstone come ? Or if such showers must fall, how shall nothing burne but this valley ? So to carnall men preaching is foolishnesse, deuotion idlenes, the Prophets mad men, *Paul* a babbler : These mens incredulitie is as worthy of the fire, as the others vncleannesse. He that beleeuces not, is condemned alreadie.

The messengers of God do not only hasten *Lot*, but pull him by a gracious violence out of that impure citie. They thirsted at once after vengeance

vengeance vpon *Sodom*, and *Lots* safety; they knew G O D could not strike *Sodome*, till *Lot* were gone out, & that *Lot* could not be safe within those walls. We are all naturally in *Sodome*: if God did not hale vs out, whiles we linger, we should be condemned with the vworld. If G O D meet with a very good field, hee puls vp the weeds, and lets the corne growe; if indifferent, hee lets the corne and weeds growe together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Ob the large bounty of God which reacheth not to vs onely, but to ours: God saues *Lot* for *Abrahams* sake, and *Zoar* for *Lots* sake; If *Sodome* had not been too wicked, it had escaped: Were it not for Gods deere children that are intermixed with the vworld it could not stand: The wicked owe their liues vnto those few good; vvhom they hate and persecute. Now at once the Sunne rises vpon *Zoar*, and fire falls downe vpon *Sodome*: *Abraham* stands vpon the hill and sees the cities burning; It is faire weather with Gods children, when it is foulest with the vvicked. Those which burned vvith the fire of lust, are now consumed with the fire of vengeance: They sinned against nature; and now against the course of nature, fire descends from Heauen, and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or tryall of his faith, or feare of commiseration. Small precepts from God are of importance; obedience is as well tryed, and disobedience as well punished in little, as in much: His wife doth but turne back her head, whether in curiosity, or vnbeleefe, or loue and compassion of the place; shee is turned into a monument of disobedience: vvhath dooth it auaille her not to be turned into ashes in *Sodome*, vvhen she is turned into a pillar of salt in the plaine? He that saues a whole city cannot save his owne wife. God cannot abide small sins, in those vvhom he hath obliged. If wee displease him, God can as well meet with vs out of *Sodom*: *Lot* now cometh into *Zoar* maruell at the stay of her, whom he might not before look back to call; and soon after returning to seeke her, beholds this change with vvonder and griefe: He findes salt instead of flesh, a pillar in stead of a wife; he findes *Sodome* confirmed and her standing; and is more amazed vvith this, by how much it was both more neere him, and lesse expected.

When God deliuers vs from destruction, he doth not secure vs from all afflictions: *Lot* hath lost his wife, his allies, his substance, and now betakes himselfe to an vncomfortable solitarie life.

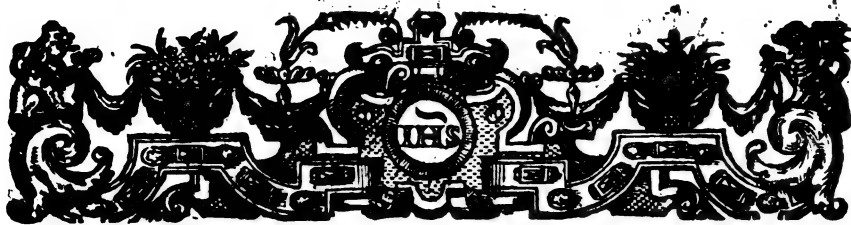
Yet though hee fled from company, hee could not flye from sinne: Hee who could not be tainted vvith vncleannesse in *Sodome*, is ouertaken vvith drunkennesse and incest in a *Tauce*: Rather then Satan shall not want baits, his owne daughters vvill prooue Sodomites; Those vvich

should haue comforted, betrayed him : How little are some hearts moued with iudgements ? The ashes of *Sodome* and the pillar of salt were not yet out of their eye vvhhen they dare thinke of lying vvith their own Father. They knew that whilest *Lot* was sober hee could not be vnchaste: Drunkennesse is the way to all bestiall affections, and acts. Wine knows no difference either of persons, or sins : No doubt *Lot* was afterwards ashamed of his incestuous seed, and now vvished hee had come alone out of *Sodome*; yet even this vnnaturall bed was blessed vvith increase; and one of our Saniours vvorthy Ancestors sprung after from this line. Gods election is not tied to our meanes; neither are blessings or curses euer traduced; The chaste bedde of holy parents hath oft-times bred a monstrous generation; and contrarily God hath raised sometimes an holy seed from the drunken bed of incest, or fornication. It hath beene seene that weighty eares of corne haue growen, out of the compassse of the tilled field: Thus will God magnifie the freedom of his owne choise; and let vs know that we are not born, but made good.

(* *)

FINIS.





CONTEMPLATIONS.
THE
THIRD BOOK.

Jacob and Esau.

Jacob and Laban.

Dinah.

Judah and Thamar.

Joseph.



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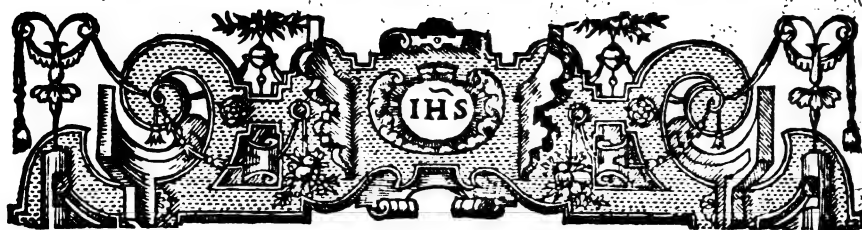
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TO THE RIGHT HONOV-
rable, the LORD DENNY, Baron of
Waltham, my singular good Pa-
tron : All grace and
happinelle.



Right Honourable, I know, and in all humilitie confesse,
how weake my discourse is; and how unworthy of this
diuine subiect which I haue undertaken; which if an
Angell from heauen should say hee could sufficiently
comment vpon, I should distrust him: Yet this let mee
say, (without any vaine boasting) that these thoughts
(such as they are) through the blessing of God, I haue wouen out of my selfe,
as holding it (after our Saniours rule) better to giue then to receiue. It is ea-
sier to heape together large volumes of others labours, then to worke out les-
ser of our owne: and the suggestion of one new thought is better then many
repeated.

This part (which together with the Author is yours) shall present to your
Lordship, the busiest of all the Patriarchs, together with his trialls, and suc-
cesse: wherein you shall see Esau stripped by fraud, of that which he willingly
sold, Iacobs hard aduentures for the blessing, and no lesse hard seruices for
his wines and substance, his dangerous encounters ending ioyfully, the rape of
his only daughter seconded with the trecherous murder of his sons, Iudahs
wrong to Thamar repayd by his own uncleannes: Iosephs sale, imprisonment,
honour, piety; The sin of his brethren well bestowed, well answered. I so touch
at the vses of all these, as one that know, it is easie to say more, and imposible
to say enough. God giue a blessing to my endenours, and a pardon to my weake-
nesse; to your Lordship an increase of his graces, and perfection of all happines.

Your Lordships humbly
and officiously deuoted
in all duty,

IOS. HALL



THE THIRD BOOKE.

Jacob and Esau.



F all the Patriarks none made so little noise in the world as *Isaac* ; none liued either so priuately , or so innocently : Neither knowe I whether he approued himselfe a better son or an husband. For the one, He gave himselfe ouer to the knife of his Father, and mourned three yeeres for his mother ; for the other he sought not to any handmaids bed, but in a chaste forbearance reserued himselfe for twenty yeares space, and prayed :

Rebecca was so long barren, his prayers proued more effectuell then his seed. At last she conceived, as it shee had beene more then the daughter in law to *Sarah* ; vvhose sonne vvas giuen her , not out of the power of nature, but of her Husbands faith. G O D is oft better to vs then we would : *Isaac* praies for a son ; God giues him two at once ! Now, shee is no lesse troubled vvith the strife of the children in her vvomb, then before vvith the vvant of children : vvee knowe not vvhen vvee are pleased ; that which vvee desire, oft-times discontents vs more in the fruition ; vve are ready to complaine both full & fasting. Before *Rebecca* conceived she was at ease : Before spirituall regeneration there is all peace in the soule : No soone is the new man formed in vs, but the flesh conflicts vvith the spirit : There is no grace where is no vnquietnes ; *Esau* alone vvould not haue striuen, nature will euer agree with it selfe ; Neuer any *Rebecca* conceived only an *Esau* ; or was so happy as to conceiue none but a *Jacob* ; She must be the mother of both, that she may haue both ioy and exercise. This strife began early ; Euery true Israélite begins

begins his vvarre with his being. How many actions vvhich vve know not of, are not vvithout preface and signification? These two were the champions of two nations; the field vvas their mothers vvombe; their quarrell, precedency and superiority: *Eſau* got the right of nature; *Jacob* of grace: yet that there might be some pretence of equality, lest *Eſau* should out-run his brother into the vvorld, *Jacob* holds him fast by the heele: So his hand vvas borne before the others foote: But becauſe *Eſau* is ſome minutes the elder; that the yonger might haue better claim to that which God had promiſed, hee buyes that, which hee could not win: If either by ſtrife, or purchaſe, or ſuite, wee can attaine ſpirituall bleſſings we are happy: If *Jacob* had come forth firſt, he had not known how much he was bound to God for the fauour of his aduancement. There was neuer any meat except the forbidden fruit ſo deare bought, as this broth of *Jacob*; In both, the receiuer and the eater is accuſed: Euerie true ſonne of Iſraell vvill bee content to purchaſe ſpirituall fauours with earthly; And that man hath in him too much of the blood of *Eſau*, vvhich will not rather dye then forgoe his birth-right. But vvhat hath careleſſe *Eſau* loſt, if hauing ſolde his birth-right, hee may obtaine the bleſſing? Or vvhat hath *Jacob* gained, if his brothers veniſon may counteruaile his pottage? Yet thus hath old *Iſaac* decreed; vvho was now not more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerue the younger, yet *Iſaac* goes about to bleſſe *Eſau*. It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Jacob*, with *Eſaus* benediction: for Gods hand was in that, in this none but his owne: The deereſt of Gods Saints haue beene ſometimes transported with naturall affections: Hee ſaw himſelfe preferred to *Iſmael*, though the elder; he ſaw his father wilfully forgetting nature at Gods command, in binding him for ſacrifice; Hee ſaw *Eſau* lewdly matched with Heathens; and yet he vvill remember nothing, but *Eſau* is my firſt borne; But how gracious is God, that when we would, vvill not let vs ſinne? And ſo orders our actions, that vve doe not what we vvill, but what we ought: That G O D vvhich had ordained the Lordſhip to the younger, vvill alſo contriue for him the bleſſing; vvhat hee will haue effected, ſhall not want meanes: the mother ſhall rather deſeate the ſon; and beguile the Father, then the Father ſhall beguile the choſen ſon of his bleſſing: What was *Jacob* to *Rebecca* more then *Eſau*? or what mother doth not more affect the elder? But now God inclines the loue of the mother to the younger againſt the cuſtom of nature, becauſe the father loues the elder; againſt the promiſe: The affections of the parents are diuided, that the promiſe might bee fulfilled; *Rebeccaes* craft ſhall answer *Iſaacs* partiality: *Iſaac* would vniuſtly turne *Eſau* into *Jacob*, *Rebecca* doth as cunningly turne *Jacob* into *Eſau*: her deſire was good, her means were vnlawful; God doth oft times effect his iuſt wil by

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our weaknesse; yet neyther thereby iustifying our infirmities, nor blemishing his owne actions. Heere was nothing but counterfeiting; a fained person, a fained name, fained venison, a fained answer, and yet behold a true blessing; but to the man, not to the meane: Those were so vnfound, that *Jacob* himselfe dooth more feare their curse then hope for their successe. *Isaac* was now both simple and olde: yet if he had perceiued the fraud, *Jacob* had beene more sure of a curse, then hee could be sure, that hee should not bee perceiued. Those which are plain-harted in themselves; are the bitterest enemies to deceit in others: *Rebecca* presuming vpon the Oracle of God, and her hus bands simplicitie, dare bee his suretie for the danger, his counsellor for the carriage of the businesse, his cook for the diet, yea dresses both the meat and the man: and now puts words into his mouth, the dish into his hand, the garments vpon his backe, the goates haire vpon the open parts of his bodie, and sends him in thus furnished for the blessing; Standing no doubt at the doore, to see how well her lesson was learned, how well her deuice succeeded. And if old *Isaac* should by any of his senses haue discerned the guile; she had soone stept in, and vndertaken the blame, and vrged him with that knowne will of God concerning *Jacobs* dominion, and *Esaus* seruitude, which either age or affection had made him forget. And now she wisthes she could borrow *Esaus* tongue as well as his garments, that shee might securely deceiue all the senses of him, which had suffered himselfe more dangerously deceiued with his affection: But this is past her remedy: her son must name himselfe *Esau* with the voice of *Jacob*. It is heard if our tongue doe not bewray what wee are, in spite of our habit: This was enough to worke *Isaac* to a suspicion, to an inquiry, not to an incredulitie: He that is good of himselfe will hardly beleue euill of another; And will rather distrust his owne senses, then the fidelitie of those he trusted: All the senses are set to examine; none sticketh at the iudgement but the eare; To deceiue that, *Jacob* must second his dissimulation with three lyes at one breath: I am *Esau*, as thou badst me, my venison: one sin intainted fetcheth in another; and if it be forced to lodge alone, either departeth, or dieth: I loue *Jacobs* blessing, but I hate his lye. I would not doe that wilfully, which *Jacob* did weakely, vpon condition of a blessing: Hee that pardoned his infirmity, would curse my obstinatenesse. Good *Isaac* sets his hands to trie whether his eares informed him aright; hee feels the hands of him whose voice hee suspected: that honest heart could not thinke that the skin might more easily be counterfeited, then the lungs: A small satisfaction contents those whom guiltines hath not made scrupulous: *Isaac* beleues, and blesses the younger sonne in the garments of the elder: If our heavenly Father smell vpon our backes the fauor of our elder brothers robes, wee cannot depart from him vnblest: No sooner is *Jacob* gone away full of the ioy of his blessing, then *Esau*

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comes in, full of the hope of the blessing : And now hee canne not repent him to haue solde that in his hunger for pottage ; which in his pleasure he shall buy again with venison : The hopes of the wicked faile them when they are at highest, whereas Gods children finde those comforts in extremitie which they durst not expect. Now hee comes in blowing, and sweating for his reward, and findes nothing but a repulse : Leud men when they thinke they haue earned of God, and come proudly to challenge fauour, receiue no answer but who art thou? Both the Father and the Son wonder at each other, the one with feare, the other with grieve ; *Isaac* trembled, and *Esaue* wept ; the one vpon conscience, the other vpon enuie : *Isaacs* heart now told him that hee should not haue purposed the blessing where hee did ; and that it was due to him vnto whom it was giuen, and not purposed ; hence he durst not reuerſe that which he had done, with Gods will, besides his owne : For now hee saw that hee had done vnwilling iustice : God will finde both time and meanes to reclaime his owne, to preuent their sinnes, to manifest and reforme their errors : who would haue looked for teares from *Esaue* ? Or who dare trust teares, when hee sees them fall from so gracelesse eyes ? It was a good word, Bless me also my father ; Euerie miscreant canne with himselfe well : No man would be miserable if it were enough to desire happinesse: Why did hee not rather weep to his brother, for the pottage; then to *Isaac* for a blessing? If hee had not then solde, hee had not needed now to begge: It is iust with God to deny vs those fauours which we were carelesse in keeping, and which wee vnderualued in inioying. *Esaues* eares finde no place for *Isaacs* repentance; Except it were that he hath done that by wile, which he should haue done vpon duty. No motiue can cause a good heart to repent that hee hath done well; how happy a thing it is to know the seasons of grace, and not to neglect them ! how desperat to haue knowne and neglected them ! these teares were both late and false ; the teares of rage, of enuy, of carnall desire ; worldly sorrow causeth death; yet whiles *Esaue* howles out thus for a blessing, I heare him cry out of his fathers store (Hast thou but one blessing my father) of his brothers sublety (was hee not rightly called *Jacob* ?) I doe not heare him blame his owne deserts . Hee did not see, while his Father was deceived, and his brother crafty, that God was iust, and himselfe vncapable: hee knew himselfe profane; and yet claimes a blessing . Those that care not to please God, yet care for the outward fauours of God, and are ready to murmur if they want them, as if God were bound to them, and they free. And yet so mercyfull is God, that hee hath second blessings for those that loue him not, and giues them all they care for. That one blessing of speciall loue is for none but *Israell* ; but those of common kindnes are for them that can sell their birth-right: This blessing was more then *Esaue* could bee worthy of: yet like a second

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Cain, hee resolves to kill his brother, because hee was more accepted: I know not whether he were a worse son, or brother; He hopes for his fathers death, and purposes his brothers; and vows to shed bloud in steed of teares. But wicked men cannot bee so ill as they would; that strong wrestler against whom *Iacob* preuailed, preuailed with *Esau*, and turned his wounds into kisses. An host of men came with *Esau*, an army of Angels met *Iacob*. *Esau* threatned, *Iacob* prayed: His prayers and presents haue melted the heart of *Esau* into lque. And now in steed of of the grimme and sterne countenance of an executioner, *Iacob* sees the face of *Esau*, as the face of God. Both men and diuels are stinted, the stoutest heart cannot stand out against God. Hee that can wrestle earnestly with God, is secure from the harmes of men. Those mindes which are exasperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man please God, he will make his enemies at peace with him.



Iacob and Laban.



*Iacob*s life was not more retyred and quiet, then *Iacob*s was busie and troublesome. In the one I see the image of contemplation, of action in the other. None of the Patriarchs saw so euill dayes as he; from whom iustly hath the Church of God therefore taken her name. Neither were the faithfull ener since called *Abrahamites*, but *Israelites*: that no time might be lost, hee began his strife in the womb; after that, hee flies for his life from a cruell brother to a cruell vncle. With a staffe goes he ouer Iordan alone; doubtful and comfortlesse, not like the sonne of *Isaac*. In the way the earth is his bedde, and the stone his pillow; Yet euen there

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hee sees a vision of Angels : *Jacobs* heart was neuer so full of ioy, as when his head lay hardest. God is most present with vs in our greatest dejection, and loues to giue comfort to those that are forsaken of their hopes.

Hee came farre to finde out an hard friend ; and of a nephew becomes a seruant. No doubt when *Laban* heard of his sisters sonne, hee looked for the Camels and attendance that came to fetch his sister *Rebecca* ; not thinking that *Abrahams* seruant could come better furnished, then *Isaacs* sonne : but now when hee saw nothing but a staffe he looks vpon him not as an vnkle, but a maister. And while hee pretends to offer him a wife as the reward of his seruice, hee craftily requires his seruice as the dowrie of his wife.

After the seruice of an hard apprenticeship hath earned her whom he loued ; his wife is changed, and he is in a sort, forced to an vnwilling adultery : His mother had before in a cunning disguise substituted him, who was the younger son, for the elder ; & now not long after, his father in lawe, by a like fraud, substitutes to him the elder daughter for the yonger : God comes oftentimes home to vs in our owne kind ; and euen by the sinne of others paies vs our owne, when wee looke not for it. It is doubtfull whether it were a greater crosse to marry whom hee would not, or to be disappointed of her whom he desired. And now he must begin a new hope, where hee made account of fruition. To raise vp an expectation once frustrate, is more difficult, then to continue a long hope drawn on with likelihoods of performance : yet thus deere is *Jacob* content to pay for *Rachel*, fourteene yeres seruitude. Commonly Gods children come not easily by their pleasures : what miseries will not loue digest and overcome ? And if *Jacob* were willingly consumed with heat in the day, with frost in the night to become the sonne in law to *Laban* ; What should wee refuse to bee the sonnes of God ?

Rachel whom hee loued is barren : *Lea* which was despised, is fruitfull ; How wisely God weighs out to vs our fauours and crosses in an equall balance ; so tempering our sorrowes that they may not oppresse, and our ioyes that they may not transport vs : each one hath some matter of enuie to others, and of grieve to himselfe.

Lea enuies *Rachels* beauty, and loue ; *Rachel* enuies *Leas* fruitfulness : Yet *Lea* would not bee barren, nor *Rachel* beare eyed. I see in *Rachel* the image of her grandmother *Sara* ; both in her beauty of person, in her actions, in her successes : she also wil needs suborn her handmaid to make her a mother ; and at last beyond hope her selfe conceiueth : It is a weake greedinesse in vs to affect Gods blessings by vnlawfull meanes ;

meanes ; what a prooffe and praise had it beene of her faith if shee had staied Gods leasure, and would rather haue indured her barrenesse, then her husbands Polygamy? Now shee shewes her selfe the daughter of *Laban*; the father for couetousnesse, the daughters for emulation haue drawn sinne into *Jacobs* bedde : He offended in yeelding, but they more in soliciting him, and therefore the fault is not imputed to *Jacob*, but to them. In those sinnes which Satan drawes vs into, the blame is ours: in those which wee moue each other vnto, the most fault and punishment lyes vpon the tempter. None of the Patriarchs diuided his seede into so many wombs as *Jacob*; none was so much crossed in his seed.

Thus, rich in nothing but wiues and children, was he now returning to his fathers house, accounting his charge, his wealth. But God meant him yet more good. *Laban* sees that both his family, and his flocks were well increased by *Jacobs* seruice. Not his loue therefore but his gain makes him loath to part. Euen *Labans* couetousnesse is made by God the meanes to enrich *Jacob*.

Behold; his strait master intreats him to that recompence, which made his nephew mighty, and himselfe enuious : God considering his hard seruice paid him his wages out of *Labans* folds. Those flocks & heards had but few spotted sheep, and goates, vntill *Jacobs* couenant : then (as if the fashion had beene altered) they all ran into parted colours ; the most and best (as if they had been wearie of their former owner) changed the colours of their young, that they might change their maister.

In the very shapes and colours of brute creatures there is a diuine hand, which disposeth them to his owne ends. Small and vnlikely means shall preuaile where God intends an effect. Little pilled sticke of hasell or poplar laid in the troughs shall enrich *Jacob* with an increase of his spotted flocks ; *Labans* tonnes might haue tried the same meanes, and failed : God would haue *Laban* know that hee put a difference betwixt *Jacob* and him ; that as for foureene yeeres hee had multiplied *Jacobs* charge of cattell to *Laban*, so now for the last sixe yeeres he would multiply *Labans* flocke to *Jacob* : and if *Laban* had the more, yet the better were *Jacobs*: Euen in these outward things, Gods children haue many times sensible tastes of his fauours aboue the wicked.

I know not whether *Laban* were a worse vncle, or father, or master: he can like well *Jacobs* seruice, not his wealth. As the wicked haue no peace with God, so the godly haue no peace with men ; for if they prosper not, they are despised ; if they prosper, they are enuied. This vncle, whom his seruice had made his Father, must now vpon his wealth be fied from as an enemy, and like an enemy pursues him: If

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Laban

Laban had meant to haue taken a peaccable leaue, he had neuer spent ten days iourney in following his innocēt son: *Jacob* knew his churlishnes, and therfore resolued rather to be vnmanly, then iniured: wel might he think that he whose oppresion changed his wages so often in his stay, would also abridge his wages in the parting; now therfore hee wisely prefers his owne estate to *Labans* loue: It is not good to regard too much the vniust discontentment of worldly men, and to purchase vnprofitable fauour with too great losse.

Behold: *Laban* followes *Jacob* with one troupe, *Esau* meetes him with another, both with hostile intentions: both go on till the vtmost point of their execution: both are preuented ere the execution. God makes fooles of the enemies of his Church, hee lets them proceed that they may bee frustrate, and when they are gone to the vtmost reach of their tether hee pulst them backe to their ~~place~~^{place} with shame: Lo now *Laban* leaues *Jacob* with a kisse; *Esau* meetes him with a kisse: Of the one he hath an oath, tearsof the other, peace with both: VWho shall neede to feare man that is in league with God?

But what a wonder is this? *Jacob* receiued not so much hurt from all his enemies, as from his best friend. Not one of his haire perished by *Laban*, or *Esau*; yet he lost a ioynt by the Angell, and was sent halting to his graue: Hee that knows our strength, yet will wrestle with vs for our exercise; and loues our violence and importunitie.

Oh happy losse of *Jacob*! hee lost a ioynt and won a blessing: It is a fauour to halt from God; yet this fauour is seconded with a greater. He is blessed because hee would rather halt then leaue ere hee was blessed. If hee had left sooner, hee had not halted; but he had not prospered. That man shall goe away sound, but miserable, that loues a limme more then a blessing. Surely if *Jacob* had not wrestled with God, hee had bene foyled with euils: how many are the troubles of the righteous!

Not long after, *Rachel*, the comfort of his life, dyeth. And when but in her trauell, and in his trauell to his Father? when hee had now before digested in his thoughts the ioy and gratulation of his aged father, for so welcome a burden. His children, (the staffe of his age) wound his soule to the death. *Ruben* prooues incestuous, *Juda* adulterous, *Dinah* rauished, *Simeon* and *Leui* murderours, *Er* and *Onan* stricken dead, *Ioseph* lost, *Simeon* imprisoned; *Beniamin*, the death of his mother, the Fathers right hand, indangered; him selfe driuen by famine, in his old age, to die amongst the Egyptians, a people that held it abomination to eate with him. If that Angel with whome hee stroue, and who therefore stroue for him, had not deliuered his soule out of all aduer-

uersity hee had beene supplanted with euils, and had beene so farre from gaining the name of Israel; that hee had lost the name of *Jacob*: now what sonne of Israel can hope for good daies, when hee heares his Fathers were so cull? It is enough for vs if when we are dead wee can rest with him in the Land of promise. If the Angell of the cōuenant once blesse vs, no paine, no sorrowes can make vs miserable.



Dinah.



Find but one only daughter of *Jacob*, who must needs therefore bee a great darling to her father; and shee so miscarries, that shee causes her fathers griefe to be more then his loue. As her mother *Leah*; so shee hath a fault in her eyes, which was, Curiosity: Shee will needs see, and be seene; and whiles shee doth vainely see, shee is seene lustfully. It is not enough for vs to looke to our owne thoughts, except wee beware of the prouocations of others: If wee once wander out of the lists that God hath let vs in our callings, there is nothing but danger: Her virginitie had beene safe if shee had kept home; or if *Sechem* had forced her in her mothers tent, this losse of her virginitie had beene without her sinne; now shee is not innocent that gaue the occasion.

Her eyes were guilty of this temptation; Only to see, is an insufficient warrant to draw vs into places of spirituall hazard: If *Sechem* had seene her busse at home his loue had beene free from outrage; now the lightnesse of her presence gaue encouragement to his inordinate desires, Immodesty of behaviour makes way to lust; and giues life vnto wicked hopes: yet *Sechem* bewraies a good nature euen in filthinesse; He loues *Dinah* after his sinne, and will needs marry her whom hee hath defiled. Commonlie lust endes in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, hee loued her; and beates her out of

of doores, whom hee was sicke to bring in. But *Sechem* would not let *Dinah* fare the worse for his sinne. And now he goes about to intertaine her with honest loue, whom the rage of his lust had dishonestly abused. Her deflouring shall bee no preiudice to her, since her shame shall redound to none but him, and hee will hide her dishonour with the name of an husband. What could he now doe, but sue to his Father, to hers, to her selfe, to her brethren; intreating that, with humble submission, which he might haue obtained by violence? Those actions which are ill begun, can hardly be salued vp with late satisfactions; whereas good entrances giue strength vnto the proceedings, and successe to the end.

The young mans father doth not onely consent but solicit; and is ready to purchase a daughter either with substance, or paine: The two olde men would haue ended the matter peaceably; but youth commonly vndertakes rashly, and performes with passion. The sonnes of *Jacob* thinke of nothing but reuenge, and (which is worst of all) begin their crueltie with craft, and hide their craft with religion: A smiling malice is most deadly; and hatred doth most rankle the heart when it is kept in and dissembled. We cannot giue out sister to an vncircumcised man; here was God in the mouth, and Satan in the heart: The bloodiest of all proiects haue euer wont to be coloured with religion: because the worse any thing is, the better shew it desires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery simulation ads to an euill, so the best ads most euil: themselves had taken the daughters & sisters of vncircumcised men; Yea *Jacob* himselfe did so; why might not an vncircumcised man obtain their sister? Or if there be a difference of giuing & taking, it had bin wel if it had not bin only pretended. It had bin a happy rauishment of *Dinah* that shold haue drawn a whol country into the bosome of the church: but heere was a sacrament intended, not to the good of the soule, but to murder of the body: It was an hard taske for *Hamor* and *Sechem* not only to put the knife to their owne foreskins, but to perswade a multitude to so painful a condition.

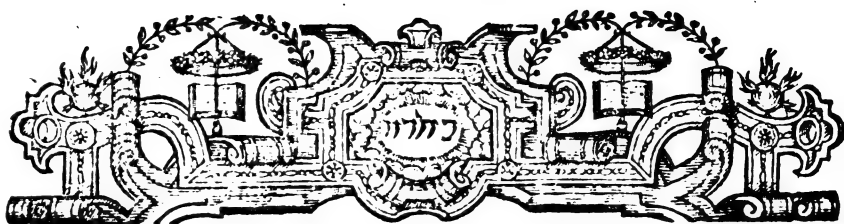
The sonnes of *Jacob* dissemble with them, they with the people. (*Shall not their flockes & substance be ours?*) Common profit is pretended, whereas onely *Sechems* pleasure is meant. No motiue is so powerfull to the vulgar sort, as the name of commodity; The hope of this makes them prodigall of their skin and bloud; Not the loue to the Sacrament, nor the loue to *Sechem*: sinister respects draw more to the profession of religion, then conscience: if it were not for the loaves and fishes, the traine of Christ would bee lesse. But the Sacraments of God misreceiued, neuer prosper in the end. These men are content to smart, so they may gaine.

And

And now that euery man lies sore of his owne wound, *Simeon* and *Leui* rush in armed, and wound all the males to death: Cursed be their wrath, for it was fierce; and their rage, for it was cruell. Indeede, filthinesse should not haue beene wrought in Israel; yet, murder should not haue beene wrought by Israel; if they had beene fitte iudges (which were but bloodie executioners) how farre doth the punishment exccede the fault? To punish about the offence is no lesse vniustice, then to offend: one offendeth, and all feelee the reuenge: yea all (though innocent) suffer that reuenge, which hee that offended, deserued not. *Sechem* sinned, but *Dinah* tempted him: Shce that was so light, as to wander abroad alone onely to gaze, I feare was not ouerdifficult to yeeld: And if hauing wrought her shame, hee had driuen her home with disgrace to her fathers tent, such tyrannous lust had iustly called for blood: but now hee craues, and offers, and would pay deere for but leaue to giue satisfaction.

To execute rigour vpon a submisse offender is more mercilesse then iust: Or if the punishment had beene both iust and proportionable from another, yet from them which had vowed peace and affinity, it was shamefully vniust. To disappoint the trust of another, and to neglect our owne promise and fidelity for priuate purposes, addes faithlesnesse vnto our crueltie. That they were impotent it was through their circumcision: what impietie was this; in steed of honouring an holy signe, to take an aduantage by it? what shricking was there now in the stretes of the citie of the Hiuites? And how did the beguiled *Sichemites*, when they saw the swordes of the two brethren, die cursing that Sacrament in their hearts which had betraied them? Euen their curses were the sinnes of *Simeon* and *Leui*; whose fact, though it were abhorred by their father, yet it was seconded by their brethren. Their spoile makes good the others slaughter. Who would haue looked to haue found this outrage in the familie of *Iacob*? How did that good Patriarke when he saw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Leui* sprinkled with blood, with that *Leah* had beene barren as long as *Rachel*! Good parents haue greefe enough (though they sustaine no blame) for their childrens sinnes: What great euils arise from small beginnings! The idle Curiosity of *Dinah* hath bred all this mischiefe; Rauishment followes vpon her wandring, vpon her rauishment murder, vpon the murder spoyle: It is holy and safe to bee ieaious of the first occasions of euill either done or suffered.

Dinah



Judah and Thamar.



Find not many of *Jacobs* sons more faulty then *Judah*; who yet is singled out from all the rest, to be the royall progenitor of Christ; and to be honoured with the dignitie of the birth-right; that Gods election might not bee of merit, but of grace: Else howsoever hee might haue sped alone, *Thamar* had neuer beene ioyned with him in this line: Euen *Judah* marries a Canaanite, it is no maruell though his seed prosper not: And yet that good children may not bee too much discouraged with their vnlawfull propagation, the fathers of the promised seede are raised from an incestuous bedde: *Judah* was verie young, scarce from vnder the rod of his father, yet heetakes no other counsell for his marriage, but from his owne eyes, which were like his sister *Dinahs*, rousing and wanton: what better issue could bee expected from such beginnings? Those proud Iewes that glory so much of their pedigree and name from this Patriarch, may now choose whether they will haue their mother a Canaanite, or an harlot: Euen in these things oft-times the birth follows the belly. His eldest sonne *Er*, is too wicked to liue; God strikes him dead ere he can leaue any issue, not abiding any sience to grow out of so bad a stocke: Notorious sinners God reterues to his owne vengeance. Hee doth not inflict sensible iudgements vpon all his enemies, least the wicked should thinke there were no punishment abiding for them elsewhere. Hee doth inflict such iudgements vpon some, least hee should seeme carelesse of euill. It were as easie for him to strike all dead, as one: but hee had rather all should bee warned by one; and would haue his enemies finde him mercifull, as his children, iust: His brother *Onan* sees the iudgement, and yet follows his sinnes. Euery little thing discourages vs from good. Nothing

thing can alter the heart that is set vpon euill : *Er* was not worthy of any loue ; but though hee were a miscreant, yet hee was a brother. Seed should haue bene raised to him ; *Onan* iustly leeses his life with his seed ; which hee would rather spill, then lend to a wicked brother. Some duties we owe to humanitie, more to neerenesse of bloud. Ill deseruings of others can bee no excuse for our iniustice, for our vncharitablenesse. That which *Thamar* required, *Moses* afterward, as from God, commanded ; the succession of brothers into the barren bed : Some lawes God spake to his Church long ere he wrote them: while the author is certainly knowne, the voice and the finger of God are worthy of equall respect. *Judah* hath lost two sonnes, and now doth but promise the third, whom he sinnes in not giuing. It is the weakenesse of nature, rather to hazard a sin, then a daunger ; and to neglect our own duety, for wrongfull suspicion of others: though hee had lost his son in giuing him, yet he should haue giuen him : A faithfull mans promise is his debt, which no feare of damage can despenle with.

But whervpon was this slacknesse? *Judah* feared that some unhappines in the bed of *Thamar* was the cause of his sonnes miscarriage ; whereas it was their fault that *Thamar* was both a widow and childelesse. Those that are but the patients of euill, are many times burdened with suspicions ; and therefore are ill thought of, because they fare ill : Afflictions would not be so heauie if they did not lay vs open vnto vcharitable conceits.

What difference God puts betwixt sinnes of wilfulnesse, and infirmity ? The pollution is punished with present death, the fathers incest is pardoned, and in a sort prospereth.

Now *Thamar* seekes by subtilty, that which shee could not haue by a ward of iustice ; the neglect of due retributions drines men to indirect courtes ; neither know I whether they sinne more in righting themselves wrongfully, or the other in not righting them: Shee therefore takes vpon her the habit of an harlot, that she might performe the act ; If shee had not wished to seeme an whoore, shee had not worne that attire, nor chosen that place. Immodesty of outward fashion or gesture bewraies euill desires: the heart that meanes well, will neuer wish to seeme ill ; for commonly we affect to shew better then wee are. Many harlots will put on the semblances of chastity, of modesty ; neuer the contrary. It is no trusting those which do not wish to appeare good. *Judah* esteemes her by her habit : and now the sight of an harlot hath stird vp in him a thought of lust ; Satan finds well that a fit object is halfe a victory:

Who

Who would not bee ashamed to see a sonne of *Iacob* thus transported with filthy affections? At the first sight is hee inflamed; neyther yet did hee see the face of her, whom hee lusted after: it was enough motiue to him that shee was a woman; neither could the presence of his neighbour the *Adullamite* compose those wicked thoughts, or hinder his vnchaste acts.

That sinne must needs be impudent, which can abide a witnesse: yea so hath his lust befotted him, that hee cannot discern the voice of *Thamar*, that hee cannot foresee the danger of his shame in parting with such pledges. There is no passion which doth not for the time bereaue a man of himselfe: *Thamar* had learned not to trust him without a pawne; Hee had promised his sonne to her as a daughter, and failed; now hee promised a kid to her as an harlot, and performeth it: whether his pledge constrained him, or the power of his word, I inquire not: Many are faithfull in all things, saue those which are the greatest, and dearest; If his credit had beene as much indangered in the former promise, hee had kept it: Now hath *Thamar* requited him. Shee expected long the inioying of his promised sonne, and hee performed not: but heere he performes the promise of the kid, and shee stayes not to expect it; *Juda* is sory that hee cannot pay the hire of his lust, and now feareth lest hee shall bee beaten with his owne staffe, lest his signet shall bee vsed to confirme, and seale his reproch; resolving not to know them; and wishing they were vnkowne of others. Shame is the easiest wages of sinne, and the surest, which euer begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

I heare as yet of no remorse in *Judah*, but feare of shame. Three moneths hath his sinne slept: and now when hee is securest, it awakes and baites him. Newes is brought him that *Thamar* begins to swell with her conception, and now he swells with rage, and calls her forth to the flame like a rigorous iudge, without so much as staying for the time of her deliuerance; that his crueltie in this iustice, should bee no lesse ill, then the vniustice of occasioning it. If *Juda* had not forgotten his sinne, his pitie had beene more then his hatred to this of his daughters: How easie is it to detest those sinnes in others which wee flatter in our selues! *Thamar* doth not deny the sinne, nor refuse punishment; but calls for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchiefe accuse and conuince *Juda*, and now hee blushes at his owne sentence, much more at his act, and cries out, Shee is more righteous then I. God will find a time to bring his children vpon their knees, and to wring from them penitent confessions: And rather then hee will not haue them soundly ashamed, he will make them the trumpets of their owne reproch.

Yct.

Yet doth hee not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his owne case shamed his former zeale: Euen in the best men nature is partiall to it selfe: It is good so to sentence others frailties, that yet we remember our owne, whether those that haue beene, or may bee: with what shame, yea with what horror must *Judah* needes looke vpon the great belly of *Thamar*, and on her two sons, the monuments of his filthinesse?

How must it needes wound his soule to heare them call him both Father, and Grandfather; to call her mother, and sister? If this had not cost him many a sigh, he had no more escaped his Fathers curse then *Reuben* did: I see the difference not of sins, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather, the mercy of the forgier: Blessed is the man (not that sins not, but) to whom the Lord imputes not his sinne.



J O S E P H.

I Maruell not that *Joseph* had the double portion of *Jacobs* land, who had more then two parts of his sorrowes: None of his sons did so truely inherit his afflictions; none of them was either so miserable, or so great: suffering is the way to glory: I see in him not a cleerer type of Christ, then of euery Christian; Because we are dear to our Father, and complaine of sins, therefore are we hated of our carnall brethren: If *Joseph* had not medled with his brothers faults, yet hee had beene enuied for his Fathers affection; but now malice is met with enuy: There is nothing more thanklesse or dangerous then to stand in the way of a resolute sinner: That which doth correct and oblige the penitent, makes the wilfull minde furious and reuengefull.

N n n n

All

All the spight of his brethren cannot make *Ioseph* cast off the liuery of his fathers loue : what neede wee care for the censures of men, if our hearts can tell vs that we are in fauour with God?

But what meant young *Ioseph* to adde vnto his owne enuy, by reporting his dreames? The concealement of our hopes or abilities hath not more modesty, then safety : Hee that was enuied for his deereness, and hated for his intelligence, was both enuied and hated for his dreames. Surely God meant to make the relation of these dreames, a meanes to effect that which these dreames imported. Wee men worke by likely meanes; God by contraries. The main quarrell was, *Beholde this dreamer commeth*. Had it not been for his dreames, hee had not been solde: if he had not been solde, he had not bin exalted. So *Iosephs* state had not deserued enuy, if his dreames had not caused him to be enuied. Full little did *Ioseph* thinke when he went to seeke his brethren, that this was the last time he should see his fathers house : Full little did his brethren think, when they solde him naked to the Ismaelites, to haue once seene him in the throne of Egypt. Gods decree runnes on; and while wee either thinke not of it, or oppose it, is performed.

In an honest and obedient simplicity *Ioseph* comes to inquire of his brethrens health, and now may not return to carry newes of his owne misery : whiles he thinks of their welfare they are plotting his destruction; *Come let vs slay him*. Who would haue expected this cruelty in them which should be the Fathers of Gods Church? It was thought a fauour that *Reubens* intreaty obtained for him that he might bee cast into the pit aliue; to die there. He lookt for brethren, and beholde murderers; Every mans tongue, every mans fist was bent against him: Each one strives who shall lay the first hand vpon that changeable cote, which was died with their Fathers loue, and their enuy: And now they haue stript him naked; & haling him by both armes, as it were, cast him aliue into his graue. So in pretence of forbearance, they resolute to torment him with a lingring death: the sauagest robbers could not haue bin more mercilesse: for now besides (what in them lies) they kill their Father in their brother. Nature if it once degenerate, growes more monstrous and extreame then a disposition borne to cruelty.

All this while *Ioseph* wanted neither words nor teares; but like a passionate suppliant (bowing his bare knees to them whom hee dreamed should bow to him) intreats and perswades by the deere name of their brotherhood, by their profession of one common GOD, for their fathers sake, for their owne soules sake, not to sin against his blood: But enuy hath shut out mercy; and makes them not only forget themselves to be brethren, but men: What stranger can thinke of poore innocent

Ioseph.

Ioseph, crying naked in that delolate and dry pit (only sauing that hee moyltened it with teares) and not be moued? Yet his hard-hearted brethren sit them downe carelesly, with the noyse of his lamentation in their eares, to eat bread; not once thinking by their owne hunger, what it was for *Ioseph* to be affamisht to death.

Whatsoever they thought, God neuer meant that *Ioseph* should perish in that pit; and therefore hee sends very *Ismaelites* to ransom him from his brethren; the seed of him that persecuted his brother *Isaac*, shall now redeem *Ioseph* from his brethrens persecution. When they came to fetch him out of the pit, hee now hoped for a speedy dispatch; That since they seemed not to haue so much mercy as to prolong his life, they would not continue so much cruelty as to prolong his death.

And now when hee hath comforted himselfe with hope of the fauour of dying, behold death exchanged for bondage: how much is seruitude to an ingenuous nature worse then death? For, this is common to all; that, to none but the miserable: *Judah* meant this well, but GOD better: *Reuben* saued him from the sword; *Judah* from affamishing: God will euer raise vp some secret fauourers to his owne amongst those that are most malicious. How well was this fauour bestowed? If *Ioseph* had died for hunger in the pit, both *Jacob* and *Judah*, and all his brethren had died for hunger in Canaan. Little did the *Ismaelitic* merchants know what a treasure they bought, carryed, and sold; more pretious then all their balmes and myrrhes. Little did they thinke that they had in their hands the Lord of Egypt, the Jewell of the world: Why should wee contemne any mans meannesse, when we know not his destiny?

One sinne is commonly vsed for the vail of another: *Iosephs* coat is sent home dipped in blood, that while they should hide their owne cruelty, they might afflict their Father, no lesse then their brother. They haue deuised this reall lye to punish their old father for his loue, with so grieuous a monument of his sorrow.

He that is mourned for in Canaan as dead, prospers in Egypt vnder *Potiphar*; and of a slave is made a ruler: Thus God meant to prepare him for a greater charge; hee must first rule *Potiphars* house, then *Pharaohs* kingdome: his owne seruice is his least good; for his very presence procures a common blessing: A whole family shall fare the better for one *Ioseph*: Vertue is not lookt vpon alike with all eyes: his fellows praile him, his maister trusts him, his mistresse affects him too much. All the spight of his brethren was not so great a crose to him, as the inordinate affection of his mistress. Temptations on the right hand are now more perilous, and hard to resist, by how much they are more plausible & glorious; But the heart that is bent vpon God, knowes how to walke steddily and indifferently betwixt the pleasures of sinne, & fears of euil:

N n n n 2

He

He saw, this pleasure would aduance him : He knew what it was to be a minion of one of the greatest Ladies in Egypt : yet resolues to contemne it : A good heart will rather lie in the dust, then rise by wickednesse. *How shall I doe this, and sinne against God!*

Hee knew that all the honours of Egypt could not buy off the guilt of one sinne, and therefore abhors not onely her bedde, but her company : Hee that will be safe from the acts of euill, must wisely auoide the occasions. As sinne ends euer in shame when it is committed, so it makes vs past shame that wee may commit it ; The impudent strumpet dare not onely solicit, but importune, but in a sort force the modesty of her good seruant ; She laies hold on his garment ; her hand seconds her tongue.

Good *Ioseph* found it now time to flee ; when such an enemy pursued him : how much had he rather leaue his cloke then his vertue ! and to suffer his mistresse to spoyle him of his tuerie, rather then he should blemish her honour, or his masters in her, or God in either of them.

This second time is *Ioseph* stript of his garment, before in the violence of enuie, now of lust ; before of necessity, now of choice : Before, to deceiue his father, now his master : for behold, the pledge of his fidelitie which he left in those wicked hands, is made an euidence against him of that which he refused to doe : therefore did hee leaue his cloake because hee would not doe that ; of which he is accused and condemned because he left it : what safety is there against great aduersaries, when euen arguments of innocence are vsed to conuince of euill ? Lust yeelded vnto is a pleasant madnesse ; but is a desperat madnesse, when it is opposed : No hatred burnes so furiously as that which arises from the quenched coles of loue.

Malice is witty to deuise accusations of others, out of their vertue, and our owne guiltinesse : *Ioseph* either pleades not, or is not heard.

Doubtlesse he denied the fact, but hee dare not accuse the offender : There is not only the praise of patience but oft-times of wisdom, euen in vniust sufferings : Hee knew that God would finde a time to cleere his innocence, and to reward his chaste faithfulnessse.

No prison would serue him, but *Pharaohs*. *Ioseph* had lyen obscure, and not beene knowen to *Pharaoh*, if he had not beene cast into *Pharaohs* dungeon : the afflictions of Gods children turne euer to their aduantages. No sooner is *Ioseph* a prisoner, then a gardian of the prisoners. Trust and honor accompany him wheresoeuer he is : In his fathers house, in *Potiphars*, in the layle, in the court : still he hath both fauour and rule.

So

So long as God is with him, hee cannot but shine in spight of men: The walles of that dungeon cannot hide his vertues, the irons cannot holde them. *Pharaohs* officers are sent to witnesse his graces, which he may not come forth to shewe, the cup-bearer admires him in the iayle, but forgets him in the Court. How easily doth our owne prosperity make vs forget either the desertings, or miseries of others! But as God cannot neglect his owne, so least of all in their sorrowes. After two yeeres more of *Iosephs* patience; that God, which caused him to bee lift out of the former pit to bee sold: now calles him out of the dungeon to honour. He now puts a dreame into the head of *Pharaoh*. Hee puts the remembrance of *Iosephs* skill into the head of the cup-bearer; who to pleasure *Pharaoh*, not to requite *Ioseph*, commends the prisoner, for an interpreter: He puts an interpretation in the mouth of *Ioseph*: he puts this choice into the heart of *Pharaoh*, of a miserable prisoner to make the ruler of Egypt. Beholde: one houre hath changed his fetters into a chaine of gold; his rags into fine linnen, his stockes into a charior, his iayle into a palace, *Potiphars* captiue into his Masters Lord; the noyse of his chaines into Abrech. He whose chastity refused the wanton allurements of the wife of *Potiphar*, hath now giuen him to his wife the daughter of *Potipherah*. Humilitie goes before honour; serving and suffering are the best tutors to gouernement. How well are Gods children paid for their patience? How happy are the issues of the faithful? Neuer any man repented him of the aduancemēt of a good man.

Pharaoh hath not more preferd *Ioseph*, then *Ioseph* hath enriched *Pharaoh*; If *Ioseph* had not ruled, Egypt and all the bordering nations had perished. The prouidence of so faithfull an officer hath both giuen the Egyptians their liues; and the money, cattel, lands, bodies of the Egyptians to *Pharaoh*. Both haue reason to be well pleased. The subiects owe to him their liues; the King his subiects, and his dominions: The bounty of God made *Ioseph* able to giue more then hee received. It is like, the seuen yeeres of plenty were not confined to Egypt; other countries adioining were no lesse fruitfull: yet in the seuen yeeres of famine Egypt had corne when they wanted.

See the difference betwixt a wise prouident frugalitie, and a vaine ignorant expence of the benefits of God: The sparing hand is both full and beneficiall, whereas the lauish is not only empty, but iniurious.

Good Jacob is pinched with the common famine. No pietie can exempt vs from the euils of neighbourhood. No man can tell by outward euents, which is the Patriarke, and which the Canaanite.

Neither doth his profession lead him to the hope of a miraculous preservation. It is a vaine tempting of God to cast our selues vpon an

immediate prouision, with neglect of common meanes : His tenne sonnes must now leaue their flockes, and goe downe into Egypt, to be their fathers purueyours. And now they go to buy of him whom they had solde; and bow the knees to him for his reliefe, which had bowed to them before for his owne life. His age, his habit, the place, the language kept *Ioseph* from their knowledge; neither had they called off their mindes from their folds, to enquire of matters of forren state, or to hear that an Ebrew was aduanced to the highest honour of Egypt. But hee cannot but know them, whom hee left at their full growth, whose tongue and habit, and number were still one : whose faces had left so deepe an impression in his minde, at their vnkind parting : It is wisdom sometimes so to conceale our knowledge, that wee may not preiudice truth.

Hee that was hated of his brethren for beeing his fathers spy; now accuses his brethren for common spies of the weaknesse of Egypt; he could not without their suspicion haue come to a perfect intelligence of his fathers estate, and theirs, if he had not obiected to them that which was not. Wee are ^{not} alwaies bound to goe the neereſt way to truth. It is more safe in caſes of inquisition to fetch farre about; that hee might ſeeme enough an Egyptian, he ſwears heatheniſhly : how little could they ſuſpect, this oath could proceede from the ſonne of him, which ſwore by the feare of his father *Iſaac*? How oft haue ſiniſter reſpects drawne weak goodnes to diſguiſe it ſelfe, euen with ſinnes?

It was no ſmall ioy to *Ioseph*, to ſee this late accompliſhment of his ancient dreame; to ſee theſe ſuppliants (I know not whether more brethren, or enemies) groueling before him in an vnknown ſubmiſſion : And now it doth him good to ſeeme mercileſſe to them whom hee had found wilfully cruell; to hide his loue from them which had ſhewed their hate to him; and to thinke how much hee fauoured them, and how little they knew it : And as ſporting himſelfe in their ſeeming miſery, he pleaſantly imitates all thoſe actions reciprocally vn-to them, which they in deſpight and earneſt, had done formerly to him; he ſpeaks roughly, reiects their perſwaſions, puts them in hold, and one of them in bonds. The minde muſt not alwaies bee iudged by the outward face of the actions. Gods countenance is oft-times as ſeuere, and his hand as heauie to them whom hee beſt loueth. Many a one vnder the habit of an Egyptian hath the heart of an Iſraelite. No ſong could bee ſo delightfull to him, as to hear them in a late remorse condemne themſelues before him, of their old crueltie towards him, who was now their vnknown witneſſe and Iudge.

Nothing

Nothing doth so powerfully call home the conscience, as affliction, neither neede there any other art of memory for sinne, besides misery. They had heard *Iosephs* deprecation of their euill with teares, and had not pitied him; yet *Ioseph* doth but heare their mention of this euill which they had done against him, and pities them with teares; hee weepes for ioy to see their repentance, and to compare his safety and happinesse with the cruelty which they intended, and did, and thought they had done.

Yet hee can abide to see his brother his prisoner; whom no bonds could bind so strong, as his affection bound him to his captiue: *Simon* is left in pawne, in fetters; the rest returne, with their corne, with their money, paying nothing for their prouision; but their labour; that they might be as much troubled with the beneficēce of that strange Egyptian Lord, as before with his imperious suspicion. Their wealth was now more irksome to them, then their need; and they feare God meanes to punish them more in this superfluity of money, then in the want of victuals (*What is this that God hath done to vs?*) It is a wise course to bee ialous of our gaine; and more to feare, then desire abundance.

Old *Jacob*, that was not vsed to simple and absolute contentments, receiues the blessing of seasonable prouision, together with the affliction of that heauie message; the losse of one sonne, and the danger of another; and knowes not whether it be better for him to die with hunger, or with griefe for the departure of that son of his right hand: He driues off til the last; Protraction is a kind of ease in euils that must come.

At length (as no plea is so importunate as that of famine) *Beniamin* must go; one euill must be hazarded for the redresse of another: what would it auaille him to see whom he loued, miserable? how iniurious were that affliction to keep his sonne so long in his eye till they should see each other die for hunger!

The ten brothers returne into Egypt loaded with double money in their sackes, and a present in their hands; the danger of mistaking is required, by honest mindes with more then restitution. It is not enough to find our owne hearts clear in suspicious actions, except we satisfie others: Now hath *Ioseph* what he would, the sight and presence of his *Beniamin*, whom he therefore borrowes of his Father for a time, that hee might returne him with a greater interest of ioy: And now hee feasts them whom hee formerly threatned, and turnes their feare into wonder; all vnequall loue is not partiall; all the brethren are intertaind bountifully, but *Beniamin* hath a five-fold portion: By how much his welcome was greater, by so much his pretended theft seemed more hainous; for good turnes aggrauate vkindnesses, and our offences are increased with our obligations: How easie is it to finde aduantages, where there is a purpose to accuse! *Beniamins* sacke makes him
guilty

guilty of that whereof his heart was free : Crimes seeme strange to the innocent ; well might they abiure this fact with the offer of bondage and death : For they which carefully brought againe that which they might haue taken, wold neuer take that which was not giuen them. But thus *Ioseph* would yet dally with his brethren, and make *Benjamin* a cheefe that he might make him a seruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazednesse in giuing them two brothers at once: our happinesse is greater, and sweeter when we haue well feared, and smarted with euils.

But now when *Judah* seriously reported the danger of his old father, and the sadnesse of his last complaint, compassion and ioy will be concealed no longer, but breake forth violently at his voice and eyes. Many passions doe not well abide witnessers, because they are guilty to their owne weakenesse : *Ioseph* sends forth his seruants that he might freely weepe. Hee knew hee could not say, I am *Ioseph*, without an vnbe-seeming vehemence.

Neuer any word sounded so strangely as this, in the eares of the Patriarkes. Wonder doubt, reuerence, ioy, feare, hope, guiltinesse strooke them at once. It was time for *Ioseph* to say, Feare not ; No maruell if they stood with palenesse and silence before him; looking on him, and on each other : the more they considered, they wondred more; and the more they beleued, the more they feared : For those words I (*I am Ioseph*,) seemed to sound thus much to their guilty thoughts; You are murderers : and I am a Prince in spight of you ; My power and this place, giue mee all opportunities of reuenge ; My glory is your shame, my life your danger, your sinne liues together with me. But now the reares and gracious wordes of *Ioseph* haue soone assured them of pardon and loue, and haue bidden them turne their eyes from their sin against their brother, to their happinesse in him, and haue changed their doubts into hopes and ioyes ; causing them to looke vpon him without feare, though not without shame. His louing imbracements cleare their hearts of all ialousies ; and hasten to put new thoughts into them ; of fauour, and of greatnesse : So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions salued vp with a free forgiuennesse, are as not done : and as a bone once broken is stronger after well setting, so is loue after reconciliation.

But as wounds once healed leaue a scarre behinde them ; so remitted iniuries leaue commonly in the actors a guilty remembrance ; which hindered these brethren from that freedome of ioy which else they had conceived : This was their fault, not *Iosephs* ; who strives to giue

giue them all securitie of his loue, and will bee as bountifull, as they were cruell. They sent him naked to strangers, he sends them in new and rich liueries to their Father; they tooke a small summe of mony for him, he giues them great treasures; They sent his torne cote to his Father; He sends variety of costly raiments to his Father by them: They sold him to be the load of camels; He sends them home with chariots. It must be a great fauour that can appease the conscience of a great iniurie. Now they returne home rich and ioyfull, making themselves happy to thinke, how glad they should make their father with this newes.

That good old man would neuer haue hoped that Egypt could haue afforded such prouision as this. *Ioseph* is yet aliue: This was not food, but life to him. The returne of *Beniamin* was comfortable: but that his dead sonne was yet aliue after so many yeeres lamentation, was tidings too happy to bee beleued, and was enough to endanger that life with excessse of ioy, which the knowledge thereof doubled.ouer-excellent objects are dangerous in their sudden apprehensions. One graine of that ioy would haue safely cheared him, whereof a full measure ouer-laieth his heart with too much sweetnesse. There is no earthly pleasure whereof wee may not surfeit: of the spirituall wee can neuer haue enough.

Yet his eyes reuiue his minde, which his cares had thus astonished. When hee saw the charrets of his sonne, hee beleued *Iosephs* life, and refreshed his owne. Hee had too much before, so that he could not inioy it: now hee saith, *I haue enough, Ioseph my sonne is yet aliue.*

They told him of his honour, hee speakes of his life: life is better than honour. To haue heard that *Ioseph* liued a seruant, would haue ioyed him more, than to heare that hee died honourably. The greater blessing obscures the lesse. Hee is not worthy of honour that is not thankfull for life.

Yet *Iosephs* life did not content *Jacob* without his presence: (*I wil go downe and see him ere I die.*) The sight of the eye is better then to walke in desires; Good things pleasure vs not in their being, but in our inioying.

The height of all earthly contentment appeared in the meeting of these two; whom their mutuall losse, had more endeared to each other: The intermission of comforts hath this aduantage, that it sweetens our delight more in the returne, then was abated in the forbearance. God doth oft times hide away our *Ioseph* for a time, that we may be more ioyous and thankfull in his recovery: This was the sincerest pleasure that euer *Jacob* had, which therefore God reserved for his age.

And

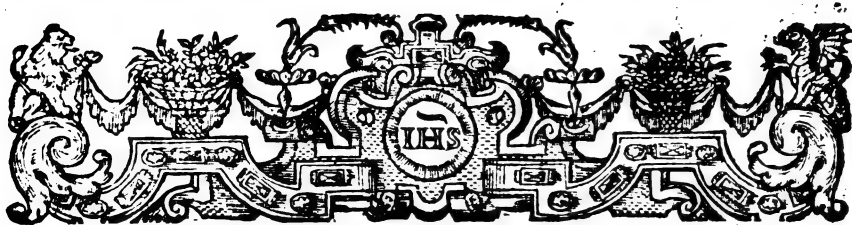
And if the meeting of earthly friends be so vnſpeakeably comfortable; how happy ſhall we be in the ſight of the glorious face of God our heavenly Father? of that our bleſſed redeemer, whom we ſold to death by our ſins? and which now after that noble Triumph hath all power giuen him in heauen and in earth.

Thus did *Jacob* reioyce when hee vvas to goe out of the land of promiſe to a forraine nation for *Joſeph*s ſake; being glad that he ſhould loſe his country for his ſon. What ſhall our ioy be, who muſt goe out of this forraine land of our pilgrimage to the home of our glorious inheritance, to dwell with none but our owne; in that better and more lightſome Goſſen, free from all the incombrances of this Egypt, and full of all the riches and delights of God? The guilty conſcience can neuer thinke it ſelfe ſafe: So many yeares experience of *Joſeph*s loue could not ſecure his brethren of remiſſion: thoſe that know they haue deſerued ill, are wont to miſinterpret fauours, and thinke they cannot bee beloved: All that while, his goodnes ſeemed but concealed and ſleeping malice; which they feared in their Fathers laſt ſleepe would awake and bewray it ſelfe in reuenge: Still therefore they plead the name of their Father, though dead, not daring to vſe their owne: Good meanings cannot be more wronged, then with ſuſpicion: It grieues *Joſeph* to ſee their feare, and to find they had not forgotten their owne ſinne, and to heare them ſo paſſionately craue that which they had.

Forgiue the trespaffe of the ſervants of thy fathers God:) What a coniuration of pardon was this? What wound could be either ſo deepe, or ſo feſtered, as this plaſter could not cure? They ſay not, the ſons of thy Father, for they knew *Jacob* was dead, & they had degenerated; but the ſervants of thy Fathers God: How much ſtronger are the bonds of religion, then of nature? If *Joſeph* had beene rancorous, this deprecation had charmed him; but now it reſolues him into tears: They are not ſo ready to acknowledge their old offence as he to proteſt his loue; & if he chide them for any thing, it is for that they thought they needed to intreat; ſince they might know, it could not ſtand with the fellow ſervant of their Fathers God to harbour maliciousnes, to purpoſe reuenge. Am not I vnder God? And fully to ſecure them; he turnes their eyes from themſelues to the decree of God, from the action to the euent; as one that vould haue them think, there was no cauſe to repent of that which proued ſo ſuccesfull.

Euen late confeſſion finds forgiuenes; *Joſeph* had long ago ſeen their ſorrow, neuer but now heard their humble acknowledgement; Mercy ſtaies not for outward ſolemnities. How much more ſhall that infinite goodnes pardon our ſins when he finds the truth of our repentance?

FINIS.



CONTEMPLATIONS.
THE
FOURTH BOOK.

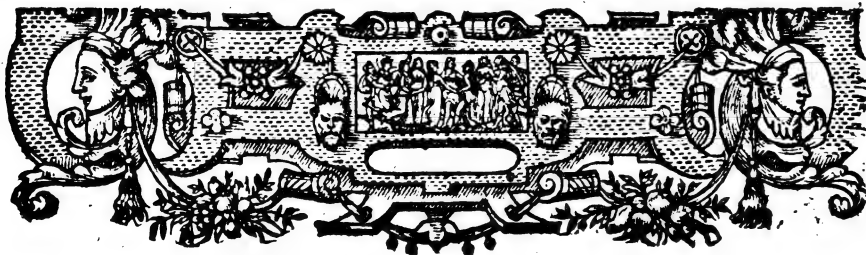
The Affliction of Israel. Or

The Egyptian bondage.

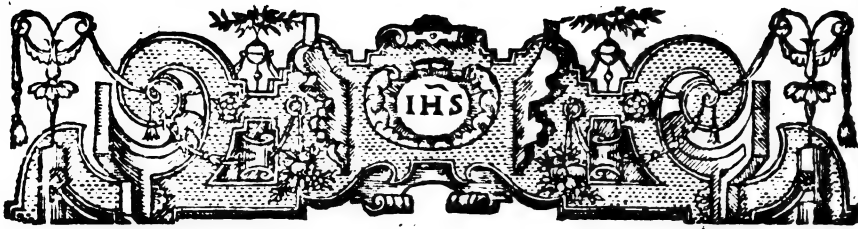
The birth and breeding of Moses.

Moses called.

The plagues of Egypt.







TO THE RIGHT HONOV-
rable, IAMES, Lord HAY: All
grace and happinesse.



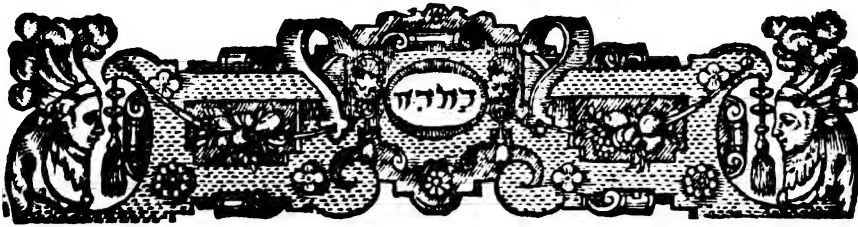
Right Honourable: *All that I can say for my selfe is a desire of doing good; which if it were as seruent in richer hearts, that Church which now wee see comely, would then be glorious: this honest ambition hath caried me to neglect the feare of seeming prodigall of my litle; and while I see others talents rusting in the earth, hath drawne mee to trafficke with mine in publicke. I hope no aduenture that euer I made of this kinde shall bee equally gainesfull to this my present labour, wherein I take Gods owne history for the ground, and work upon it by what meditations my weaknesse can afford. The diuinenesse of this subiect shall make more then amends for the manifould defects of my discourse; although also the blame of an imperfection is so much the more when it lighteth upon so high a choyce. This part which I offer to your Lordship shall shew you Pharaoh impotently enuious and cruell, the Israelites of friends become slaues, punished onely for prospering; Moses in the weeds, in the court, in the desert, in the hill of visions; a Courtier in Egypt, a shepard in Midian, an Ambassadour from God, a leader of Gods people: and when you see the prodigious variety of the plagues of Egypt, you shall not know whether more to wonder at the miracles of Moses, or Pharaohs obstinacy. Finally, you shall see the same waues made both a wall and a gulfe in one houre; the Egyptians drowned, where no Israelite was wetflood: and if these passages yeeld not abundance of profitable thoughts impute it (not without pardon) to the poverty of my weake conceit; which yet may perhaps occasion better vnto others. In all humble submission I commend them (what they are) to your Lordships fauourable acceptance, and your selfe with them, to the gracious blessing of our God.*

Your Lordships in all dutifull

obseruance at command,

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Ios. HALL.



THE FOURTH BOOKE.

The affliction of Israel.



Egypt was long an harbour to the Israelites; now it proues a Iaile: the posterity of *Jacob* findes too late, what it was for their forefathers to sell *Ioseph*, a slaue into Egypt. Those whom the Egyptians honoured before as Lords, they now contemne as drudges: One *Pharaoh* aduances whom another labors to depress: Not seldome the same man changes copies: but if fauors our-line one age they proue decrepit and hartless: It is a rare thing to find posterity heires of their fathers loue: How should mens fauours be but like themselves, variable and inconstant? there is no certainty but in the fauour of God, in whom can bee no change; whose loue is intayled vpon a thousand generations.

Yet if the Israelites had bene trecherous to *Pharaoh*, if disobedient, this great change of countenance had bene iust; now the onely offence of Israel, is that he prospereth; That which should be the motiue of their gratulation, and friendship, is the cause of their malice. There is no more hatefull sight to a wicked man then the prosperity of the conscionable; None but the spirit of that true harbinger of Christ can teach vs to say with contentment, Hee must increase, but I must decrease.

And what if Israel be mighty & rich? (*If there be warre, they may ioyne with our enemies, and get them out of the Land*) Behold they are afraid to part with those whom they are grieued to entertaine: Either stay-
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ing or going is offence enough, to those that seeke quarrels; There were no warres, and yet they say, If there bee warres. The Israelites had neuer giuen cause of feare to reuolt, and yet they say, Least they ioyn to our enemies, to those enemies which wee may haue; So they make their certaine friends slaues, for feare of vncertaine enemies. Wickednesse is euer cowardly, and full of vniust suspicions; it makes a man feare, where no feare is, fly when none pursues him. What difference there is betwixt *Dauid* and *Pharaoh*! The faith of the one sayes, I will not be afraid for ten thousand that should beset me; The feare of the other saies, Least if there be warre, they ioyn with our enemies; Therefore should he haue made much of the Israelites, that they might be his: his fauour might haue made them firme; Why might they not as well draw their swords for him?

Weake and base minde euer incline to the worse; and seeke safety rather in an impossibility of hurt, then in the likelyhood of iust advantage. Favours had bene more binding then cruelties: yet the foolish Egyptian had rather haue impotent seruants, then able friends. For their welfare alone *Pharaoh* owes Israel a mischiefe; and how will hee pay it?

(*Come let vs worke wisely;*) Leud men call wicked policies wisdom, and their successe happinesse: Herein Satan is wiser, then they; who both layes the plot, and makes them such fooles as to mistake villany and madnesse, for the best vertue.

Iniustice is vpheld by violence, whereas iust gouernements are maintained by loue: Taske-masters must bee set ouer Israel; they should not bee the true seede of Israel, if they were not still set to wrestle with God in afflictions: Heauy burdens must bee layd vpon them: Israel is neuer but loaded, the destiny of one of *Jacobs* sonnes is common to all; To lye downe betwixt their burdens. If they had seemed to breath them in Goshen sometimes, yet euen there it was no small misery to to be forainers, and to liue among Idolaters: But now the name of a slaue is added to the name of a stranger. Israell had gathered some rust in idolatrous Egypt, and now hee must be scoured: they had borne the burden of Gods anger, if they had not borne the burdens of the Egyptians.

As God afflicted them with another minde then the Egyptians; (God to exercise them, the Egyptians to suppress them;) so causes hee the euent to differ. VVho would not haue thought with these Egyptians, that so extreame misery should not haue made the Israelites vnfit both for generation and resistance? Moderate exercise streng-

strengthens, extreame destroyes nature: That God which many times workes by contrary meanes, caused them to growe with depression, with persecution to multiply; How can Gods Church but fare well, since the very malice of their enemies benefits them? Oh the Soueraign goodnesse of our God, that turnes all our poysons into cordials. Gods vine beares the better with bleeding.

And now the Egyptians could be angry with their owne maliciousnesse, that this was the occasion of multiplying them whom they hated, and feared; to see that this seruice gained more to the workmen, then to their masters; The stronger therefore the Israelites grew, the more impotent grew the malice of their persecutors. And since their owne labour strengthens them, now tyranny will try what can be done by the violence of others: since the present strength cannot be subdued; the hopes of succession must be prevented: women must be suborned to be murderers; and those whose office is to help the birth must destroy it.

There was lesse suspicion of cruelty in that sexe, and more opportunity of doing mischief. The male children must be borne, and die at once; what can be more innocent then the childe that hath not liued so much as to cry, or to see light? It is fault enough to be the sonne of an Israelite: the daughters may liue for bondage, for lust; a condition so much (at the least) worse then death, as their sex was weaker. O maruelous cruelty that a man should kill a man, for his sexes sake. Whofocuer hath loosed the reynes vnto cruelty is easily caried into incredible extremities.

From burdens they proceed to bondage, and from bondage to blood: from an vniust vexation of their bodie, to an inhumane destruction of the fruit of their body. As the sinnes of the concupiscible part, from slight motions grow on to foule executions, so do those of the irascible; there is no sinne whose harbour is more vn safe then of that of malice: But oft times the power of tyrants answers not their will; euill commanders cannot alwayes meete with equally mischieuous agents.

The feare of God teaches the midwives to disobey an vniust command; they well knew how no excuse it is for euill, I was bidden. God sayd to their hearts, *Thou shalt not kill*, This voyce was louder then *Pharaohs*. I commend their obedience in disobeying, I dare not commend their excuse, there was as much weaknesse in their answer, as strength in their practise: as they feared God in not killing, so they feared *Pharaoh* in dissembling: oft times those that make conscience of greater

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sinnes are ouertaken with lesse. It is well and rare if we can come forth of a dangerous action without any soyle; and if we haue escaped the storme, that some after-drops wet vs not.

VVho would not haue expected that the midwiues should be murdered for not murdering? *Pharaoh* could not be so simple to thinke these women trustie: yet his indignation had no power to reach to their punishment. God prospered the midwiues, who can harme them? Euen the not dooing of euill is rewarded with good. And why did they prosper? Because they feared God; Not for their dissimulation but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the sinne which is due to the vertue: true wisdom teaches to distinguish Gods actions, and to ascribe them to the right causes; Pardon belongs to the lye, of the midwiues, remuneration to their goodnesse, prosperity to their feare of God.

But that which the Midwiues will not, the multitudes shall doe; It were strange if wicked rulers should not finde some or other instruments of violence: all the people must drowne whom the women saued. Cruelty hath but smoaked before, now it flames vp; secret practising hath made it shamelesse, that now it dare proclaime tyranny. It is a miserable state where euery man is made an executioner: there can be no greater argument of an ill cause then a bloody prosecution, whereas truth vpholds her selfe by mildnesse, and is promoted by patience. This is their act, what was their issue? the people must drowne their males, themselves are drowned: they died by the same means by which they caused the poore Israelitish infants to die; that law of retaliation which God will not allow to vs, because we are fellow creatures, he iustly practiseth in vs. God wold haue vs read our sinnes in our iudgements, that we might both repent of our sins; & giue glory to his iustice.

Pharaoh raged before, much more now that he receiued a message of dismissal: the monitions of God make ill men worle: the waues doe not beate nor roare any where so much as at the banke which restraines them. Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearefull report, if it met not with opposition. A good heart yeldes at the stillest voyce of God: but the most gracious motions of God harden the wicked. Many would not be so desperately settled in their sinnes, if the word had not controuled them. How milde a message was this to *Pharaoh*, and yet how galling? *We pray thee let vs go.* God commaunds him that which hee feared. Hee tooke pleasure in the present seruitude of Israel: God calls for a release. If the suit had been for mitigation of labour, for

for preferuation of their children, it might haue caried some hope, and haue found some fauour: but now God requires that which he knowes will as much discontent *Pharaoh*, as *Pharaohs* cruelty could discontent the Israelites; *Let vs goe*. How contrary are Gods precepts to natural mindes? and indeede, as they loue to crosse him in their practise; so he loues to crosse them in their commands before, and his punishments afterwards; It is a dangerous signe of an ill heart to seeke Gods yoke heauy.

Moses talkes of sacrifice, *Pharaoh* talkes of worke. Any thing seemes due worke to a carnall minde, sauing Gods seruice: nothing superfluous, but religious duties. Christ tells vs there is but one thing necessarie: nature tells vs there is nothing but that, needlesse. *Moses* speakes of deuotion, *Pharaoh* of idlenesse. It hath been an olde vse, as to cast faire colours vpon our owne vicious actions; so to cast euill aspersions vpon the good actions of others. The same Diuell that spoke in *Pharaoh*, speakes still in our scoffers, and calls religion hypocrisie, conscionable care, singularity. Euery vice hath a title, and euery vertue a disgrace.

Yet while possible tasks were imposed, there was some comfort: Their diligence might saue their backs from stripes. The conceit of a benefit to the commander, and hope of impunitie to the labourer, might giue a good pretence to great difficulties: but to require tasks not faillible, is tyrannicall, and doth onely picke a quarrell to punish. They could neither make straw, nor finde it; yet they must haue it. Doe what may bee, is tolerable; but doe what cannot be, is cruell. Those which are aboue others in place, must measure their commands, not by their own wils, but by the strength of their inferiours. To require more of a beast then hee can doe, is inhumane. The taske is not done; the taske-masters are beaten: the punishment lies where the charge is; they must exact it of the people, *Pharaoh* of them. It is the misery of those which are trusted with authority, that their inferiours faults are beaten vpon their backs. This was not the fault to require it of the taskemasters, but to require it by the taske-masters, of the people. Publicke persons doe either good or ill with a thousand hands, and with no fewer shall receiue it.

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The birth and breeding of Moses.



It is a wonder, that *Amram* the father of *Moses*, would thinke of the mariage bed in so troublesome a time, when hee knewe hee should beget children either to slavery or slaughter: yet even now in the heat of this bondage, hee maries *Jochebed*: the drowning of his sonnes was not so great an euill, as his owne burning; the thraldome of his daughters not so great an euill, as the subiection vnto sinfull desires. Hee therefore vses Gods remedy for his sinne; and referres the sequell of his danger to God. How necessarie is this imitation for those which haue not the power of containing? perhappes wee would haue thought it better to liue childelesse: but *Amram* and *Jochebed* durst not incurre the danger of a sinne, to auoide the danger of a mischiese. No doubt when *Jochebed* the mother of *Moses* sawe a man-childe borne of her, and him beautifull and comely, shee fell into extreame passion, to thinke that the executioners hand should succede the Mid-wiues. All the time of her conception, shee could not but feare a sonne; now shee sees him, and thinkes of his birth and death at once, her second throes are more grieuous than her first. The paines of trauell in others are somewhat mitigated with hope, and counteruailed with ioy that a man-childe is borne; in her they are doubled with feare; the remedie of others is her complaint: still shee lookes when some fierce Egyptian would come in, and snatch her new-borne infant out of her bosome; whose comlineffe had now also added to her affection.

Many times God writes presages of Maiestie and honour, even in the faces of children. Little did shee thinke, that she held in her lappe the deliuerer of Israel. It is good to hazard in greatest apparances of danger. If *Jochebed* had said, If I beare a sonne they will kill him, where had beene the great rescuer of Israel? Happy is that resolution which

can

can follow God hood-winkr, and let him dispose of the event: When she can no longer hide him in her wombe, she hides him in her house; afraid lest every of his cryings should guide the executioner to his cradle. And now she sees her treasure can be no longer hid, she skips him in a barge of bulrushes, and commits him to the mercy of the waues, and (which was more mercilesse) to the danger of an Egyptian passenger, yet doth she not leaue him without a gardian.

No tyranny can forbid her to loue him, whom she is forbidden to keepe: Her daughters eyes must supply the place of her armes. And if the weake affection of a mother were thus effectually careful, what shall we thinke of him whose loue, whose compassion is (as himselfe) infinite? His eye, his hand cannot but bee with vs, euen when wee forsake our selues: *Moses* had neuer a stronger protection about him, no not when all his Israelites were pitched about his Tent in the wilderness, then now when hee lay sprawling alone vpon the waues: No water, no Egyptian can hurt him. Neither friend nor mother dare owne him, and now God challenges his custodie. When wee seeme most neglected, and forlorne in our selues, then is God most present, most vigilant.

His prouidence brings *Pharaohs* daughter thither to wash her selfe. Those times looked for no great state: A Princessse comes to bathe her selfe in the open stream: she meant onely to wash her selfe; God fetches her thither to deliuer the deliuerer of his people. His designs goe beyond ours. We know not (when we set our foot ouer our threshold) what hee hath to doe with vs. This event seemed casuall to this Princessse, but predetermined; and provided by God, before she was: how wisely and sweetely God brings to passe his owne purposes in our ignorance and regardlesse! Shee sawe the arke, opens it, findes the childe weeping; his beauty and his teares had God provided for the strong perswasions of mercy. This young and liuely Oratorie prevailed. Her heart is strooke with compassion, and yet her tongue could say, it is an Hebrewes childe.

See here the mercifull daughter of a cruell father: It is an vncharitable and iniurious ground, to iudge of the childes disposition by the parents. How well doth pity beseme great personages! and most in extremities, It had beene death to another to rescue the child of an Hebrew; in her it was safe and noble. It is an happy thing when great ones improue their places to so much more charity as their liberty is more.

Moses his sister finding the Princessse compassionate, offers to procure a nurse, and fetches the mother: and who can be so fit a nurse as a mother

mother; Shee now with glad hands receiues her child, both with authority and reward. She would haue giuen all her substance for the life of her sonne; and now she hath a rewarde to nurse him. The exchange of the name of a mother for the name of a nurse hath gained her both her sonne, and his education, and with both a recompence. Religion doth not call vs to a weake simplicity, but allowes vs as much of the Serpent, as of the Doue: Lawfull policies haue from God both liberty in the vse, and blessing in the successe.

The good Lady did not breed him as some child of almes, or as some wretched outcast for whom it might be fauour enough to liue, but as her owne sonne; in all the delicacies, in all the learning of Egypt. Whatsoeuer the Court, or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education workes wondrous changes, and is of great force either way: a little aduancement hath so puffed vp some about themselves, that they haue not onely forgot their friends, but scorned their parents. All the honours of Egypt could not winne *Moses* not to call his nurse mother, or weane him from a willing misery with the Israelites. If we had *Moses* his faith, we could not but make his choice. It is onely our infidelity that binds vs so to the world, and makes vs preferre the momentary pleasures of sin, vnto that euermore lasting recompence of reward.

Hee went forth and looked on the burdens of Israel. What needed *Moses* to haue afflicted himselfe with the afflictions of others? Himselfe was at ease and pleasure in the Court of *Pharaoh*. A good heart cannot abide to be happy alone; and must needs, vnbidden, share with others in their miseries. Hee is no true *Moses* that is not moued with the calamities of Gods Church. To see an Egyptian smite an Hebrew, it smote him, and moued him to smite. He hath no Israelitish blood in him, that can indure to see an Israelite stricken either with hand or tongue.

Heere was his zeale: where was his authority? Doubtlesse *Moses* had an instinct from God, of his magistracy; else how should he think they would haue vnderstood what himselfe did not? Oppressions may not be righted by violence, but by law. The redresse of euill by a person vnwarranted, is euill. *Moses* knew that God had called him; hee knew that *Pharaoh* knew it not: therefore he hides the Egyptian in the sand. Those actions which may be approoued vnto God, are not alwaies safe with men: as contrailly, too many things goe currant with men, that are not approoued of God.

Another Hebrew is stricken, but by an Hebrew: the act is the same, the

the agents differ : neither doth their profession more differ, than *Moses* his proceedings. Hee giues blowes to the one : to the other, words. The blowes to the Eyprian were deadly ; the words to the Hebrew, gentle and plausible. As God makes a difference betwixt chastisements of his owne, and punishments of strange children : So must wise gouernours learne to distinguish of sinnes and iudgements, according to circumstances. How mildly doth *Moses* admonish ? Sirs, yee are brethren. If there had been but any dramme of good nature in these Hebrewes, they had relented : now it is strange to see that being so vniuersally vexed with their common aduersarie, they should yet vex one another : One would haue thought that a common opposition should haue vnited them more, yet now priuat grudges doe thus dangerously diuide them. Blowes enow were not dealt by the Egyptians, their own must adde to the violence. Still Satan is thus busie, and Christians are thus malicious, that (as if they wanted enemies) they flie in one anothers faces. While wee are in this Egypt of the world, all vnkind strifes would easily bee composed if wee did not forget that wee are brethren.

Behold an Egyptian in the skinne of an Hebrew : How dogged an answer doth *Moses* receiue to so gentle a reproofe ? Who would not haue expected that this Hebrew had beene enough dejected with the common affliction ? But vexations may make some more miserable, not more humble ; as wee see sicknesse make some tractable, others more froward ; It is no easie matter to beare a reproofe well, if neuer so well tempered ; no sugar can bereaue a pill of his bitternesse. None but the gracious can say, *Let the righteous smite me.*

Next to the not deseruing a reproofe is the well taking of it. But who is so ready to except and exclaime as the wrong-doer ? The patient replies not. One iniurie drawes on another, first to his brother, then to his reproouer. Guiltinesse will make a man stirre vpon euery touch : hee that was wronged, could incline to reconciliation : Malice makes men vncapable of good counsell ; and there are none so great enemies to iustice, as those which are enemies to peace.

With what impatience doth a galled heart receiue an admonition ! This vnworthy Israelite is the paterne of a stomachfull offender ; first he is moued to choler in himselfe : then hee calls for the authoritie of the admonisher : A small authoritie will serue for a louing admonition. It is the duty of men, much more of Christians, to aduise against sinne ; yet this man askes who made thee a Iudge, for but finding fault with his iniury. Then, hee aggrauates, and misconstrues ; Wilt thou kill me ? when *Moses* meant onely to saue both. It was the death of his malice onely

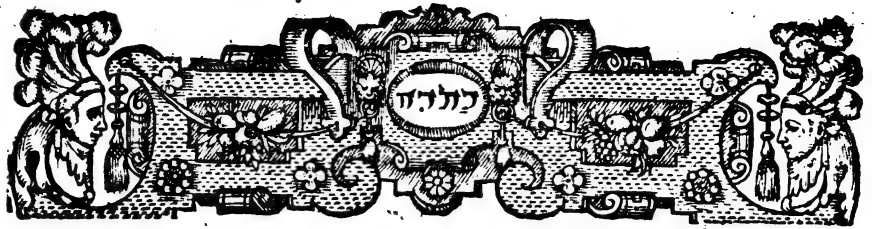
onely that was intended and the safety of his person. And lastly he vpbraides him with former actions; Thou killedst the Egyptian: What if hee did? What if vniustly? What was this to the Hebrew? Another mans sinne is no excuse for ours: A wicked heart neuer lookes inward to it selfe, but outward to the qualitie of the reprob; if that affoord exception, it is enough; as a dogge runnes first to reuenge on the stone: what matter is it to me who he be that admonisheth mee? let me looke home into my selfe: let mee looke to his aduise. If that bee good, it is more shame to me to be reprobued by an euill man. As a good mans allowance cannot warrant euill, so an euill mans reproofe may remedy euill: If this Hebrew had beene well pleased, *Moses* had not heard of his slaughter; Now in choler all will out; and if this mans tongue had not thus cast him in the teeth with blood, hee had beene surprised by *Pharaoh*, ere he could haue knowne that the fact was knowne.

Now hee growes iecalous, flees and escapes. No friend is so commodious in some cases as an aduerlarie; This wound which the Hebrew thought to giue *Moses* saued his life. As it is good for a man to haue an enemy, so it shall be our wisdom to make vse of his most cholerick obiections. The worst of an enemy, may prove most soueraigne to our selues. *Moses* flees. It is no discomfort for a man to flee when his conscience pursues him not: Where Gods warrant will not protect vs, it is good for the heeles to supply the place of the tongue.

Moses when hee may not in Egypt, hee will bee doing iustice in Midian. In Egypt hee deliueres the oppressed Israelite; In Midian the wronged daughters of *Iethro*. A good man will bee doing good, where soeuer hee is; His trade is a compound of charitie and iustice: as therefore euill dispositions cannot bee changed with ayres, no more will good. Now then hee sits him downe by a well in Midian. There he might haue to drinke, but where to eate hee knew not. The case was altered with *Moses*. To come from the dainties of the court of Egypt, to the hunger of the fields of Midian: It is a lesson that all Gods children must learne to take out, To want and to abound. Who can think strange of penury, when the great gouernour of Gods people once hath nothing? Who would not haue thought in this case, *Moses* should haue beene heartlesse and sullen; to cast downe with his owne complaints, that hee should haue had no feeling of others; yet how hot is hee vpon iustice? No aduersitie can make a good man neglect good duties: hee sees the oppression of the shepherdes, the image of that other hee left behinde him in Egypt: The maids, (daughters of so great a peere) draw water for their flockes, the inhumane shepherds driue them away; rudenesse hath no respect either to sexe, or condition; If we liued not vnder lawes this were our case; Might would bee the measure of iustice: we should

should not so much as enioy our owne water : vniust courtes will not euer prosper : *Moses* shall rather come from Egypt to Midian to beate the shephcards, then they shall vex the daughters of *Jethro* : This act of iustice was not better done than taken. *Renel* requites it kindly with an hospitall entertainement. A good nature is readie to answere courtesies : we cannot doe too much for a thankfull man. And if a courteous heathen reward the watering of a sheepe in this bountifull manner, how shall our God recompence but a cup of cold water, that is giuen to a disciple ? This fauour hath wonne *Moses*, who now consents to dwell with him, though out of the Church. Curiositie, or whatsoeuer idle occasions may not draw vs (for our residence) out of the bounds of the Church of God : danger of life may ; wee loue not the Church if wee easily leaue it : if in a case of life, wee leaue it not (vpon opportunitie) for a time of respite, wee loue not our selues. The worst part of *Moses* his requitall was his wife, one of those whom he had formerly protected.

I doe not so much maruell that *Jethro* gaue him his daughter (for hee saw him valiant, wise, learned, nobly bred) as that *Moses* would take her, a stranger, both in bloud and religion. I could pleade for him necessity: his own nation was shut vp to him; if hee would haue tried to fetch a daughter of Israel, hee had endangered to leaue himselfe behinde. I could pleade some correspondence in common principles of religion; for doubtlesse *Moses* his zeale could not suffer him to smother the truth in himselfe : hee should haue beene an vnfaithfull seruant, if he had not beene his masters teacher. Yet neyther of these can make this match either safe, or good. The euent bewraies it dangerously inconuenient. This choise had like to haue cost him deare : she stood in his way for circumcision; God stands in his way for reuenge. Though hee was now in Gods message, yet might hee not bee forborne in this neglect. No circumstance, either of the dearenesse of the solicitor, or our owne ingagement, can beare out a sinne with God: Those which are vnequally yoked, may not euer looke to draw one way. True loue to the person cannot long agree with dislike of the religion. He had need to be more than a man, that hath a *Zipporah* in his bosome, and would haue true zeale in his heart. All this while *Moses* his affection was not so tied to Midian, that hee could forget Egypt. Hee was a stranger in Midian: what was hee els in Egypt ? Surely eyther Egypt was not his home, or a miserable one; and yet in reference to it, hee calles his sonne *Gershom*, a stranger there. Much better was it to be a stranger there, than a dweller in Egypt. How hardly can wee forget the place of our abode or education, although neuer so homely ? And if hee so thought of his Egyptian home, where was nothing but bondage and tyranny, how should wee thinke of that home of ours, aboue, where is nothing but rest and blessednesse ?



Moses called.

Forty yeeres was *Moses* a courtier, and forty yeeres (after that) a shepheard: That great men may not be ashamed of honest vocations, the greatest that ever were haue been content to take vp with mean trades. The contempt of honest callings in those which are well borne, argues pride without wit: How constantly did *Moses* sticke to his hooke? and yet a man of great spirits, of excellent learning, of curious education: and if God had not (after his forty yeeres seruice) called him off, he had so ended his daies. Humble resolutions are so much more heroicall, as they fall into higher subiects.

There can be no fitter disposition for a leader of Gods people, then constancie in his vndertakings, without either wearinesse, or change. How had he learned to subdue all ambitious desires, and to rest content with his obscuritie! So he might haue the freedome of his thoughts, and full opportunitie of holy meditations, hee willingly leaues the world to others, and enuies not his proudest acquaintance of the Court of *Pharaoh*. He that hath true worth in himselfe, and familiarity with God, finds more pleasure in the deserts of *Midian*, then others can do in the palaces of Kings.

Whiles hee is tending his sheep, God appeared vnto him: God neuer graces the idle with his visions; when he finds vs in our callings, we find him in the tokens of his mercy: Satan appeares to the idle man in manifold tentations; or rather presents himselfe, and appeares not. God was euer with *Moses*, yet was he not seene till now. He is neuer absent from his: but sometimes hee makes their senses witnesses of his presence. In small matters may be great wonders. That a bush should burne is no maruell; but that it should not consume in burning, is iustly miraculous: God chooseth not euer great subiects wherein to exercise his power. It is enough that his power is great in the smallest.

When

When I looke vpon this burning bush with *Moses*, me thinks I can neuer see a worthier, and more liuely Embleme of the Church; That in Egypt was in the furnace yet wasted not. Since then how oft hath it bin flaming, neuer consumed! The same power that enlightens it, preserues it: and to none but his enemies is he a consuming fire. *Moses* was a great Philosopher: but small skill would haue serued to know the nature of fire, and of the bush: that fire meeting with combustible matter could not but consume: If it had been some solid wood it would haue yeelded later to the flame; but bushes are of so quick dispatch, that the ioy of the wicked is compared to a fire of thornes. He noted it a while, saw it continued, and began to wonder. It was some marvell how it should come there: but how it should continue without supply, yea without diminution of matter, was truly admirable. Doubtlesse he went oft about it, and viewed it on all sides, and now when his eye and mind could meet with no likely causes, so far off, resolues, I will go see it; His curiosity led him neerer, and what could he see but a bush and a flame which he saw at first vnstatisfied? It is good to come to the place of Gods presence, howsoeuer; God may perhaps speak to thy heart, though thou come but for nouelty: Euen those which haue come vpon curiosity haue bin oft taken: Absence is without hope; If *Moses* had not come, he had not bene called out of the bush.

To see a fire not consuming the bush, was much; but to heere a speaking fire, this was more; and to heere his owne name out of the mouth of the fire, it was most of all. God makes way for his greatest messages by astonishment and admiration: as on the contrary, carelesnes carries vs to a meere vnproficiencie vnder the best meanes of God: If our hearts were more awfull, Gods messages would be more effectual to vs.

In that appearance God meant to call *Moses* to come; yet when he is come inhibits him; (*Come not hither*) We must come to God, we must not come too neer him. When we meditate of the great mysteries of his word, wee come to him: we come too neere him when we search into his counsels. The Sunne and the fire say of themselves, Come not too neere: how much more the light which none can attaine vnto? We haue all our limits set vs: The Gentiles might come into some outer courts, not into the inmost: The Iewes might come into the inner Court, not into the Temple: the Priests and Leuites into the Temple, not into the Holy of Holies; *Moses* to the hill, not to the bush. The waves of the sea had not more need of bounds, than mans presumption. *Moses* must not come close to the bush at all; and where he may stand, he may not stand with his shooes on. There is no vnholines in clothes: God prepared them for man at first, and that of skins, lest any exception should be taken at the hides of dead beasts. This rite was significant. What are the

shoes but worldly & carnall affections? If these be not cast off when we come to the holy place, we make our selues vnholý: how much lesse should we dare to come with resolutions of sin? This is not on ly to come with shoes on, but with shoes bemired with wicked filthinesse; the touch whereof profanes the pauement of God, and makes our presence odious.

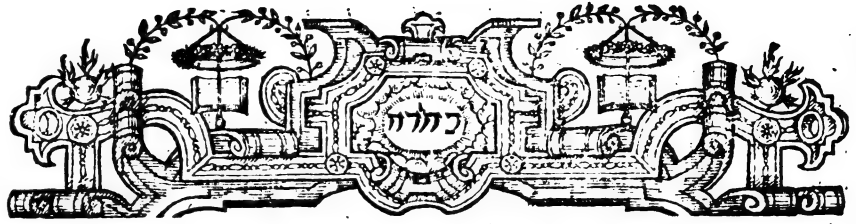
Moses was the son of *Amram*, *Amram* of *Kohath*, *Kohath* of *Leui*, *Leui* of *Jacob*, *Jacob* of *Isaac*, *Isaac* of *Abraham*. God puts together both ends of his pedigree, I am the God of thy father, and of *Abraham*, *Isaac*, *Jacob*. If hee had said only, I am thy God, it had bin *Moses* his duty to attend awfully; but now that hee saies I am the God of thy Father, and of *Abraham* &c. He challenges reuerence by prescription. Any thing that was our Ancestors, pleases vs; their houses, their vessels, their core-armour; How much more their God? How carefull should parents be to make holy choises; Euery precedent of theirs are so many monuments and motiues to their posterity. What an happinesse it is to be borne of good parents! hence God claimes an interest in vs, and wee in him, for their sake. As many a man smarteth for his Fathers sinne, so the goodnesse of others is crowned in a thousand generations. Neyther doth God say, I was the God of *Abraham*, *Isaac*, *Jacob*; but, I am. The Patriarkes still liue after so many thousand yeeres of dissolution. No length of time can separate the soules of the iust from their maker. As for their bodie, there is still areall relation betwixt the dust of it, and the soule: and if the being of this part be more defectiue, the being of the other is more liuely, and doth more than recompence the wants of that earthly halfe.

God could not describe himselfe by a more sweet name than this, I am the God of thy father, and of *Abraham*, &c. yet *Moses* hides his face for feare. If hee had said I am the glorious God that made heauen & earth, that dwell in light inaccessible, whom the Angels cannot behold; or, I am God the auenger, iust and terrible, a consuming fire to mine enemies, heere had beene iust cause of terrour.

But why was *Moses* so frighted with a familiar compellation? God is no lesse awfull to his owne in his very mercies. Great is thy mercie that thou maist bee feared: for to them, no lesse maiesty shines in the fauours of God, than in his iudgements and iustice. The wicked heart neuer feares God but thundering, or shaking the earth, or raining fire from heauen; but the good can dread him in his very sun-shine: his louing deliuerances and blessings affect them with awfulness. *Moses* was the true sonne of *Jacob*, who when hee saw nothing but visions of loue and mercy, could say, How dreadfull is this place?

I see *Moses* now at the bush hiding his face at so milde a representation : heereafter we shall see him in this very mount betwixt heaven and earth, in thunder, lightning, smoke, earth-quakes, speaking mouth to mouth with God, bare faced, and fearelesse : God was then more terrible, but *Moses* was lesse strange. This was his first meeting with God ; further acquaintance makes him familiar, and familiarity makes him bold : Frequence of conuersation giues vs freedome of access to God ; and makes vs poure out our hearts to him as fully and as fearelessly as to our friends. In the meane time now at first he made not so much haste to see, but hee made as much to hide his eyes : Twice did *Moses* hide his face ; once for the glory which God put vpon him, which made him so shine, that he could not bee beheld of others ; once for Gods owne glory, which hee could not behold. No maruell. Some of the creatures are too glorious for mortall eyes : how much more when God appeares to vs in the easiest manner, must his glory needes ouercome vs ? Behold the difference betwixt our present, and future estate : Then the more more maiestie of appearance, the more delight : when our sinne is quite gone, all our feare at Gods presence shall be turned into ioy. God appeared to *Adam* before his sinne with comfort, but in the same forme which after his sinne was terrible. And if *Moses* cannot abide to looke vpon Gods glory when he descends to vs in mercy, how shall wicked ones abide to see his fearefull presence when hee lets vpon vengeance. In this fire hee flamed and consumed not, but in his reuenge our God is a consuming fire.

First *Moses* hides himselfe in feare, now in modesty. Who am I ? None in all Egypt or Midian was comparably fit for this embassage. Which of the Israelites had beene brought vp a Courtier, a schollar, an Israelite by blood, by education an Egyptian, learned, wise, valiant, experienced ? Yea, Who am I ? The more fit any man is for what soeuer vocation, the lesse hee thinks himselfe. Forwardnesse argues insufficiencie. The vnworthy thinks still, Who am I not ? Modest beginnings giue hopefull proceedings, and happy endings. Once before, *Moses* had taken vpon him, and laide about him ; hoping then they would haue knowen that by his hand God meant to deliuer Israel : but now when it comes to the point, Who am I ? Gods best seruants are not euer in an equall disposition to good duties. If we finde differences in our selues sometimes, it argues that grace is not our owne. It is our frailty. that those seruices which wee are forward to, aloofe off, wee shrinke at, neere hand, and fearefully misse-giue. How many of vs can bid defiance to death, and suggest answeres to absent tentations, which when they come home to vs, wee flie off, and change our note, and in stead of action, expostulate ?



The Plagues of Egypt.



IT is too much honour for flesh and blood to receive a message from heaven, yet heere God sends a message to man, and is repulsed : well may God aske, Who is man that I should regard him ; but for man to aske who is the Lord, is a bolde and proud blasphemy. Thus wilde is nature at the first ; but ere God haue done with *Pharaoh*, he will be knowne of him, he wil make himselfe knowne by him, to all the world : God might haue swept him away suddenly. How unworthy is he of life, who with the same breath that he receiues, denies the giuer of it : But he would haue him convinced, ere he were punished ; First therefore hee workes miracles before him, then vpon him. *Pharaoh* was now, from a staffe of protection and sustentation to Gods people, turned to a serpent that stung them to death ; God shewes himselfe in this reall embleme ; doing that suddenly before him, which Satan had wrought in him by leasure ; And now when he crawles and winds, and hisses, threatning perill to Israel, hee shewes him how in an instant, he can turne him into a senselesse stick, and make him if not vsefull, yet fearelesse : The same God which wrought this, giues Satan leaue to imitate it ; the first plague that hee meant to inflict vpon *Pharaoh*, is delusion : God can be content the Diuell should win himselfe credit, where hee meantes to iudge ; and holds the honour of a miracle well lost, to harden an enemy : Yet to show that his miracle was of power, the others of permission ; *Moses* his serpent deuours theirs : how easily might the Egyptians haue thought, that he which caused their serpent not to be, could haue kept it from being, & that they which could not keep their Serpent from deuouring, could not secure them from being consumed ; but wise thoughts enter not into those that must perish. All Gods iudgements stand ready, and waite but till they be called for. They need but a watch-word to bee giuen them : No sooner is the rodde lift vp, but they are gone forth into the world, presently the waters runne into bloud, the frogs and lice craule about, and all the other troupes of God come rushing in vpon his aduer-

aduersaries: All creatures conspire to reuenge the iniuries of God. If the Egyptians looke vpward, there they haue thunder, lightning, haile, tempests; one while no light at all, another while such fearefull flashes as had more terror, then darknes. If they looke vnder them, there they see their waters changed into blood, their earth swarming with frogs & grasshoppers: If about them, one while the flies fill both their eies and eares; another while they see their fruits destroyed, their cattell dying, their children dead. If lastly they look vpon themselves, they see themselves lothsome with lice, painful & deform'd with scabs, bites & bitches.

First God begins his iudgement with the waters. As the riuer of Nilus was to Egypt in steed of heauen to moisten and fatten the earth; so their confidence was more in it then in heauen; Men are sure to bee punisht most & soonest, in that which they make a corriuall with God. They had before defiled the riuers with the blood of innocents; and now it appears to them, in his owne colour. The waters will no longer keep their counsell: Neuer any man delighted in blood, which had not enough of it, ere his end: they shed but some few streames, and now behold whole riuers of blood: Neither was this more a monument of their slaughter, past, then an image of their future destruction. They were afterwards ouerwhelmed in the redde sea, and now beforehand they see their riuers redde with blood. How dependant and seruile is the life of man, that cannot either want one element, or indure it corrupted! It is hard to say whether there were more horrou, or annoyance in this plague. They complaine of thirst, and yet doubt whether they should dye, or quench it with blood. Their fish (the chiefe part of their sustenance) dyes with infection, and infecteth more by being dead. The stench of both is ready to poyson the inhabitants; yet *Pharaoh's* curiosity carries him away quite from the sense of the iudgement: hee had rather send for his magicians to worke feates, then to humble himselfe vnder God for the remoouall of this plague; And God plagues his curiosity with deceipt, those whom hee trusts, shall vndoe him with preuailing; the glory of a second miracle shall bee obscured by a false imitation, for a greater glory to God in the sequell.

The rod is lift vp againe, Behold, that Nilus which they had before adored, was neuer so beneficiall as it is now troublesome; yeelding them not onely a dead, but a liuing annoyance: It neuer did so store them with fish, as now it plagues them with frogs; Whatsoeuer any man makes his God, besides the true one, shall bee once his tormenter. Those loathsome creatures leaue their owne element to punish them, which rebelliously detained Israell from their owne. No bed, notable can be free from them, their daintie Ladies cannot keep them out of their

their bosomes ; neyther can the Egyptians sooner open their mouthes, than they are ready to creepe into their throats ; as if they would tell them that they came on purpose to reuenge the wrongs of their Maker : yet euen this wonder also is Satan allowed to imitate. Who can marvell to see the best vertues counterfeited by wicked men, when he sees the diuell emulating the miraculous power of God ? The feates that Satan playes may harden, but cannot benefit. Hee that hath leaue to bring frogs, hath neither leaue, nor power, to take them away, nor to take away the stench from them. To bring them, was but to adde to the iudgement ; to remooue them, was an act of mercy. God doth commonly vse Satan in executing of iudgement, neuer in the workes of mercy to men.

Yet euen by thus much is *Pharaoh* hardned, and the forcerers growen insolent. When the diuell and his agents are in the height of their pride, GOD shames them in a trifle. The rod is lift vp : the very dust receiues life : lice abound euery where, and make no difference betwixt beggers and Princes. Though *Pharaoh* and his Courtiers abhorred to see themselves louzie, yet they hoped this miracle would bee more easily imitable : but now the greater possibilitie, the greater foile. How are the great wonder-mongers of Egypt abashed that they can neyther make lice of their owne, nor deliuer themselves from the lice that are made ! Those that could make serpents and frogs, could not either make or kill lice ; to shew them that those frogs and serpents were not their owne workmanship. Now *Pharaoh* must needs see how impotent a diuell hee serued, that could not make that vermine which euerie day rises voluntarily out of corruption. *Iannes* and *Jambres* cannot now make those lice (so much as by delusion) which at another time they cannot chuse but produce vnknowing, and which now they cannot auoide. That spirit which is powerfull to execute the greatest things when hee is bidden, is vnable to doe the least when hee is restrained. Now these corriuals of *Moses* can say, *This is the finger of God.* Yee foolish Inchanters, was Gods finger in the lice, not in the frogs, not in the blood, not in the serpent ? And why was it rather in the lesse, than in the greater ? Because yee did imitate the other, not these. As if the same finger of God had not beene before in your imitation, which was now in your restraint : As if yee could haue failed in these, if yee had not beene only permitted the other. Whiles wicked mindes haue their full scope, hey neuer look vp about themselves ; but when once God crosses them in their proceedings, their want of successe teaches them to giue God his owne. All these plagues perhaps had more horror than paine in them. The frogs creepe vpon their clothes, the lice vpon their skins : but those stinging hornets which succede them, shall wound and kill

kill. The water was annoied with the first plague, the earth with the second and third; this fourth fills the aire, and besides corruption brings smart. And that they may see this winged armie comes out from an angry God, (noteither from nature, or chance) even the very flies shall make a difference betwixt Egypt, and Goshen. He that gaue them their beeing, lets them their stint. They can no more sting an Israelite, than fauour an Egyptian. The very wings of flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* findes how impossible it is for him to stand out with God, since all his power cannot rescue him from lice and flies.

And now his heart beginnes to thaw a little: Goe, doe sacrifice to your God in this land; or (since that will not bee accepted) Goe into the wildernesse, but not farre: but how soone it knits againe! Good thoughts make but a thorowfare of carnall hearts, they can neuer settle there: yea his very misgiuing hardens him the more: that now neyther the murren of his cattel, nor the botches of his seruants can stirre him a whit. Hee saw his cattel stricke dead with a sudden contagion; hee saw his sorcerers (after their contestation with Gods messengers) stricke with a scabbe in their very faces, and yet his heart is not stricke. Who would thinke it possible that any soule could bee secure in the midst of such varietie, & frequency of iudgements? These very plagues haue not more wonder in them, than their successe hath. To what an height of obduration will sinne leade a man, and of all sinnes incredulitie? Amidst all these stormes *Pharaoh* sleepeth, till the voice of Gods mightie thunders, and haile mixed with fire rouzed him vp a little.

Now as betwixt sleeping and waking, hee starts vp, and sayes, *God is righteous, I am wicked, Moses pray for vs*, and presently laies downe his head againe. God hath no sooner done thundring, than hee hath done fearing. All this while you neuer finde him carefull to preuent any one euill, but desirous still to shift it off when hee feels it; neuer holds constant to any good motion; neuer praies for himselfe, but carelesly willes *Moses & Aaron* to pray for him; neuer yeelds God his whole demand, but higglet and dodgeth, like some hard chapman, that would get a release with the cheapest: First, they shall not go; then, goe and sacrifice, but in Egypt; next, goe sacrifice in the wildernesse, but not farre off: after, goe yee that are men; then, goe you and your children onely; at last, go all saue your sheepe and cattel. Wheresoever meere nature is, she is still improuident of future good, sensible of present euill, inconstant in good purposes, vnable, through vnacquaintance, and vnwilling to speake for her selfe, niggardly in her grants, and vncheerefull. The plague of the grasshoppers startled him a little; and the more, through the importunitie of his seruants:

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for when hee considered the fish destroyed with the first blow, the cattle with the fift, the corne with the seuenth, the fruit and leaues with this eight, and nothing now left him but a bare fruitlesse earth to liue vpon (and that, couered ouer with locusts) necessitie droue him to relent for an aduantage : *Forgiue me this once; take from me this death only.*

But as constrained repentance is euer short and vnfound; the West winde together with the grasshoppers blowes away his remorse; and now is he ready for another iudgement. As the grasshoppers rooke away the sight of the earth from him, so now a grosse darknesse takes away the sight of heauen too: other darknesse were but priuatie, this was reall and sensible. The Egyptians thought this night long, (how could they chuse, when it was fixe in one?) and so much the more, for that no man could rise to talke with other, but was necessarily confined to his owne thoughts: One thinks, the fault in his owne eyes, which he rubs often times in vaine: Others think that the Sun is lost out of the firmament, and is now with-drawne for euer: Others, that all things are returning to their first confusion: All thinke themselves miserable past remedy, and with (whatsoeuer had befallen them) that they might haue had but light enough to see themselves die.

Now *Pharaoh* proues like to some beasts that grow mad with baiting: grace often resisted turnes to desperatenesse; *Get thee from me, looke thou see my face no more; whensoever thou comcest in my sight thou shalt die.* As if *Moses* could not plague him as well in abscence: As if hee that could not take away the lice, flies, frogges, grasshoppers, could at his pleasure take away the life of *Moses* that procured them. What is this but to runne vpon the iudgements, and runne away from the remedies? Euermore, when Gods messengers are abandoned, destruction is neere. *Moses* will see him no more till hee see him dead vpon the sands; but God will now visit him more than euer: The fearefullest plagues God still reserues for the vphor: All the former do but make way for the last. *Pharaoh* may exclude *Moses* and *Aaron*, but Gods Angell hee cannot exclude: Insensible messengers are vsed, when the visible are debarred.

Now God beginnes to call for the blood they owed him: In one night euery house hath a carcase in it, and (which is more grieuous) of their first borne, and (which is yet more fearefull) in an instant. No man could comfort other; euery man was too full of his owne sorrow, helping rather to make the noise of the lamentation more dolefull, and astonishing. How soone hath God changed the note of this tyrannicall people! Egypt was neuer so stubborne in denying passage to *Israell*, as now importunate to intreat it: *Pharaoh* did not
more

more force them to stay before, than now to depart : whom lately they would not permit, now they hire to goe. Their rich Jewels of silver and gold were not too deare for them whom they hated ; how much rather had they to send them away wealthy, than to haue them stay to be their executors ? Their loue to themselves obtained of them the enriching of their enemies ; and now they are glad to pay them well for their old worke, and their present iourney : Gods people had stayd like slaues, they goe away like conquerours, with the spoyle of those that hated them ; armed for securitie, and wealthy for maintenance.

Old *Jacobs* seventy soules which hee brought downe into Egypt, in spight of their bondage and blood-shed, goe forth six hundred thousand men, besides children. The world is well mended with *Israel* since he went with his staffe & scrip ouer Jordan. Tyranny is too weak, where God bids Increase and multiply. I know not where else the good hearbe ouer-growes the weeds ; the Church out-strips the world. I feare if they had liued in ease and delicacie, they had not beene so strong, so numerous. Neuer any true Israelite lost by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods : That very night, when the 130. yeeres were expired, *Israel* is gone, *Pharaoh* neither can, nor can will to keepe them longer ; yet in this, not fulfilling Gods will, but his owne. How sweetly doth God dispose of all second causes, that whiles they doe their owne will, they doe his ?

The Israelites are equally glad of this haste. Who would not be ready to goe, yea to flie out of bondage ? They haue what they wished ; it was no staying for a second inuitation. The losse of an opportunity is many times vnrecoverable : The loue of their libertie made the burden of their dough light : who knew whether the variable minde of *Pharaoh* might returne to a deniall, and (after all his stubbornnesse) repent of his obedience ? It is foolish to hazard where there is certaintie of good offers, and vncertaintie of continuance. They go therefore ; and the same God that fetcht them out, is both their guide and protector. How carefully doth hee chuse their way ? not the neerer, but the safer. Hee would not haue his people so suddenly change from bondage to warre.

It is the wondrous mercy of God, that he hath respect, as to his owne glory, so to our infirmities. He intends them wars heereafter, but after some longer breathing, and more preparation ; his goodnesse so orders all, that evils are not ready for vs, till we be ready for them. And as he chuses, so he guides their way. That they might not erre in that sandy and vntracked wildernes, himselfe goes before them : who could
but

but follow cheerefully when hee sees God leade him? He that led the wise men by a starre, leads Israel by a cloud : That was an higher object, therefore hee giues them an higher and more heauenly conduct: This was more earthly, therefore hee contents himselfe with a lower representation of his presence; A pillar of cloud and fire : A pillar for firmenesse; of cloud and fire, for visibilitie and vse. The greater light extinguishes the lesse; therefore in the day hee shewes them not fire, but a cloud: In the night nothing is seene without light; therefore he shewes them not the cloud, but fire : The cloud shelters them from heate by day; the fire digests the rawnesse of the night. The same God is both a cloud and a fire to his children, ever putting himselfe into those formes of gracious respects, that may best fit their necessities.

As good motions are long ere they can enter into hard hearts, so they seldome continue long. No sooner were the backs of Israel turned to depart, than *Pharaohs* heart and face is turned after them, to fetch them backe againe. It vexes him to see so great a command, so much wealth, cast away in one night; which now hee resolues to redeeme, though with more plagues. The same ambition and couetousnesse that made him weare out so many iudgements, will not leaue him, till it haue wrought out his full destruction. Al gods vengeance haue their end; the finall perdition of his enemies, which they cannot rest till they haue attained: *Pharaoh* therefore and his Egyptians will needs goe fetch their bane. They well knew that Israel was fitter to serue than to fight; weary with their seruitude, not trained vp to warre, not furnished with provision for a field: Themselues captaines and souldiers by profession, furnished with horses, and chariots of warre. They gaue themselues therefore the victory before hand, and Israel either for spoyle or bondage: yea the weake Israelites gaue vp themselues for dead, and already are talking of their graues. They see the sea before them; behinde them the Egyptians: they know not whether is more mercilesse, and are stricken with the feare of both. O God, how couldest thou forbear so distrustfull a people! They had seene all thy wonders in Egypt, and in their Goshen; they saw euen now thy pillar before them, and yet they did more feare Egypt than belecue thee. Thy patience is no lesse miracle than thy deliuerance. But in stead of remoouing from them, the cloudy pillar remooues behinde them, and stands betwixt the Israelites and Egyptians: as if God would haue said, They shall first overcome mee, O Israel, ere they touch thee. Wonder did now iustly sturue with feare in the Israelites, when they saw the cloud remooue behinde them, and the sea remooue before them. They were not vsed to such bulwarkes. God stood behinde them in the cloud; the sea reared them vp walles on both sides them. That which they feared would bee their destruction, protected them: how easily can God make the cruellest of his

his creatures both our friends and patrons?

Yet heere was faith mixed with vnbelcefe. Hee was a bold Israelite that set the first foot into the chanell of the sea : and euey steppe that they set in that moist way, was a new exercise of their faith. *Pharaoh* sees all this, and wonders; yet hath not the wit or grace to thinke (though the pillar tels him so much) that God made a difference betwixt him, and Israel. Hee is offended with the sea, for giuing way to his enemies, and yet sees not why hee may not trust it as well as they. Hee might well haue thought that hee which gaue light in *Goshen*, when there was darknesse in Egypt, could as well distinguish in the sea: but hee cannot now either consider, or feare: It is his time to perish. God makes him faire way, and lets him run smoothly on till he be come to the midst of the sea; not one waue may rise vp against him to wet so much as the hoofe of his horse. Extraordinary fauours to wicked men are the fore-runners of their ruine.

Now when God sees the Egyptians too farre to returne, he finds time to strike them with their last terrour: they know not why, but they would returne too late. Those Chariots in which they trusted, now faile them, as hauing done seruice enough to carry them into perdition. God pursues them, and they cannot flie from him. Wicked men make equall haste both to sinne, and from iudgement: but they shall one day finde that it is not morceasie to runne into sin, than impolsible to runne away from iudgement: the sea will shew them, that it regards the rod of *Moses*, not the sceptre of *Pharaoh*; and now (as gladde to haue got the enemies of God at such an aduantage) shuts her mouth vpon them, and swallowes them vp in her waues, & after shee hath made sport with them a while, casts them vpon her sands, for a spectacle of triumph to their aduersaries.

What a sight was this to the Israelites, when they were now safe on the shore to see their enemies come floating after the vpon the billowes, and to finde among the carcases vpon the sands, their knowne oppressors, which now they can tread vpon with insultation. They did not crie more loud before, than now they sing. Not their faith, but their sense, teaches them now to magnifie that God after their deliuerance, whom they hardly trusted for deliuerance.

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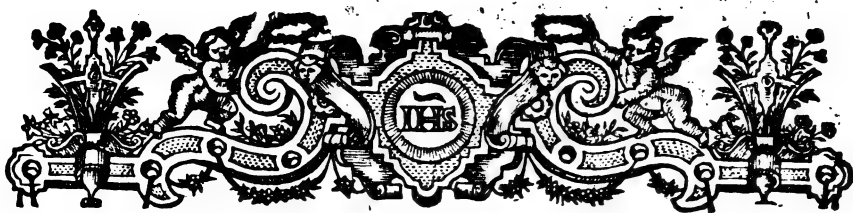
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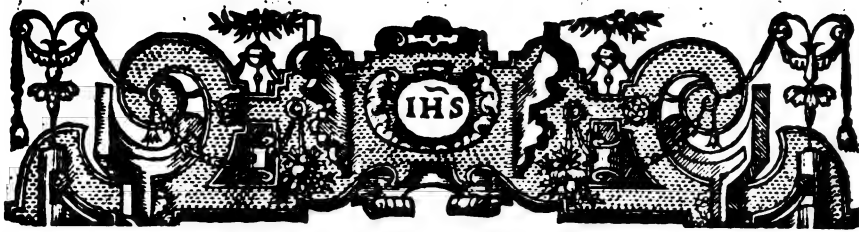
By I. H. D. D.



AT LONDON,
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TO THE HIGH AND
MIGHTIE PRINCE,
Charles, Prince of Great Britaine.

Most excellent Prince ;

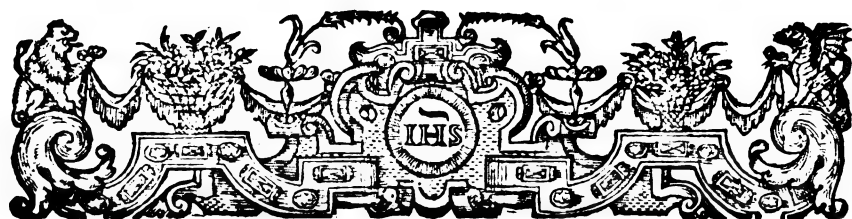


According to the true dutie of a servant, I intended all my Contemplations to your now-glorious Brother, of sweet and sorrowfull memory. The first part whereof, as it was the last Booke that ever was dedicated to that deare, and immortall name of his: so it was the last, that was turned over by his grations hand.

Now, since it pleased the G O D of spirits to call him from these poore Contemplations of ours, to the blessed Contemplation of himselfe, to see him as he is, to see as hee is scene ; to whom is this sequel of my labours due, but to your Highnes, the beire of his Honour, and vertues? Enery yeere of my short pilgrimage, is like to adde something to this Worke; which in regard of the subiect, is scarce finite: The whole dooth not onely crave your Highnesses Patronage, but promises to requite your Princely acceptation, with many sacred examples, and rules, both for piety, and wisdom; towards the decking up of this flourishing spring of your Age ; in the hopes whereof, not onely wves line, but hee that is dead, lives still in you: And if any peece of these indenours come short of my desires, I shall supplie the rest with my prayers: which shall neuer bee wanting to the G O D of Princes, that your happy proceedings may make glad the Church of G O D, and your selfe in eithr World, glorious.

Your Highnesses in all humble deuotion,
and faithfull obseruance,

I. H A L L.



CONTEMPLATIONS.
THE
FIFT BOOK.

The waters of Marah.

The Quayles and Manna.

The Rock of Rephidim.

The Foyle of Amalek, or,

The hand of Moses lift up.

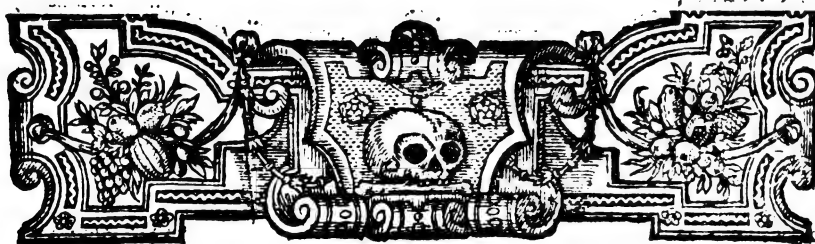
The Law.

The Golden Calfe.

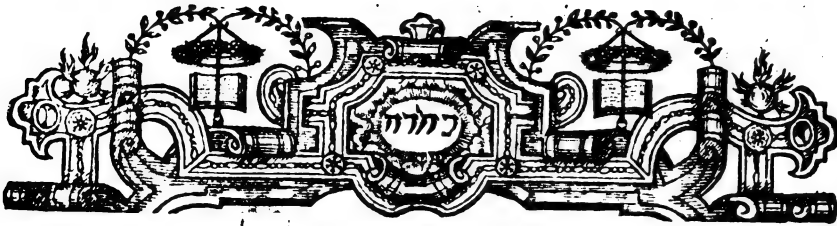




TO THE RIGHT
HONOURABLE, HENRY,
EARLE OF HUNTINGDON; LORD
Hastings, Botreaux, Molines, and Moiles; His
Maiesties Lieutenant in the County of *Lei-*
cester, A Bountifull Fauourer of all
good Learning, A Noble Pre-
cedent of Vertue; The First Patron of
my poore studies; *I. H.* Dedicates
this first peece of his La-
bours, and wisheth all
Honour and
Happines.







CONTEMPLATIONS.

THE FIFT BOOKE.

The waters of Marah.



Israel was not more loath to come to the red Sea, then to part from it. How soon can God turne the horror of any euill into pleasure? One shore resounded with shrieks of feare; the other with timbrels, and dances, and songs of deliuerance. Every maine affliction is our red Sea; which whiles it threatens to swallow, preserues vs: At last our songs shall bee lowder then our cries. The Israelitish Dames, when they saw their

danger, thought they might haue lost their timbrels behinde them; how vnprofitable a burden seemed those instruments of Musicke? yet now they liue to renue that forgotten minstrallie, and dancing, which their bondage had so long discontinued: and well might those feet dance vpon the shore, which had walked through the Sea. The Land of Goshen was not so bountifull to them, as these waters. That afforded them a fertile life: This gaue them at once freedome, victory, riches; bestowing vpon them the remainder of that wealth, which the Egyptians had burient. It was a pleasure to see the floating cartasses of their aduersaries; and euery day offers them new booties: It is no maruell then if their hearts were tied to these banks. If wee finde but a little pleasure in our life, wee are ready to dote vpon it. Euery small contentment glewes our affections to that we like: And if heere our imperfect delights hold vs so fast, that we would not bee loosed; how forceable shall those infinite ioyes bee aboue, when our soules are once possessed of them?

Yet

Yet if the place had pleas'd them more, it is no maruell they were willing to follow *Moses*; that they durst followe him in the wildernesse, whom they followed through the Sea: It is a great confirmation to any people, when they haue seene the hand of God with their guide. O Sauiour which hast vndertaken to carry mee from the spirituall Egypt, to the Land of promise; how faithfull, how powerfull haue I found thee? How fearlessly should I trust thee? how cheerefully should I follow thee through contempt, pouertie, death it selfe? Maister, if it beethou, bidde vs come vnto thee.

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meant to punish their infidelitie, with the defect of that whose abundance made them to distrust. Before, they saw all water, no land; now, all dry, and dusty land, and no water. Extremities are the best tryals of men; As in bodies, those that can beare sudden changes of heats and cold without complaint, are the strongest. So much as an euill touches vpon the mean, so much help it yeelds towards patience; Euery degree of sorrow is a preparation to the next; but when wee passe to extreames without the meane, wee want the benefit of recollection; and must trust to our present strength. To come from all things to nothing, is not a descent but a downfall; and it is a rare strength and constancy, not to be maimed at least. These headlong euils, as they are the forest, so they must bee most provided for; as on the contrary a sudden aduancement from a low condition to the height of honour, is most hard to menage. No man can maruell how that tyrant blinded his captiues, when hee heares that hee brought them immediately, out of a darke dungeon, into rooms that were made bright, and glorious. VVee are not worthy to knowe, for what we are reserved: no euill can amate vs, if wee can ouercom sudden extremities.

The long differring of a good (though tedious) yet makes it the better, when it comes. VVell did the Israelites hope that the waters which were so long in finding, would bee precious when they were found: Yet behold they are crossed, not onely in their desires but in their hopes; for after three dayes trauell, the first fountaines they finde are bitter waters. If these wells had not run pure gall, they could not haue so much complained. Long thirst will make bitter waters sweete; yet such were these springs, that the Israelites did not so much like their moisture, as abhor their relish. I see the first hand sell that God giues them in their voyage to the land of promise; Thirst, and bitternesse. Satan giues vs pleasant entrances into his waies, and reserves the bitterness for the end: God inures vs to our worst at first; and sweetens our conclusion with pleasure.

The same GOD, that would not lead Israel through the Philistines Land,

Land, least they should shrink at the sight of warre; now leads them through the Wildernesse, and feares not to trie their patience with bitter potions. If hee had not loued them, the Egyptian furnace or sword had preuented their thirst, or that Sea whereof their enemies drunk dead; and yet see how hee diets them. Neuer any haue had so bitter draughts vpon earth as those hee lones best: The palate is an ill iudge of the fauour of God. O my Saviour, thou didst drinke a more bitter cup from the hands of thy Father, then that which thou refusedst of the Iewes, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs blessings with such a tang, that the fruition shall not much differ from the want: So, many a one hath riches, not grace to vse them; many haue children, but such as they preferre barrenesse. They had said before, Oh that we had any water; now, Oh that wee had good water. It is good so to desire blessings from God, that wee may bee the better for inioying them; so to craue water, that it may not bee sauced with bitternes.

Now these fond Israelites in steed of praying, murmur; in steed of praying to God, murmur against *Moses*. What hath the righteous done? Hee made not either the Wildernesse dry, or the waters bitter; Yea (if his conduct were the matter) what one foot went hee before them without God? The pillar led them, and not hee; yet *Moses* is murmur'd at. It is the hard condition of authoritie, that when the multitude fare well, they applaud themselves; when ill, they repine against their gouernours. Who can hope to bee free, if *Moses* escape not? Neuer any Prince so merited of a people. Hee thrust himselfe vpon the pikes of *Pharaohs* tyranny. Hee brought them from a bondage worse then death. His rod diuided the Sea, and shared life to them, death to their pursuers. VWho would not haue thought these men, so obliged to *Moses*, that no death could haue opened their mouthes, or raised their hands against him? Yet now, the first occasion of want makes them rebell. No benefit can stop the mouth of Impatience. If our turne bee not serued for the present, former fauours are either forgotten, or contemned. No maruell if we deale so with men, when God receiues this measure from vs. One yeare of famine, One summer of pestilence, One moone of vnseasonable weather, makes vs ouer-look all the blessings of God; and more to murine at the sense of our euill, then to praise him for our varieties of good: whereas fauours well bestowed leaue vs both mindfull and confident; & will not suffer vs either to forget or distrust. O God, I haue made an ill vse of thy mercies, if I haue not learned to bee content with thy corrections.

Rrrr

Moses

Moses was in the same want of water with them, in the same distaste of bitternes, and yet they say to *Moses*, What shall wee drink? If they had seene him furnished with full vessels of sweete water, and themselves put ouer to this vsuatory liquor, enuy might haue giuen some colour to this mutinie: but now their leaders common misery, might haue freed him from their murmurs. They helde it one peece of the late Egyptian tyranny, that a task was required of them, which the imposers knew they could not performe; to make brick when they had no straw; Yet they say to *Moses*, what shall wee drink? Themselves are grown exactors, and are ready to menace more then stripes, if they haue not their ends, without means. *Moses* took not vpon him their provision, but their deliuerance: and yet, as if he had been the common victualer of the Camp, they aske, what shall wee drink? When want meets with impatient mindes, it transports them to fury; Every thing disquiets, and nothing satisfies them:

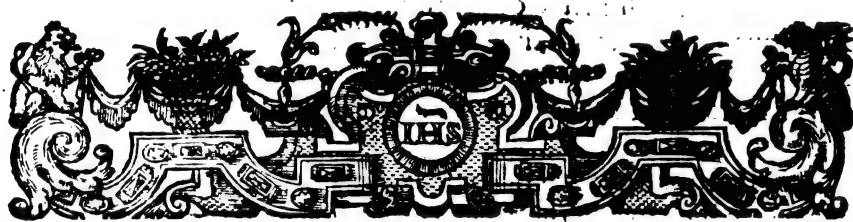
What course doth *Moses* now take? That which they should haue done, and did not; They cryed not more feruently to him, then hee to God: If hee were their leader, God was his. That which they vniustly required of him, hee iustly requires of God, that could doe it; He knew whence to look for redresse of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I see and acknowledge the harbour, that wee must put into, in all our ill weather. It is to thee, O God, that wee must poure out our hearts, which onely canst make our bitter waters sweet.

Might not that rod which took away the liquid nature from the waters, and made them solid; haue also taken away the bitter quality from these waters, and made them sweet? since to flowe is naturall vnto the water; to bee bitter is but accidentall. *Moses* durst not imploy his rod without a precept; he knew the power came from the commandement. Wee may not presume on likelyhoods, but depend vpon warrants; therefore *Moses* doth not lift vp his rod to the waters; but his hand and voyce to G O D.

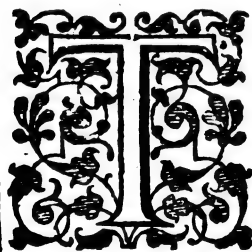
The hand of faith neuer knocked at heauen in vaine: No sooner hath *Moses* shewd his grieuance, then God shews him the remedie: yet an vnlikely one, that it might bee miraculous. He that made the waters, could haue giuen them any saour: How easie is it for him that made the matter, to alter the quality? It is not more hard to take away, then to giue. Who doubts but the same hand that created them, might haue immediatly changed them; Yet that almighty power will doe it by meanes. A peece of wood must sweeten the waters: What relation hath wood to water; or that which hath no saour, to the redresse of bitternes? Yet here is no
more

more possibility of failing, then proportion to the success. All things are subject to the command of their Maker; He that made all of nothing, can make every thing of any thing: There is so much power in every creature, as hee will please to giue. It is the praise of omnipotence to work by improbabilities; *Elisba* with salt, *Moses* with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the author.

God taught his people by actions, as well as words. This entrance shewd them their whole journey; wherein they should taste of much bitterness: but at last through the mercy of God, sweetned with comfort. Or did it not represent themselves rather, in the journey? in the fountains of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauory soules are sweetned by the graces of his Spirit. O blessed Sauour: the wood of thy crosse, that is, the application of thy sufferings, is enough to sweeten a whole sea of bitterness. I care not how vnpleasant a potion I finde in this wilderness, if the power and benefit of thy precious death may season it to my soule.



The Quayles, and Manna.



His thirst of Israel is well quenched: for besides the change of the waters of Marah, their station is changed to Elim; where were twelve fountains, for their twelve Tribes; and now they complaine, as fast, of hunger.

Contentation is a rare blessing; because it arises either from a fruition of all comforts, or a not desiring of some which we haue not. Now, wee are neuer so bare, as not to haue some benefits; neuer so full as not to want something, yea as not to bee full of wants. God hath much adooc with vs; Either wee lack health, or quietnes, or children, or wealth, or company, or our selues in all these. It is a woonder these men found not fault with the want of sance to their quayles, or with their olde clothes, or their solitarie way. Nature is moderate in her

Rrrr 2

desires:

desires; but conceit is vnſatiabſe. Yet who can deny hunger to bee a ſore vexation? Before, they were forbidden ſome bread; but now what leaue is ſo ſow as want? When meanes hold out, it is eaſie to bee content. Vvhiles their dough, & other cates laſted, whiles they were gathering of the dates of Elim, we heare no newes of them. VVho cannot pray for his daily bread, when hee hath it in his cup-bord? But when our owne prouiſion failes vs, then not to diſtruſt the prouiſion of God, is a noble tryall of faith. They ſhould haue ſaid; Hee that ſtopp the mouth of the ſea, that it could not deuoure vs, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt borne of Egypt, by his immediate hand, then to preſerue vs; Hee that commanded the Sea to ſtand ſtill and gard vs, can as eaſily commaund the earth to nourish vs: Hee that made the rod a ſerpent, can as well make theſe ſtones, bread: He that brought armies of frogs and caterpillers to Egypt, can as well bring whole drifts of birds and beaſts to the deſert: Hee that ſweetned the waters with wood, can as well reſreſh our bodies, with the fruits of the earth. Why doe we not wait on him whom we haue found ſo powerfull? Now they ſet the mercy and loue of God vpon a wrong laſt; whiles they meaſure it onely by their preſent ſenſe. Nature is iocund and cheerefull, whiles it proſpereth: let God withdraw his hand; no ſight, no truſt. Thoſe can praiſe him with timbrels for a preſent fauour, that cannot depend vpon him, in the want of meanes for a future. VVee all are neuer weary of receiuing, ſoone weary of attending.

The other mutiny, was of ſome few male-contents, perhaps thoſe ſtrangers, which ſought their owne proteſtion vnder the wing of Iſrael; this, of the whole troupe. Not that none were free: *Caleb, Iſhua, Moſes, Aaron, Miriam* were not yet tainted: vſually God meaſures the ſtate of any Church, or country by the moſt; The greater part carries both the name and cenſure. Sinnes are ſo much greater, as they are more vniuerſall: ſo farre is euill from being extenuated by the multitude of the guilty, that nothing can more aggrauate it. VVith men, commonneſs may plead for fauour; with God it pleads for iudgement. Many hands drawe the cable with more violence, then ſewe: The leproſie of the whole body is more loathſome then that of a part;

But what doe theſe mutiners ſay? Oh that wee had died by the hand of the Lord. And whoſe hand was this, O yee fond Iſraelites, if ye muſt periſh by famine? God carried you forth; God reſtrain'd his creatures from you: and while you are readie to die thus; ye lay, Oh that wee had dyed by the hand of the Lord.

It is the folly of men, that in immediate iudgements they can ſee Gods hand: not in thoſe, whoſe ſecond cauſes are ſenſible; whereas God holds himſelfe

himselfe equally interested in all: challenging that there is no euill in the cirie, but from him. It is but one halid, and many instruments, that God strikes vs with: The water may not lose the name, though it come by chanel and pipes from the spring. It is our faithlesnesse that in visible meanes, wee see not him that is inuisible.

And when would they haue wisht to die? When wee lye by the flesh-pots of Egypt: Alas, what good would their flesh-pots haue done them, in their death? If they might sustaine their life, yet what could they auaille them in dying? For, if they were vnpleasant, what comfort was it, to see them: If pleasant, what comfort to part from them? Our greatest pleasures are but paines in their thole. Euery minde affects that which is like it selfe: Carnall minds are for the flesh-pots of Egypt; though bought with seruitude; spirituall are for the presence of G O D, though redeemed with famine; and would rather die in Gods presence, then liue without him in the sight of delicate or full dishes.

They loued their liues well enough: I heard how they, shricked, when they were in danger of the Egyptians; yet now they say, Oh that wee had died: Not, oh that wee might liue by the flesh-pots; but oh that wee had dyed. Although life bee naturally sweet, yet a little discontentment makes vs weary. It is but a cowardlynesse, so soone as euer wee are called from the garrison to the field, to thinke of running away. Then is our fortitude worthy of praise, when wee can indure to bee miserable.

But what? can no flesh-pots serue but those of Egypt? I am deceiued, if that Land afforded them any flesh-pots save their owne. Their Landlords of Egypt held it abomination to eate of their dishes, or to kill that which they did eate. In those times then they did eate of their owne; and why not now? They had droves of cattell in the VVildernes: why did they not take of them? Surely if they would haue been as good husbands of their cattell, as they were of their dough, they might haue had enough to eate without neede of murmuring: for if their back-burden of dough lasted for a moneth; their heards might haue serued them many yeares. All grudging is odious; but most, when our handes are full. To whine in the midst of abundance, is a shamefull vnthankfulnesse.

When a man would haue looked that the anger of G O D should haue appeared in fire; now beholde his glory appears in a cloud. Oh the exceeding long suffering of God, that hears their murmurings; and as if hee had been bound to content them, in steed of

R r r r 3

punishing.

punishing, pleases them ; as a kinde mother would deale with a rabid childe, who rather stila him with the brest, then calls for the rodde. One would haue thought that the sight of the cloud of GOD should haue dispell'd the cloud of their distrust ; and this glory of GOD should haue made them asham'd of themselves, and afraide of him : Yet I doe not heare them once say, What a mighty and gracious God haue wee distrusted ? Nothing will content an impotent mind, but fruition. When an heart is hardned with any passion, it will indure much, ere it will yeeld to relent.

Their eyes saw the cloud ; their eares heard the promise, the performance is speedy and answerable. Needs must they bee conuinc'd, when they saw GOD as glorious in his worke, as in his presence ; when they saw his word iustified by his act. GOD tells them afore-hand what hee will do, that their expectation might stay their harts. Hee doth that which hee foretold, that they might learne to trust him, ere hee perform. They desired meat, and receiue Quayles ; they desired bread, and haue Manna. If they had had of the courtest flesh, and of the best pulle, hunger would haue made it daintie : But now GOD will pamper their famine, and giues them meat of Kings, and bread of Angels. What a world of Quayles, were but sufficient to serue sixe hundred thousand persons ? They were all strong, all hungry ; neither could they bee satisfied with single fowles : What a table hath God prepared in the desert, for abundance, for delicacy ? Neuer Prince was so serued in his greatest pompe, as these rebellious Israelites in the Wildernesse. God loues to ouer-deserue of men ; and to exceed not onely their sinnes ; but their very desires in mercie. How good shall wee find him to those that please him, since he is so gracious to offenders ! If the most gratelesse Israelites bee fed with Quayles and Manna ; Oh what goodnes is that hee hath laid vp for them that loue him ! As on the contrary, if the righteous scarce bee saued, where will the sinners appeare ? Oh God thou canst, thou wilt make this difference. Howsoeuer with vs men the most crabbed and stubborne oftentimes fare the best ; the righteous Iudge of the world frames his remunerations as hee findes vs : And if his mercy sometimes prouoke the worst to repentance by his temporall fauours, yet hee euer reserues so much greater rewarde for the righteous as eternity is beyond time, and heauen aboue earth.

It was not of any naturall instinct, but from the ouer-ruling power of their Creator, that these Quayles came to the desert. Needes must they come whom GOD brings. His hand is in all the motions of his meanest creatures. Not onely wee, but they moue in him. As not many Quayles, so not one Sparrow fells without him : How much more are the actions of his best creature, Man, directed by his prouidence.

dence? How ashamed might these Israelites haue beene, to see these creatures so obedient to their Creator, as to come and offer themselves to their slaughter; whiles they went so repiningly to his seruice and their owne preferment? Who can distrust the prouision of the great house-keeper of the world, when hee sees how hee can furnish his tables at pleasure. Is hee growne now carelesse, or wee faithles rather? Why doe wee not repose vpon his mercy? Rather then wee shall want, when wee trust him, hee will fetch Quayles from all the coasts of heauen to our board. Oh Lord thy hand is not shortned to giue: let not ours bee shortned, or shut in receiuing.

Eliab seruitor the Rauens brought him his full seruice of bread, and flesh at once; each morning and evening. But these Israelites haue their flesh at euen, and their bread in the morning: Good reason there should bee a difference. *Eliab*s table was vpon Gods direct appointment; The Israelites vpon their mutiny: Although God will relieue them with prouision, yet hee will punish their impatience with delay; so shall they knowe themselves his people, that they shall find they were murmurers. Not onely in the matter, but in the order, God answers their grudging; First they complaine of the want of fleshpots, then of bread. In the first place therefore they haue flesh, bread after. When they haue flesh, yet they must stay a time, ere they can haue a full meale; vnles they would eat their meat breadlesse, and their bread dry. God will be wayted on; & will giue the consummation of his blessings at his leasure. In the evening of our life, wee haue the first pledges of his fauour: but in the morning of our resurrection, must wee looke for our perfect satiety of the true Manna, the bread of life.

Now the Israelites sped well with their Quayls; They did eat, and digest, and prosper: not long after they haue Quayles with a vengeance; the meat was pleasant, but the sauce was fearefull. They let downe the Quayles at their mouth, but they came out at their nostrils. How much better had it been to haue died of hunger, through the chastisement of God, then of the plague of God, with the flesh betwixt their teeth? Behold they perish of the same disease then, whereof they now recouer. The same sinne repeated is death, whose first act found remission: Relapses are desperate, where the sicknesse it selfe is not. With vs men, Once goes away with a warning, the second act is but whipping, the third is death. It is a mortall thing to abuse the kindey of God; wee should bee presumptuously mad, to hope that God will stand vs for a sinning-stock to prouoke him how wee will. It is more mercy then hee owes vs, If hee forbear vs once; it is his iustice to plague vs the second time: Wee may thanke our selues if wee will not bee warned.

Their

Their meat was strange, but nothing so much as their bread. To find Quayles in a Wildernesse was vnuusuall; but for bread to com down from heauen was yet more. They had scene Quayles before (though not in such number): Manna was neuer scene till now. From this day till their settling in Canaan, God wrought a perpetuall miracle in this food. A miracle in the place: Other bread rises vp from belowe, this fell downe from aboue; neither did it euer raine bread till now; Yet so did this heauenly shower fall, that it is confined to the Camp of Israell. A miracle in the quantitie: that euery morning should fall enough to fill so many hundred thousand mouthes and mawes. A miracle in the composition; that it was sweet like hony-cakes, round like corianders, transparent as dew. A miracle in the qualitie; that it melted by one heat, by another hardened. A miracle in the difference of the fall; that (as if it knew times, and would teach them, as well as feed them) it fell double in the euen of the Sabaoth, and on the Sabaoth fell not. A miracle in the putrefaction and preseruatiō; that it was full of wormes when it was kept beyond the due hour for distrust: full of sweetnes when it was kept a day longer for religion; Yea many Ages, in the Ark, for a monument of the power and mercy of the giuer. A miracle in the continuance and ceasing; That this showre of bread follow'd their campe in all their remouealls, till they came to taste of the bread of Canaan; and then withdrew it selfe, as if it should haue said: Yee need no miracles, now yee haue meanes.

They had the Types; wee haue the Substance. In this Wildernesse of the world, the true Manna is rained vpon the tents of our hearts. Hee that sent the Manna, was the Manna, which hee sent: Hee hath said, I am the Manna that came downe from heauen. Beholde; their whole meales were sacramentall: Euery morsell they did eate, was spirituall. Wee eat still of their Manna: still hee coms downe from heauen. Hee hath substance enough for worlds of soules; yet onely is to bee found in the lists of the true Church; Hee hath more sweetnes then the hony, and the hony-combe. Happie are wee if wee can finde him, so sweete as hee is.

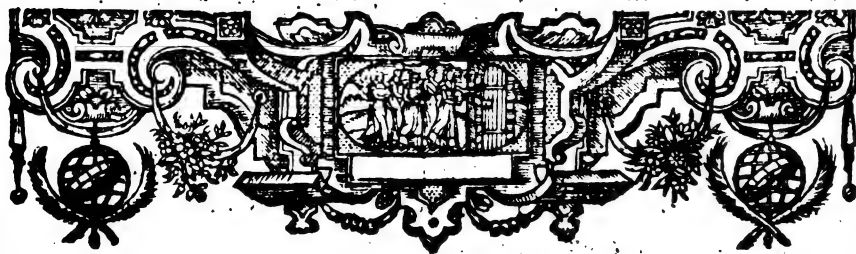
The same hand that rayned Manna vpon their tents, could haue rayned it into their mouthes, or laps. God loues wee should take paines for our spirituall food. Little would it haue auayled them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let saluation be neuer so plentifull, if we bring it not home, and make it ours by faith, wee are no whit the better.

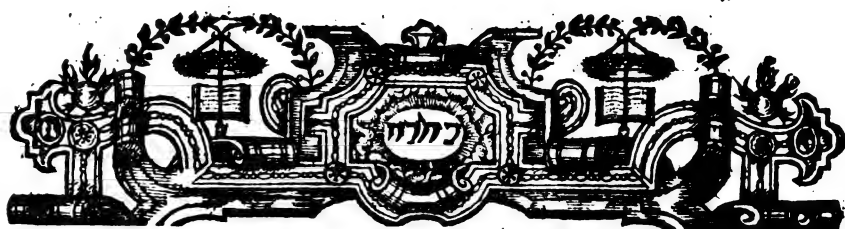
If

If the worke done, and meanes vsed, had beene enough to giue life, no Israelite had dyed: Their bellies were full of that bread, whereof one crum giues life: yet they dyed many of them in displeasure. As in natural, so in spiritual things, we may not trust to meanes: The carcasse of the Sacrament cannot giue life, but the soule of it; which is the thing represented. I see each man gather, and take his iust measure out of the common heap; VVe must be industrious, and helpfull each to other: but when we haue done, Christ is not partial. If our sanctification differ, yet our iustification is equall in all.

Hee that gaue a Gomer to each, could haue giuen an Ephah: As easily could hee haue rayned downe enough for a moneth, or a yeare at once, as for a day. God delights to haue vs liue in a continuall dependance vpon his providence, and each day renew the acts of our faith and thankfulness. But what a couerous Israelite was that, which in a foolish distrust would bee sparing the charges of God; and reseruing that for morning which hee should haue spent vpon his supper? Hee shall knowe, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue; the wormes and stink from his diffidence. Nothing is so soueraine, which being peruerterd, may nor annoy in stead of benefiting vs.

Yet I see some difference betwixt the true and typicall Manna; God neuer meant that the shadow and the body should agree in all things. The outward Manna reserued was poyson: the spirituall Manna is to vs, as it was to the Arke; not good, vnlesse it bee kept perpetually. If wee keep it, it shall keep vs from putrefaction. The outward Manna fell not at all, on the Sabaoth: The spirituall Manna (though it barks no day) yet it falls double on Gods day: and if we gather it not then, wee famish. In that true Sabaoth of our glorious rest, wee shall for euer feed of that Manna which wee haue gathered in this euen of our life.





The Rock of Rephidim.

BEfore, Israel thirsted and was satisfied ; after that, they hungered and were filled ; now they thirst againe. They haue bread and meat, but want drink: It is a maruell if God doe not euermore hold vs short of something, because hee would keep vs still in exercise. Wee should forget at whose cost wee liue, if wee wanted nothing. Still God obserues a vicissitude of euill, and good ; and the same euills that wee haue passed, returne vpon vs in their courses. Crosses are not of the nature of those diseases, which they say a man can haue but once. Their first seisure doth but make way for their reentry. None but our last enemy comes once for all ; and I knowe not, if that : for euen in liuing, wee die daily. So must wee take our leaues of all afflictions that wee reserue a lodging for them, and expect their returne.

All Israel murmured when they wanted bread, meat, water, and yet all Israel departed from the Wildernesse of Sin to Rephidim at Gods command. The very worst men will obey God in something ; none but the good, in all : Hee is rarely desperat that makes an vniuersall opposition to God. It is an vnfound praise that is giuen a man, for one good action: It may bee safely said of the very diuels themselues, that they doe something well: They know, and beleue, and tremble. If wee follow God and murmur, it is all one, as if wee had staid behinde.

Those distrust his prouidence in their necessitie, that are ready to follow his guidance in their welfare. It is an harder matter to indure an extreame want, then to obeie an hard commandement. Sufferings are greater tryals, then actions : How manie haue wee seen

seen leopard their liues, with cheerefull resolution, which cannot indure in cold blood to lose a lim with patience: Because God will haue his thoroughly tryed, he puts them to both: and if wee cannot indure both to follow him from Sin, and to thirst in Rephidim, wee are not sound Israelites.

God led them, on purpose, to this dry Rephidim: Hee could as well haue conducted them to another Elim, to conuenient waterings: Or he that giues the waters of all their chanel, could as well haue deriued them to meet Israel: But God doth purposely carry them to thirst. It is not for necessitie, that wee fare ill, but out of choyse: It were all one with God to giue vs health, as sicknes; abundance as pouerty. The treasury of his riches hath more store then his creature can bee capable of; we could not complaine, if it were not good for vs to want.

This should haue been a contentment able to quench anie thirst: *God hath led vs hither*; If *Moses* out of ignorance had misguided vs, or wee chanceably false vpon these drie deserts, though this were no remedy of our griefe, yet it might bee some ground of our complaint. But now the counsell of so wise and mercifull a God, hath drawne vs into this want; and shall not hee as easily finde the way out? It is the Lord, let him doe what he will. There can bee no more forcable motiue to patience, then the acknowledgement of a diuine hand that strikes vs. It is fearefull to be in the hand of an aduersary; but who would not be confident of a father? Yet in our fraile humanitie, choler may transport a man from remembrance of nature; but when wee feele our selues vnder the discipline of a wise God, that can temper our afflictions to our strength, to our benefit; who would not rather murmur at himselfe, that hee should swerue towards impatience? Yet these sturdy Israelites wilfully murmur: and will not haue their thirst quenched with faith, but with water. *Giue vs water.*

I looked to heare when they would haue intreated *Moses* to pray for them: but in stead of intreating they contend, and in stead of prayers I find commands. *Giue vs water.* If they had gone to God without *Moses*, I should haue prayesed their faith: but now they goe to *Moses* without God, I hate their stubborne faithlesnes. To seeke to the second meanes with neglect of the first, is the fruit of a false faith.

The answer of *Moses* is like himselfe, milde and sweet; Why contend ye with mee? Why tempt ye the Lord? In the first exhortation condemning them of iniustice; since not hee, but the Lord had afflicted them. In the second, of presumption; that since it was God that tempted them by want, they should tempt him by murmuring. In the one, he would haue them see their wrong; in the other, their danger. As the act
came

came not from him, but from God; so hee puts it off to God, from himself. *Why tempt yee the Lord?* The opposition which is made to the instruments of God, redounds euer to his person. Hee holds himselfe smitten through the sides of his ministers: So hath God incorporated these respects, that our subtilty cannot diuide them.

But what temptation is this? *Is the Lord among vs, or no?* Infidelity is crafty, and yet foolish; Crafty in her insinuations, foolish in her conceits. They imply, If we were sure the Lord were with vs we wold not distrust; They conceiue doubts of his presence, after such confirmations. What could God doe more, to make them knowe him present, vnless euery moment should haue renued miracles? The plagues of Egypt, and the diuision of the Sea were so famous, that the very Innes of Iericho rang of them. Their waters were lately sweetned; the Quayls were yet in their teeth; the Manna was yet in their eye; yea they saw God, in the pillar of the cloud, and yet they say, *Is the Lord amongst vs?* No argument is enough to an incredulous heart; not reason, not sense, not expericence. How much better was that faith of *Thomas*, that would belieue his eyes and hands, though his eares hee would not? Oh the deep infidelitie of these Israelites, that saw, and believed not!

And how will they knowe if God bee amongst them? As if he could not bee with them, and they bee athirst: Either God must humour carnall minds, or bee distrusted: If they prosper (though it bee with wickednes) God is with them; If they bee thwarted in their owne designes; straight, *Is God with vs?* It was the way to put God from them, to distrust, and murmur. If hee had not been with them, they had not liued; If hee had been in them, they had not murmed. They can thinke him absent in their want, and cannot see him abent in their sinne: and yet wickednesse, not affliction, argues him gone; Yea then is hee most present, when hee most chastises.

Who would not haue looked, that this answer of *Moses* should haue appealed their fury: As what can still him that will not be quiet to thinke he hath God for his aduersary? But, as if they would wilfully warre against heauen, they proceed; yet with no lesse craft, then violence; bending their exception to one part of the answer: and smoothly omitting, what they could not except against. They will not heare of tempting God; they maintain their strife with *Moses*, both with words, and stones. How malicious, how heady is impatience? The act was Gods, they cast it vpon *Moses*: *Wherefore hast thou brought vs?* The act of God was mercifull, they make it cruell; *To kill vs and our children*: As if God and *Moses* meant nothing but their ruine; who intended nothing, but their life and liberty. Foolish men! What needed this iourney to death? Were they not

as obnoxious to God, in Egypt? Could not God by *Moses* as easily have killed them in Egypt, or in the Sea, as their enemies? Impatience is full of misconstruction; If it be possible to find out any glosse to corrupt the text of Gods actions, they shall be sure not to scape vntainted.

It was no expostulating with an vnreasonable multitude; *Moses* runs straight to him, that was able at once to quench their thirst, and their fury: *What shall I doe to this people?* It is the best way, to trust God with his owne causes: when men will be intermeddling with his affaires, they vndoe themselves in vaine. We shall find difficulties in all great enterprises; If we be sure we haue begun them from God, we may securely cast all euents vpon his providence, which knowes how to dispose, and how to end them.

Moses perceiued rage, not in the tongues onely, but in the hands of the Israelites. Yet a while longer and they will stone mee. Euē the leader of Gods people, feared death; and sinned not in fearing. Life is worthy to be deare to all: especially to him, whom publique charge hath made necessarie: Meere feare is not sinfull; It is impotence and distrust that accompany it, which make it euill. How well is that feare bestowed, that sends vs the more importunately to God! Some man would haue thought of flight; *Moses* flies to his prayers; & that not for reuenge, but for help. Who but *Moses* would not haue said; This wise they haue mutined, and beēne pardoned; and now againe, thou seest, O Lord, how madly they rebell; and how bloodily they intend against me; preserve me; I beseech thee, & plague them. I heare none of this: but imitating the long suffering of his God, hee seeks to God, for them, which sought to kill him, for the quarrell of God.

Neither is God sooner sought, then found: All Israel might see *Moses* goe towards the rock: None but the Elders might see him strike it. Their vnbelcefe made them vnworthy of this priuiledge. It is no small fauour of God, to make vs witnesses of his great works; That hee crucifies his Son before vs; that he fetches the water of life, out of the true rock, in our sight, is an hie prerogatiue; If his rigour would haue taken it, our infidelity had equally excluded vs, whom now his mercy hath receiued.

Moses must take his rod; God could haue done it by his will, without a word; or by his word, without the rod; but he will do by means, that which hee can as easily doe without. There was no vertue in the rod; none in the stroke, but all in the command of God. Means must be vsed, and yet their efficacie must be expected, out of themselves.

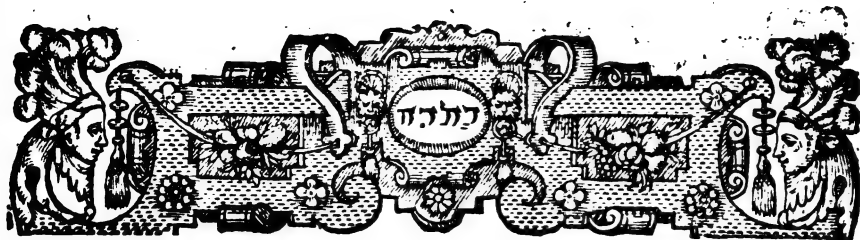
It doth not suffice God to name the rod, without a description ; (*Whereby thou smotest the river :*) Wherefore ? but to strengthen the faith of *Moses*, that hee might well expect this wonder from that, which he had tried to be miraculous. How could he but firmly belecue, that the same meanes which turned the waters into bloud, & turned the Sea into a wall, could as well turne the stone into water & Nothing more raises vp the hearte in present affiance, then the recognition of fauours, or wonders passed. Behold the same rod that brought plagues to the Egyptians, brings deliuerances to Israell. By the same meanes can God saue and condemne : like as the same sword defends and kills.

That power, which turned the wings of the Quailes to the Wildernes, turned the course of the water through the rocke : He might (if he had pleased) haue caused a spring to well out of the plaine earth ; but he will now fetch it out of the stone, to conuince and shame their infidelitie. What is more hard and dry then the rock ? What more moist, & supple then water ? That they might be ashamed to think, they distrusted least God could bring them water out of the clouds, or springs, the very rock shall yeeld it. And now, vnlesse their hearts had beene more rockie, then this stone, they could not but haue resolued into teares, for this diffidence.

I wonder to see these Israelites fed with Sacraments: Their bread was sacramentall, whereof they communicated every day : least any man should complaine of frequency, the Israelites receiued daily ; and now their drinke was Sacramentall, that the ancient Church may giue no warrant of a dry Communion. Twice therefore hath the rocke yeeked them water of refreshing ; to signifie that the true spirituall rock yeelds it alwaies. The rocke that followed them was Christ : Out of thy side, O Saniour, issued that bloody streame, whereby the thirst of all beleeuers is comfortably quenched : Let vs but thirst ; not with repining, but with faith ; this rock of thine shall abundantly flow forth to our soules, and follow vs, till this water be changed into that new wine, which wee shall drinke with thee in thy Fathers kingdome.

And now the Lord hath brought forth the rocke, and the water shall come out of the rocke, and shall be for the Israelites to drinke.

wherein the Lord hath brought forth the rocke, and the water shall come out of the rocke, and shall be for the Israelites to drinke. The



*The Foyle of Amalek : or the hand of
Moses, lift vp.*

NO sooner is Israels thirst slaked, then God hath an Amalekite ready to assault them. The Almighty hath choise of rods, to whip vs with ; and will not be content with one triall. They would needs be quarrelling with *Moses* , without a cause ; and now, God sends the Amalekites to quarrell with them. It is iust with God, that they which would bee contending with their best friends, should haue worke enough, of contending with enemies.

In their passage out of Egypt, God would not lead them the neereſt way, by the Philistims Land, least they should repent at the sight of warre ; now they both see, and feele it. Hee knowes how to make the fittest choise of the times of euill ; and withholds that one while, which hee sends another, not without a iust reason, why he sends, and withholds it : And though to vs, they come euer (as wee thinke) vnreasonably, and at some times more vnſuly, then others ; yet hee that sends them, knowes their opportunities. Who would not haue thought, a worse time could neuer haue beene pickt for Israels warre, then now ; In the feeblennesse of their troupes, when they were wearied, thirsty, vnweaponed ; Yet now must the Amalekites doe that, which before the Philistims might not doe : Wee are not worthy, not able to choose for our selues. To bee sicke, and dy in the strength of youth, in the minority of children : To bee pinched with pouerty, or miscarriage of children in our age, how harshly vnseasonable it seemes ? But the infinite wisdom, that orders our euents, knowes how to order our times. Vnlesse we will be shamelesse vnbelieuers, O Lord, we must trust thee with our selues and our seasons, and know, that not that which we desire, but that, which thou hast appointed, is the fittest time for our sufferings.

SSSS 2

Amale-

Amalek was *Esaues* grandchild; and these Israelites, the Sons of *Isaac*. The abode of *Amalek* was not so farre from Egypt, but they might well hear what became of their cozens of *Israell*; and now, doubtlesse, out of enuie watcht their opportunity of reuenge for their old grudge. Malice is commonly hereditary, and runs in the blood, and (as we vse to say of runnet) the older it is, the stronger. Hence is that foolish hostility, which some men vniustly nourish vpon no other grounds, then the quarrels of their forefathers. To wreak our malice vpon posterity, is at the best but the humor of an *Amalekite*.

How cowardly, and how crafty was this skirmish of *Amalek*? They do not bid them battell in faire tearmes of warre, but without all noise of warning, come stealing vpon the hindmost; and fall vpon the weak, and scattered remnants of *Israell*. There is no looking for fauour at the hands of malice: The worst that either force or fraud can do, must be expected of an aduersary; but much more of our spirituall enemy; by how much his hatred is deeper. Behold, this *Amalek* lies in ambush to hinder our passage vnto our Land of promise; and subtilly takes all advantages of our weaknesses. We cannot be wise, or safe, if we stay behind our colours; and strengthen not those parts where is most peril of opposition.

I doe not hear *Moses* say to his *Ioshua*: *Amalek* is come vp against vs; it matters not whether thou goe against him, or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, strong or weake; Or if strong men, whether they fight or no; I will pray on the hill: but, *Choose vs out men, and goe fight*. Then onely can we pray with hope, when we haue done our best. And though the meanes cannot effect that, which wee desire; yet God will haue and vse the likeliest meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuell; One stick of wood shall fetch water out of the rock, another shall fetch bitterness out of the water: But in those projects, which we make for our owne purposes, we must choose those helps, which promise most efficacy. In vaine shall *Moses* be vpon the hill, if *Ioshua* be not in the vally. Prayer without means, is a mockery of God.

Heere are two shadowes of one substance; The same Christ in *Ioshua* fights against our spirituall *Amalek*, and in *Moses* spreads out his armes vpon the hill; and in both, conquers. And why doth he climbe vp the hill rather, then pray in the valley? Perhaps that he might haue the more freedom to his thoughts; which, following the sense, are so much more heavenly, as the eye sees more of heauen. Though vertue lies not in the place, yet choice must be made of those places, which may be most help to our deuotion: Perhaps, that he might be in the eye of *Israell*. The presence and sight of the leader giues heart to the people: neither
doth

dooth any thing more moouē the multitude, then example. A publike person cannot hide himselfe in the valley : but yet it becomes him best to shewe himselfe vpon the hill.

The hand of *Moses* must bee raised, but not empty ; neither is it his owne rod that he holds, but Gods. In the first meeting of God with *Moses*, the rod was *Moses* ; it is like, for the vse of his trade : now the propriety is altered ; God hath so wrought by it, that now he challenges it ; and *Moses* dare not call it his own. Those things which it pleases God to vse for his owne seruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods : the water was once euery mans, now it is the Laver of Regeneration. It is both vnjust, and vnwise to hold those things common wherein God hath a peculiarity.

At other times, vpon occasion of the plagues, & of the Quailles, and of the rock, he was commanded to take the rod in his hand ; now he doth it vnbidden. He doth it not now for miraculous operation, but for encouragement. For when the Israelites should cast vp their eyes to the hill, and see *Moses*, and his rod (the man and the meanes that had wrought so powerfully for them) they could not but take heart to themselves, and think, There is the man that deliuered vs from the Egyptian. Why not now from the Amalekite ? There is the rod, which turned waters to blood, and brought varieties of plagues on Egypt, Why not now on Amalek ? Nothing can more hearten our faith, then the view of the monuments of Gods favor : If euer we haue found any word, or act of Gods cordial to vs, it is good to fetch it forth oft to the eie. The renewing of our sense, & remembrance, makes euery gift of God perpetually beneficiall.

If *Moses* had receiued a command, that rod which fetcht water from the rock, could as well haue fetcht the blood of the Amalekites out of their bodies : God will not worke miracles alwaies ; neyther must wee expect them vnbidden.

Not as a standerd-bearer so much as a suppliant dooth *Moses* lift vp his hand : The gesture of the body should both expresse, & further the piety of the soule. This flesh of ours, is not a good seruant, vnlesse it help vs in the best offices : The God of spirits doth most respect the soule of our deuotion ; yet, it is both vnmanly, and irreligious, to be misgestured in our prayers. The careless and vncomely carriage of the body helps both to signifie, and make a profane soule.

The hand, and the rod of *Moses* neuer moued in vain ; Though the rod did not strike Amalek, as it had done the rocke : yet it smote heauen, and fetcht downe victory. And that the Israelites might see, the hand of *Moses* had a greater stroke in the fight, then all theirs, The

success must rise and fall with it : *Amaleck* rose, and *Israel* fell, with his hand falling : *Amaleck* fell, and *Israel* rises, with his hand raised ; Oh the wondrous power of the prayers of faith ! All heavenly favours are deriued to vs from this chancell of grace : To these are wee beholden for our peace, preseruations, and all the rich mercies of GOD, which wee enioye. Wee could not want, if wee could aske.

Euery mans hand would not haue done this ; but the hand of a *Moses*. A faithlesse man may as well holde his hand, and tongue still ; he may babble, but prayes not ; hee prayes ineffectually, and receiues not : Onely the prayer of the righteous auaileth much ; and onely the beleuer, is righteous. There can bee no merit, no recompence answerable to a good mans prayer ; for heauen, and the eare of God is open to him : but the formall deuotions of an ignorant, and faithlesse man, are not worth that crust of bread which he askes : Yea, it is presumption in himselfe ; how should it bee beneficiall to others ? it profanes the name of God, in stead of adoring it.

But how iustly is the seruency of the prayer added to the righteousness of the person ? When *Moses* hand slackned, *Amalek* preuailed. No *Moses* can haue his hand euery vp ; It is a title proper to God, that his hands are stretched out still : whether to mercy, or vengeance. Our infirmity will not suffer any long intention, either of bodie, or mind. Long prayers can hardly maintaine their vigour ; as in tall bodies the spirits are diffused. The strongest hand will languish, with long extending : And when our deuotion tires, it is scene in the success ; then straight our *Amalek* preuailes. Spirituall wickednesses are mastered by vehement prayer ; and by heartlesnes in prayer, ouercome vs.

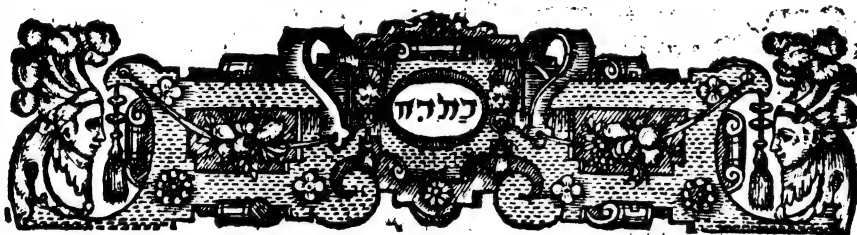
Moses had two helpes, A stone to sit on, and an hand to raise his : And his sitting, and holpen hand is no whit lesse effectually. Euen in our prayers will God allow vs to respect our owne infirmities. In cases of our necessity, hee regards not the posture of body, but the affections of the soule. Doubtlesse *Aaron* and *Hur*, did not onely raise their hands, but their minds, with his : The more cords, the easier draught. *Aaron* was brother to *Moses* : there cannot bee a more brotherly office, then to helpe one another in our prayers ; and to excite our mutuall deuotions. No Christian may thinke it enough to pray alone ; Hee is no true *Israelite*, that will not bee ready to lift vp the weary handes of Gods Saints.

All *Israel* saw this : or if they were so intent vpon the slaughter, and spoyle, that they obserued it not, they might heare it after from *Aaron*, and *Hur* : yet this contents not God ; *It must bee written.*

Many

Many other miracles had God done before ; not one, directly commanded to be recorded : The other were onely for the wonder ; this for the imitation of Gods people. In things that must liue by report, euery tongue addes or detracts something ; The word once written is both inalterable, and permanent.

As God is carefull to maintaine the glory of his miraculous victory : so is *Moses* desirous to second him ; God by a booke, and *Moses* by an altar, and a name. God commaunds to enroule it in parchment ; *Moses* registers it in the stones of his altar ; which hee raises not only for future memory, but for present vse. That hand which was weary of lifting vp, straight offers a sacrifice of praise to God : How well it becomes the iust to be thankfull ! Euen very nature teacheth vs men to abhor ingratitude in small fauours. How much lesse can that fountaine of goodnes abide to be laded at with vnthankfull hands ? O God wee cannot but confesse our deliuerances : where are our altars ? where are our sacrifices ? where is our *Ichoua-nissi* ? I doe not more wonder at thy power in preserving vs, then at thy mercy, which is not weary of casting away fauours vpon the ingratefull.



The Law.

IT is but about seuen weekes, since *Israell* came out of *Egypt* : In which space God had cherished their faith by five seuerall wonders : yet now hee thinkes it time to giue them statutes from heauen, as well as bread. The Manna and water from the rock (which was *Christ* in the Gospel) were giuen before the Law. The Sacraments of grace before the legall couenant. The grace of God preuenteth our obedience ; Therefore should wee keepe the law of God, because wee haue a Saniour. Oh the mercy of our God ! which before wee see what we are

are bound to doe, shewes vs our remedy, if wee doe it not : How can our faith disannull the Law, when it was before it ? It may help to fulfill that, which shall bee : it cannot frustrate that which was not. The letters, which God had written in our fleshy tables, were now (as those which are carued in some barks) almost growen out; he saw it time to write them in dead Tables, whose hardnesse should not bee capable of alteration : Hee knew, that the stone would bee more faithfull then our hearts.

Oh marvellous accordance betwixt the two Testaments; In the very time of their deliury, there is the same agreement, which is in the substance. The ancient Iewes kept our feasts; and we still keep theirs. The feast of the passe-ouer is the time of Christs resurrection; then did hee passe from vnder the bondage of Death. Christ is our passe-ouer; the spotlesse Lambe, wherof not a bone must bee brcken. The very day, wherein God came downe in fire and thunder to deliuer the Law, Euen the same day came also the Holy-ghost downe vpon the disciples in fiery tongues, for the propagation of the Gospell. That other was in fire and smoke, obscuritie was mingled with terrour; This was in fire without smoke, befitting the light and cleannesse of the Gospell : Fire, not in flashes, but in tongues; not to terrific, but to instruct. The promulgation of the Law makes way for the Law of the Gospell; No man receiues the Holy-ghost, but hee which hath felt the terrours of Sinai.

God might haue imposed vpon them a law perforce; They were his creatures, and hee could require nothing but iustice. It had beene but equall that they should bee compelled to obey their Maker; yet that God which loues to doe all things sweetely, giues the law of iustice in mercy; and will not imperiously command, but craues our assent for that, which it were rebellion not to doe.

How gentle should bee the proceeding of fellow-creatures who haue an equality of being, with an inequality of condition; when their infinite Maker requests, where he might constraine ! God will make no couenant with the vnwilling; How much lesse the couenant of grace, which stands all vpon loue ? If wee stay till God offer violence to our will, or to vs, against our will, wee shall dy strangers from him. The Church is the sponse of Christ; hee will inioy her loue by a willing contract, not by a rauishment. The obstinate haue nothing to doe with God; The title of all conuerts, is, A willing people.

That Israel inclined to God, it was from God; hee inquires after his owne gifts in vs, for our capacity of more. They had not receiued the

the

the Law, vnlesse they had first receiued a disposition fit to be commanded. As there was an inclination to heare, so there must bee a preparation for hearing. Gods iustice had before prepared his Israelites, by hunger, thirst, feare of enemies; his mercy had prepared them by deliuerances, by prouisions of water, meat, bread: and yet besides all the sight of God in his miracles, they must bee three dayes prepared to heare him. When our soules are at the best, our approach to God requires particular addresses: And if three daies were little enough to to prepare them to receiue the Law; how is all our life short enough; to prepare for the reckoning of our obseruing it? And if the word of a commaund expected such readinesse, what shall the word of promise, the promise of Christ and saluation?

The moraine of Egypt was not so infectious as their vices; the contagion of these stuck still by Israell: All the water of the red Sea, and of Marah, and that which gushed out of the rocke, had not washed it off. From these, they must now bee sanctified. As sinne is alwaies dangerous; so most, when we bring it into Gods sight: It enenometh both our persons and seruices, and turnes our good into euill. As therefore we must be alwaies holy: so most, when we present our selues to the holy eies of our Creator. We wash our hands every day: but when we are to sit with some great person, we scour them with balles. And if we must be so sanctified, onely to receiue the Law; how holy must we be to receiue the grace promised in the Gospel?

Neither must themselves only be cleansed, but their very clothes: Their garments smelt of Egypt, euen they must bee washed: Neither can clothes be capable of sinne, nor can water cleanse from sinne: The danger was neither in their garments, nor their skin; yet they must bee washed, that they might learne by their clothes, with what soules to appeare before their God. Those garments must be washed, which should neuer waxe old, that now they might begin their age in purity; as those which were in more danger of being soule, then bare. It is fit that our reuerence to Gods presence should appeare in our very garments; that both without and within wee may bee cleanly: but little would neatnesse of vestures auail vs with a filthy soule. The God of spirits lookes to the inner man, and challenges the purity of that part which resembles himselfe: *Cleanse your hands ye sinners, and purge your hearts ye double minded.*

Yet euen when they were washed, and sanctified, they may not touch the mount; not only with their feet; but, not with their eies: The smoke keeps it from their eyes; the markes from their feet. Not onely men that had some impurity at their belt, are restrained, but euen
beasts

beasts which are not capable of any unholiness. Those beasts which must touch his altars, yet might not touch his hill: And if a beast touch it, hee must die: yet so, as no hands may touch that, which hath touched the hill. Unreasonableness might seeme to bee an excuse in these creatures: that therefore which is death to a beast; must needs be capital to them, whose reason should guide them to avoid presumption. Those Israelites which saw God euery day in the pillar of fire, and the cloud, must not come neere him in the mount. God loues at once familiarity and feare; Familiarity in our conuersation, and feare in his commands. Hee loues to bee acquainted with men, in the walks of their obedience: yet hee takes state vpon him in his ordinances; and will bee trembled at, in his word and iudgements.

I see the difference of Gods carriage to men in the Law, and in the Gospell: There the very hill where he appeared, may not be touched of the purest Israelite; Heere the hemme of his garment is touched by the woman, that had the fluxe of blood; yea, his very face was touched with the lips of *Indas*. There the very earth was prohibited them, on which hee descended: Heere, his very bodie and blood is profered to our touch and taste. Oh the marvellous kindnesse of our GOD! How vnthankfull are wee, if wee doe not acknowledge this mercy about his ancient people! They were his owne; yet strangers in comparison of our libertie. It is our shame and sinne, if in these means of intirenesse wee be no better acquainted with God, then they, which in their greatest familiarity, were commanded aloof.

God was euer wonderfull in his workes, and fearefull in his iudgements: but hee was neuer so terrible in the execution of his will, as now in the promulgation of it. Heere was nothing, but a maiestickall terrour in the eyes, in the eares of the Israelites; as if God meant to shew them by this, how fearefull hee could bee. Heere was the lightning darted in their eyes, the thunders roaring in their eares, the trumpet of God drowning the thunder-claps, the voice of God out-speaking the trumpet of the Angel: The cloud enwrapping, the smoke ascending, the fire flaming, the mount trembling, *Moses* climbing and quaking, palenesse and death in the face of *Israell*, vptore in the elements, and all the glory of heauen turned into terrour. In the destruction of the first World, there were clouds, without fire: In the destruction of Sodom, there was fire raining without clouds; but here was fire, smoke, clouds, thunder, earthquakes, and whatsoever might work more astonishment, then euer was in any vengeance inflicted.

And if the Law were thus giuen, how shall it be required? If such were the proclamation of Gods statutes, what shall the sessions be?

I

I see and tremble at the resemblance. The Trumpet of the Angell call'd vnto the one: The voice of an Archangell, the Trumpet of God, shall summon vs to the other. To the one, *Moses* (that climbd vp that hill, and alone saw it) saies God came with tennethousands of his Saints; In the other, thousand thousands shall minister to him, and tennethousand thousands shall stand before him. In the one, mount Sinai only was on a flame; all the world shall bee so, in the other. In the one there was fire, smoke, thunder and lightning: In the other a fiery stream shall issue from him, wherewith the heauens shall bee dissolued, and the Elements shall melt away with a noyse. Oh God, how powerfull art thou to inflict vengeance vpon sinners, who didst thus forbid sin? and if thou wert so terrible a Lawgiuer, what a Iudge shalt thou appeare? What shall become of the breakers of so fiery a Law? Oh where shall those appeare, that are guilty of the transgressing that Law, whose very deliuey was little lesse then death? If our God should exact his Law, but in the same rigour wherein hee gaue it, sinne could not quite the cost: But now the fire wherein it was deliuered, was but terrifying; the fire wherein it shall bee required, is consuming. Happy are those that are from vnder the terrours of that Law, which was giuen in fire, and in fire shall bee required.

God would haue *Israell* see, that they had not to doe with some impotent commander, that is faine to publish his Lawes without noyse, in dead paper; which can more easily inioyne, then punish; or descry, then execute; and therefore, before he giues them a Law, he shewes them that he can command heauen, earth, fire, aire, in reuenge of the breach of the Law; That they could not but thinke it deadly to displease such a Lawgiuer, or violate such dreadfull statutes; That they might see all the Elements, examples of that obedience, which they should yeeld vnto their Maker.

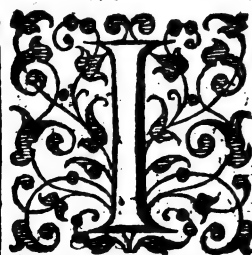
This fire, wherein the Law was giuen, is still in it; and will neuer out: Hence are those terrours which it flashes in euery conscience, that hath felt remorse of sinne. Every mans heart is a Sinai, and resembles to him both heauen and hell. The sting of death is sinne: and the strength of sinne is the Law.

That they might see, hee could finde out their closest sinnes, he deliuers his Law in the light of fire, from out of the smoke: That they might see, what is due to their sinnes, they see fire aboue, to represent the fire that should bee belowe them: That they might know hee could waken their security, the thunder, and louder voyce of GOD speaks to their hearts. That they might see what their hearts should doe, the earth quakes vnder them. That they might see they could not

not shift their appearance, the Angels call them together. Oh royall Law, and mighty Lawgiuer ! How could they thinke of hauing any other God, that had such proofes of this ? How could they thinke of making any resemblance of him, whom they saw could not bee seene; and whom they saw, in not beeing seene, infinite ? How could they thinke of daring to profane his name, whom they heard to name himselfe, with that voice, *Iehoua* ? How could they thinke of standing with him for a day, whom they saw to command that heauen, which makes and measures day ? How could they thinke of disobeying his deputies, whom they saw so able to reuenge ? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and soule ? How could they thinke of the flames of lust, that saw such fires of vengeance ? How could they thinke of stealing from others, that saw whose the heauen and the earth was to dispose of at his pleasure ? How could they thinke of speaking falsly, that heard God speake in so fearefull a tone ? How could they thinke of coueting others goods, that saw how weake and vncertaine right they had to their owne ? Yea to vs, was this Law so deliuered ; to vs in them : neither had there beene such state in the promulgation of it, if God had not intended it for Eternitie. We men, that so feare the breach of humane Lawes for some small mulcts of forfaiture ; how should wee feare thee (O Lord) that canst cast body and soule into hell !



The Golden Calfe.



IT was not much aboue a moneth, since Israel made their couenant with God ; since they trembled to heare him say, *Thou shalt haue no other Gods but me* ; since they saw *Moses* part from them, and climbe vp the hill to God : and now they say, *Make vs Gods ; we know not what is become of this Moses*. Oh, ye mad Israelites, haue yee so soone forgotten that fire, and thunder which you heard and saw ? Is that smoke vanished out of your minde ; as soone as out of your sight ? Could your hearts cease

to tremble with the earth? Can yee in the very sight of Sinai, call for other Gods? And for *Moses*; was it not for your sakes, that he thrust himselfe into the midst of that smoke & fire, which ye feared to see a far off? Was he not now gone, after so many sudden embassages, to bee your hieger with God? If yee had seene him take his heeles, and runne away from you into the wilderness, what could ye haue said, or done more? Behold, our better *Moses* was with vs awhile vpon earth: he is now ascended into the mount of heauen, to mediate for vs; shall wee now thinke of another Saviour? shall wee not hold it our happinesse that hee is for our sakes about?

And what if your *Moses* had beene gone for euer? Must ye therefore haue Gods made? If yee had said, Choose vs another gouernour, it had beene a wicked and vnthankfull motion; yee were too vnworthy of a *Moses*, that could so soone forget him: but to say, *Make vs Gods*, was absurdly impious. *Moses* was not your God, but your gouernour: Neither was the presence of God tied to *Moses*: You saw God still, when hee was gone, in his pillar, and in his Manna; and yet ye say, *Make vs Gods*: Euery word is full of senselesse wickednesse. How many Gods would you haue? Or what Gods are those that can be made? Or (what-euer the Idolatrous Egyptians did) with what face can ye, after so many miraculous obligations, speake of another God? Had the voice of God scarce done thundering in your eares? Did you so lately hear & see him to be an infinite God? Did ye quake to hear him say out of the midst of the flames, *I am I E H O V A H, thy God: Thou shalt haue no Gods but mee*? Did yee acknowledge G O D your Maker; and doe yee now speake of making of gods? If yee had said, *Make vs another man* to goe before vs; it had beene an impossible suite: *Aaron* might helpe to marre you, and himselfe; He could not make one haire of a man: and doe yee say, *Make vs Gods*? And what should those Gods doe? *Go before you*. How could they goe before you, that cannot stand alone? your helpe makes them to stand, and yet they must conduct you. Oh the impatient ingratitude of carnall mindes! Oh the sottishnes of Idolatry! Who would not haue said: *Moses* is not with vs; but he is with God for vs: Hee stayes long: He that called him, withholds him: His delay is for our sakes, as well as his ascent. Though wee see him not, wee will hope for him: His fauours to vs haue deserued, not to be reiected: Or, if God will keep him from vs; he that withholds him, can supply him: He that sent him, can lead vs without him; His fire & cloud is al sufficient; God hath said & done enough for vs, to make vs trust him: We wil, wee can haue no other God; we care not for any other guide. But behold; here none of this: *Moses* stayes but some five & thirtie daies, & now he is forgotten, and is become but *This Moses*: Yea, God is forgotten, with him; and, as if God & *Moses* had bin lost at once, they say,

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Make

Make vs Gods. Naturall men must haue God at their bent: & if he come not at a call, he is cast off; & they take themselves to their owne shifts: like as the *Chinois* whip their Gods when they answer them not; Whereas his holy ones wait long, and seek him; and not only in their sinking, but from the bottom of the deeps, call vpon him; and though he kill them, will trust in him.

Superstition befores the minds of men, and blinds the eie of reason; and first makes them not men, ere it makes them Idolaters. How else could he, that is the image of God, fall down to the images of creatures? How could our forefathers haue so doted vpon stocks & stones, if they had bin themselves? As the *Syrians* were first blinded, & then led into the midst of *Samaria*: so are Idolaters first bereau'd of their wits & common sense, & afterwards are carried brutishly into all palpable impiety.

Who would not haue beene ashamed to heare this answer from the brother of *Moses*; *Pluck off your Earrings?* He should haue said *Pluck this Idolatrous thought out of your hearts*: and now in stead of chiding, hee soothes them. And as if he had been no kin to *Moses*, hee helps to lead them back againe from God, to Egypt. The people importun'd him perhaps with threats. He that had waded through all the menaces of *Pharaoh*, doth he now shrink at the threats of his owne? *Moses* is not affraid of the terrors of God: His faith that carried him through the water, led him vp to the fire of Gods presence; whiles his brother *Aaron* scares the faces of those men, which hee lately saw pale with the feare of their glorious Law-giuer. As if he that forbad other Gods, could not haue maintained his owne act, & agent, against men. Sudden fears, when they haue possessed weak minds, lead them to shamefull errors. Importunity or violence may lessen, but they cannot excuse a fault. Wherefore was he a gouernour, but to repress their disordered motions? Facility of yeelding to a sinne, or wooing it with our voluntary suit, is an hyer stayre of euill; but, euē at last to be wonne to sin, is damnable. It is good to resist any onser of sin; but one condescēnt loses all the thanks of our opposition. What wil it auaille a man, that others are plagued for soliciting him, whiles he smarteth for yeelding? If both be in hel, what ease is it to him, that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allowed to climb vp the trembling & fiery hill of Sinai, with *Moses*, & heard God say, *Thou shalt not make to thy selfe any grauen Image, for I am a ieuious God* (as if he meant particularly to prevent this act) within one moneth, calls for their earrings, makes the grauen image of a Calfe, erects an altar, consecrates a day to it, calls it their God, and weeps not, to see them daunce before it. It is a miserable thing, when gouernours humor the people in their

their finnes; and in stead of making vp the breach, enlarge it. Sinne will take heart by the approbation of the meaneſt looker on; but if authority once ſecond it, it growes impudent: As contrarily, where the publique gouernment oppoſeſcuill, (though it be vnder hand practiſed, not without feare) there is life in that ſtate.

Aaron might haue learned better counſell of his brothers example: When they came to him with ſtones in their hands, and ſaid, *Give vs water*, hee ran as roundly to God, with prayers in his mouth; So ſhould *Aaron* haue done, when they ſaid, *Give vs Gods*: but hee weakly runs to their earings, that which ſhould be made their God; not to the true God, which they had & forſook. Who can promiſe to himſelf freedom from groſſe infirmities, when he that went vp into the mount comes downe, & doth that in the valley, which he heard forbidden in the hill?

I ſee yet and wonder at the mercy of that God, which had juſtly called himſelfe iealous. This very *Aaron*, whoſe infirmity had yeelded to ſo foule an Idolatry, is after choſen by God, to be a Prielt to himſelfe: He that had ſet vp an altar to the Calfe, muſt ſerue at the altar of God: He that had melted, and carued out the Calfe for a god, muſt ſacrifice calves and rams, and bullocks vnto the true God: He that conſecrated a day to the Idoll, is himſelfe conſecrated to him which was diſhonoured by the Idoll. The groſſeſt of all finnes cannot preiudice the calling of God; Yea, as the light is beſt ſcene in darkneſſe, the mercy of God is moſt magnified in our vnworthineſſe.

What a difference God puts between perſons, and ſins! While ſo many thouſand Iſraelites were ſlaine, that had ſtomachfully deſired the Idoll; *Aaron* that in weakneſſe condeſcended, is both pardoned the fact, & afterwards laden with honour from God. Let no man take heart to ſin, from mercy: He that can purpoſe to ſin vpon the knowledge of Gods mercy in the remiſſion of infirmities, preſumes, and makes himſelfe a wilfull offender. It is no comfort to the wilfull, that there is remiſſion to the weake and penitent.

The earings are pluckt off: Egyptian Iewels are fit for an idolatrous uſe. This very gold was contagious. It had beene better the Iſraelites had neuer borrowed theſe ornaments, then that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to be at for this lewd deuotion? The riches, and pride of their outward habite are they willing to part with, to their molten god; as glad to haue their eares bare, that they might fill their eies. No gold is too deare for their Idoll; each man is content to ſpoyle their wiues and children of that whereof they ſpoyled the Egyptians.

T t t t 2

Where

Where are those worldlings, that cannot abide to be at any cost for their religion ; which could be content to do God chargelesse service? These very Israelites that were ready to giue gold, not out of their purses, but from their very eares, to misdeuotion, shal once condemne them. O sacriledge succeeding to superstition! Of old they were ready to giue gold to the false seruice of God ; we, to take away gold from the true: How doe wee see men prodigall to their lusts and ambitions, and we hate not to bee niggards to God?

This gold is now growne to a Calfe ; Let no man thinke that forme came forth casuall, out of the melted earrings. This shape was intended by the Israelites, and perfected by *Aaron*: They brought this God in their hearts with them out of Egypt, and now they set it vp in their eyes. Still doth Egypt hurt them : Seruitude was the least euill, that Israel receiues from Egypt ; for that sent them still to the true God, but this Idolatrous example led them to a false. The very sight of euill is dangerous : and it is hard for the heart not to runne into those sins to which the eye and eare is inured : Not out of loue, but custome, wee fall into some offences.

The Israelites wrought so long in the furnaces of the Egyptian brick, that they haue brought forth a molten Calfe. The blacke Calfe with the white spots, which they saw worshipped in Egypt, hath stolne their hearts: And they, which before would haue been at the Egyptian fleshpots, would now bee at their deuotions. How many haue falne into a fashion of swearing, scoffing, drinking, out of the vsuall practise of others, as those that liue in an ill aire are infected with diseases ! A man may passe through Aethiopia vnchanged ; but hee cannot dwell there, and not bee discoloured.

Their sinne was bad enough, let not our vncharitablenesse make it worse: No man may thinke they haue so put off humanity, and sense, with their religion, as to thinke that Calfe, a God ; or that this Idoll which they saw yesterday made, did bring them out of Egypt, three moneths agoe. This were to make them more beasts then that Calfe, which this image represented : Or if they should haue been so insensate, can we thinke that *Aaron* could be thus desperately mad? The image, and the holyday were both, to one Diety : *To morrow is the holyday of the Lord your God.* It was the true God they meant to worship in the Calfe: and yet at best, this Idolatry is shamefull. It is no maruell if this foule sinne seeke pretences ; yet no excuse can hide the shame of such a face. Gods ieaousie is not stirred onely by the riuality of a false God, but of a false worship : Nothing is more dangerous, then to mint Gods seruices in our owne braine.

God

God sends downe *Moses* to remedy this sinne. He could as easily haue preuented, as redressed it. He knew, ere *Moses* came vp, what Israell would doe, ere he came downe: like as he knew, the two Tables would be broken, ere he gaue them. God most wisely permits, and ordaines sinne to his owne ends, without our excuse: And though hee could easily by his owne hands remedy this; yet he will doe it by meanes, both ordinary, and subordinate. It is not for vs to looke for an immediate redresse from God, when wee haue a *Moses*, by whom it may be wrought: Since God himselfe expects this from man, why should man expect it from God.

Now might *Moses* haue found a time to haue beene euen with Israell, for all their vnthankfulness, and mutinous insurrections. *Let mee alone: I will consume them, and make thee a mighty Nation.* *Moses* should not need to sollicite God for reuenge; God solicits him, in a sort, for leaue to reuenge: Who would looke for such a word from God to man, *Let me alone*? As yet *Moses* had said nothing; Before he opens his mouth God preuents his importunitie: as foreseeing that holy violence, which the requests of *Moses* would offer to him, *Moses* stood trembling before the maiesty of his Maker; & yet heares him say, *Let me alone*. The mercy of our God, hath as it were obliged his power, to the faith of men: The seruent prayers of the faithfull, hold the hands of the Almighty. As I finde it said afterwards of Christ, that *hee could doe no miracles there, because of their vnbeleefe*; So now I hear God (as if he could not doe execution vpon Israell because of *Moses*'s faith) say, *Let mee alone that I may consume them*.

Wee all naturally affect proprietie; and like our owne so much better, as it is freer from partners. Euery one would be glad to say, with that proud one, *I am, and there is none beside mee*: So much the more sweetly would this message haue sounded to nature, *I will consume them, and make of thee a mighty Nation*. How many indeuour that (not without danger of curses and vprore), which was voluntarily rendred vnto *Moses*! Whence are our depopulations, and inclosures, but for that men cannot abide either fellowes, or neighbours? But how gratiouly doth *Moses* strue with God against his owne preferment? If God had threatned, *I will consume thee, and make of them a mighty nation*, I doubt whether he could haue beene more moued. The more a man can leaue himselfe behinde him, and aspire to a care of communitie, the more spirituall he is. Nothing makes a man so good a patriot, as religion.

Oh the sweete disposition of *Moses*; fit for him that should bee familiar with God! hee saw they could bee content to bee merry, and happy without him; he would not be happy without them. They had professed to haue forgotten him: he slacks not to sue for them. He that

will euer hope for good himself, must returne good for euil vnto others.

Yet was it not Israel so much that Moses respected, as God in Israel. He was thrifty and ielous for his Maker; and would not haue him lose the glory of his mighty deliuerances; nor would abide a pretence for any Egyptian dogge, to bark against the powerfull work of God; *Wherefore shall the Egyptians say?* If Israel could haue perished without dishonour to God, perhaps his hatred to their Idolatry would haue overcome his naturall loue, and he had *let God alone*: Now so tender is hee over the name of God, that hee would rather haue Israel scape with a sin, then Gods glory should be blemished in the opinions of men, by a iust iudgement. He saw that the eyes and tongues of all the world were intent vpon Israel; a people so miraculously fetcht from Egypt, whom the Sea gaue way to; whom heauen fedde; whom the rock watred; whom the fire and cloud garded, which heard the audible voyce of God: He knew withall how ready the world would bee to misconstrue, and how the heathens would be ready to cast imputations of leuity, or impotence vpon God; and therefore sayes, *What will the Egyptians say?* Happy is that man, which can make Gods glory the scope of all his actions, and desires; neither cares for his owne welfare, nor fears the miseries of others, but with respect to God, in both. If God had not giuen *Moses* this care of his glory, he could not haue had it: And now his goodnes takes it so kindly, as if himselfe had receiued a fauour from his creature; and for a reward of the grace he had wrought, promises not to doe that, which he threatned.

But what needes God to care for the speech of the Egyptians; men, infidels? And if they had beene good, yet their censure should haue beene vniust. Shall God care for the tongues of men; the holy God, for the tongues of infidels? The very Israelites, now they were from vnder the hands of Egypt, car'd not for their wordes; and shall the GOD of heauen regard that which is not worth the regard of men? Their tongues could not walk against God, but from himselfe; & if it could haue beene the worse for him; would hee haue permitted it? But, O God, how dainty art thou of thine honour! that thou canst not indure the worst of men should haue any colour to taint it. What doe wee men stand vpon our iustice, and innocence, with neglect of all vniust censures; when that infinite God, whom no censures can reach, will not abide, that the very Egyptians should falsly taxe his power and mercy? Wise men must care not onely to deserue well, but to heare well; and to wipe off, not onely crimes, but censures.

There was neuer so pretious a monument, as the Tables written with Gods owne hand. If we see but the stone which *Jacobs* head rested on;

on; or, on which the foote of Christ did once tread; we looke vpon it with more then ordinary respect: With what eye should wee haue beheld this stone, which was hewed, and written with the finger of God? Any manu-script scroll written by the hand of a famous man is laid vp amongst our jewels; What place then should wee haue giuen to the hand-writing of the Almighty?

That which hee hath dictated to his seruants the Prophets, challenges iust honour from vs; how doth that deserue veneration, which his owne hand wrote immediatly.

Prophecies and Buangelicall discourses hee hath written by others; neuer did hee write any thing himselfe, but these Tables of the Law: neither did hee tuer speak any thing audibly to whole mankind, but in the hand, the stone, the Law were all his. By how much more precious this record was, by so much was the fault greater, of defacing it. What King holds it lesse then rebellion to reare his writing, and blemish his scale?

At the first, hee ingraued his image in the Table of mans heart; *Adam* blurr'd the image, but (through Gods mercy) sav'd the Table. Now he writes his will in the Tables of stone, *Moses* breakes the Tables; and defac't the writing. If they had beene giuen him for himselfe, the author, the matter had deserued, that as they were written in stone, for permanency; So they should bee kept for ever: and as they were everlasting in vie, so they should be in preservation. Had they bin written in clay, they could but haue been broken. But now they were giuen for all *Israell*, for all mankind. Hee was but the messenger, not the owner. How soeuer therefore *Israel* had deserued by breaking this Couenant with God: to haue this monument of Gods Couenant with them, broken by the same hand that wrote it: Yes how durst *Moses* thus carelessly cast away the treasure of all the world; and by his hands vndoe that, which was with such cost and care, done by his Creator? How durst he faile the trust of that God, whose pledge hee receiued with awe, and reuerence? He that expostulated with God, to haue *Israell* liue & prosper, why would he deface the rule of their life, in the keeping whereof they should prosper? I see that forty daies talk with God cannot bereaue a man of passionate infirmity: Hee that was the meekest vppon earth, in a sudden indignation abandons that, which in colde blood he would haue held faster, then his life: He forgets the Law written, when he saw it broken; His zeale for God hath transported him from himselfe, & his duty to the charge of God: He more hates the golden Calse, wherein he saw ingrauen the Idolatry of *Israel*, then he honoured the Tables of stone, wherein God had ingrauen his cōmandements; and more longed to deface the Idoll, then he cared to preferue the Tables. Yet that God, which so sharply reuenged the breach of one Law, vpon

upon the Israelites, checks not *Moses* for breaking both the Tables of the Law. The Law of God is spirituall; the internall breach of one Law is so haynous, that in comparison of it God scarce counts the breaking of the outward Tables, a breach of the Law. The goodnesse of God winks at the errours of honest zeale; and so loues the strength of good affections, that it passeth ouer their infirmities: How highly God doth esteeme a well gouerned zeale; vwhen his mercy crownes it with all the faults?

The Tables had not offended: the Calfe had, and Israell in it. *Moses* takes reuenge on both: Hee burnes and stamps the Calfe to powder, and and giues it Israell to drinke; that they might haue it in their guts, in stead of their eyes: How hee hasteth to destroy the Idoll wherein they sinned? that, as an Idoll is nothing, so it might be brought to nothing; and Atomes and dust is nearest to nothing: that in stead of going before Israell, it might passe through them; so as the next day they might finde their God in their excrements; To the iust shame of Israell, when they should see their new God cannot defend himselfe, from being either nothing, or worse.

Who can but wonder to see a multitude of so many hundred thousands (when *Moses* came running downe the hill) to turne their eyes from their god; to him; And on a sudden, in stead of worshipping their Idoll, to batter it in peeces, in the very height of the novelty? In stead of building altars, & kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to consume it; In stead of dancing before it, to abhor & deface it; in stead of singing to weep before it? There was neuer a more stiffe-necked people: Yet I do not heare any one man of them say; He is but one man; We are many; how easily may wee destroy him, rather then he our god? If his brother durst not resist our motion in making it: Why will we suffer him to dare resist the keeping of it? It is our act; & we will maintaine it. Here was none of this; but an humble obeyfance to the basest and bloudiest reuenge that *Moses* shal impose. God hath set such an impresion of Maiestie in the face of lawfull authority, that wickednesse is confounded in it selfe to behold it. If from hence visible powers were not more fear'd then the inuisible God, the world would be ouerrunne with outrage. Sinne hath a guiltinesse in it selfe, that when it is seasonably checked, it puls-in his head, and seeks rather an hiding place, then a fort.

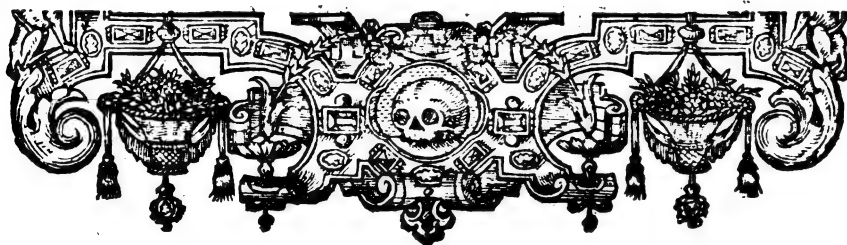
The Idoll is not capable of a further reuenge: It is not enough, vnlesse the Idolaters smart: The gold was good, if the Israelites had not bin euill: So great a sinne cannot bee expiated without blood. Behold, that meeke spirit, which in his plea with G O D would rather

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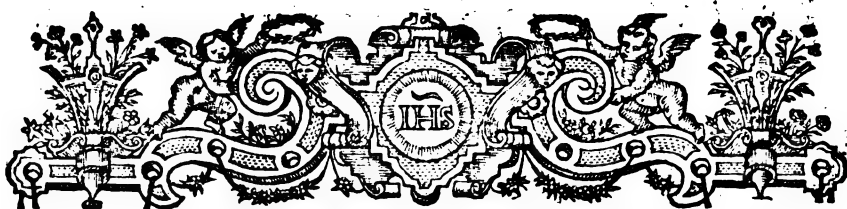
perish himfelfe, then Iſraell ſhould perith, armes the Leuites againſt their brethren, and reioyces to ſee thouſands of the Iſraelites bleed, and bleſſes their executioners.

It was the mercy of *Mofes* that made him cruell : He had been cruell to all, if ſome had not found him cruell. They are mercileſſe hands which are not ſometimes imbrued in blood : There is no leſſe charity then iuſtice, in puniſhing ſinners with death ; God delights no leſſe in a killing mercy, then in a pitiful Iuſtice : Some tender hearts would be ready to cenſure the rigor of *Mofes*. Might not Iſraell haue repented & liued ? Or, if they muſt die, muſt their brethrens hand be vpon them ? Or if their throates muſt bee cut by their brethren, ſhall it bee done in the very heate of their ſinne ? But they muſt learne a difference betwixt pittie, and fondneſſe ; mercy, and vniuſtice. *Mofes*, had an heart as ſoft as theirs, but more hote ; as pitiful, but wiſer. He was a good Phyſician, and ſaw that Iſraell could not liue, vnleſſe hee bled : hee therefore lets out this corrupt blood, to ſaue the whole bodie. There cannot bee a better ſacrifice to God, then the bloud of Malefactors : and this firſt ſacrifice ſo pleaſed God in the hands of the Leuites, that he would haue none but them, ſacrifice to him for euer. The blood of the Idolatrous Iſraelites cleared that tribe from the blood of the innocent Schemits.

FINIS.

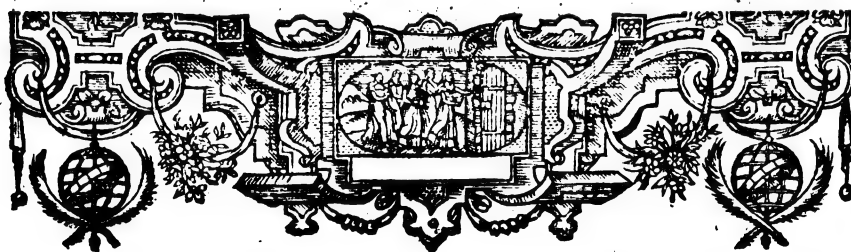


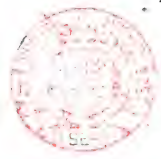




CONTEMPLATIONS.
THE
SIXT BOOK.

The vayle of Moses.
Nahab and Abihu.
Aaron and Miriam.
The Searchers of Canaan.
Corah's Conspiracie.







TO THE RIGHT
HONOURABLE, THOMAS
LORD VISCOUNT FENTON, CAP-
taine of the Royall Gard; one of his Maiesties
most Honorable Priuy Counsellors; One of the happy
rescuers of the deare life of our gracious Soue-
raigne LORD; A worthy patterne of all true
Honour; *I. H.* Dedicates this part of his Medita-
tions, and wisheth all increase of Grace and
Happinesse.



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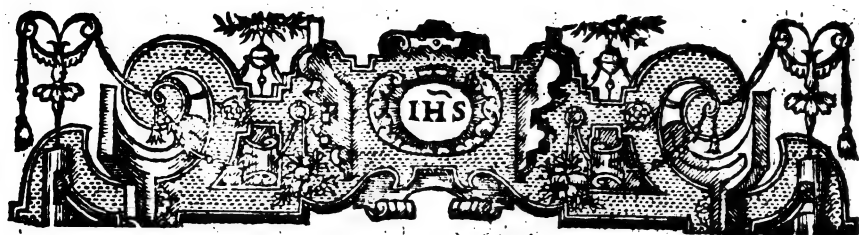
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CONTEMPLATIONS.

THE

SIXT BOOKE.

The Vayle of Moses.

It is a wonder, that neither *Moses* nor any Israelite gathered vp the shivers of the former Tables : Every sheard of that stone, & euery letter of that writing had beene a relique worth laying vpp: but hee well saw how headlong the people were in superstition ; and how vaine it were, to feede that disposition in them.

The same zeale that burnt the Calfe to ashes, concealed the ruines of this Monument : Holy things, besides their vse, challenge no further respect. The breaking of the Tables did as good as blot out all the writing : and the writing defaced, left no vertue in the stone, no reuerence to it.

If GOD had not been friends with Israell, hee had not renewed his Law. As the Israelites were wilfully blinde if they did not see GODs anger in the Tables broken : so could they not but holde it a good signe of grace, that GOD gaue them his Testimonies. There was nothing wherein Israel out-stripped all the rest of the world more, then in this priuiledge ; the pledge of his couenant, the Law written with GODs owne hand. Oh what a fauour then is it, where God bestowes his Gospel vpon any Nation ? That was but a killing letter : this is the power of God to saluation.

Vvvv2

Neuer

Neuer is GOD throughlie displeased with any people, where that continues. For, like as those which purposed loue, when they fall off, call for their tokens backe againe: So when God beginnes once perfectlie to mislike, the first thing hee withdrawes is his Gospell.

Israel recouers this fauour, but with an abatement; *Heaw thee two Tables.* God made the first Tables: The matter, the forme, was his; now, *Moses* must heaw the next: As God created the first man after his owne image; but, that once defaced, *Adam* begat *Cain* after his owne: Or as the first Temple razed, a second was built; yet so farre short, that the Israelites wept at the sight of it. The first workes of God, are still the purest: those that hee secondarily workes by vs, decline in their perfection. It was reason, that though God had forgien Israel, they should still finde, they had sinned. They might see the foot-steps of displeasure, in the differences of the agent. When GOD had tolde *Moses* before, *I will not go before Israel, but my Angel shall lead them;* *Moses* so noted the difference, that hee rested not, till God himselfe vndertooke their conduct: So might the Israelites haue noted some remainders of offence, whiles in stead of that which his owne hand did formerly make, he saith now, *Heaw thee;* And yet these second Tables are kept reuerently in the Arke, when the other lay mouldred in shivers vpon Sinai; Like as the repayred image of God in our regeneration is preserved, perfited, and laid vp at last, safe in heauen; whereas the first image of our created innocence is quite defaced; So the second Temple had the glory of Christs exhibition; tho meane in frame. The mercifull respects of God are not tyed to glorious out-fides; or the inward woorthinesse of things, or persons: He hath choson the weak and simple to confound the wise and mighty.

Yet God did this woorke by *Moses*; *Moses* heawed, and God wrote: Our true *Moses* repayres that Lawe of GOD which wee in our nature had broken; Hee reuiues it for vs, and it is accepted of GOD no lesse then if the first characters of his Law had beene still entire. Wee can giue nothing but the Table: it is GOD that must write in it. Our hearts are but a bare board, till GOD by his finger ingraue his Law in them; Yea, Lord, wee are a rough quarrie; heaw thou vs out, and square vs fit for thee, to write vpon.

Well may wee maruell, to see *Moses*, after this oversight, admitted to this charge again: Who of vs would not haue said, Your care indeed deserves trust; you did so carefully keepe the first Tables, that it would doe well to trust you with such another burden.

It was good for *Moses*, that hee had to doe with GOD, not with men: The God of mercy will not impute the slippes of our infirmity, to the

the prejudice of our faithfulness. Hee that after the misse-answer of the one talent, would not trust the euill seruant with a second, because he saw a wilfull neglect; will trust *Moses* with his second Law, because hee saw fidelitie in the worst errour of his zeale. Our charity must learne, as to forgiue, so to beleue where wee haue beene deceiued: Not that wee should wilfully beguile our selues in an vniust credulity, but that wee should search diligentlie into the disposition of persons, and grounds of their actions; perhaps none maie bee so sure as they that haue once disappointed vs. Yea *Moses* brake the first; therefore hee must heare the second: If G O D had broken them, hee would haue repayed them; The amends must bee where the fault was. Both G O D, and his Church, looke for a satisfaction, in that wherein wee haue offended.

It was not long since *Moses* his former fast of fortie dayes: When hee then came down from the hill, his first question was not for meate: and now going vpp againe to Sinai, hee takes not any repast with him: That G O D which sent the Quayles to the host of Israell, and Manna from heauen, could haue fedde him with dainties: Hee goes vpp confidently in a secure trust of G O Ds prouision. There is no life to that of faith; Man liues not by bread onely: The vision of God did not onely sate, but feast him. What a blessed satiety shall there bee, when wee shall see him as hee is; and hee shall bee all in all to vs; since this verie frailty mortalitie of *Moses* was sustained, and comforted, but with representations of his preience?

I see *Moses* the receiuer of the Law, *Elias* the restorer of the Law, CHRIST the fulfiller of the olde Law, and authour of the new, all fasting fortie dayes: & these three great fasters I finde together glorious in Mount Tabor. Abstinence merits not; For Religion consists not in the bellie, either full or emptie: What are meates, or drinks, to the kingdome of God, which is like himselfe, spirituall? But it prepares best for good duties. Full bellies are fitter for rest: not the body, so much as the soule, is more aſtiue with emptines; Hence, solemne prayer takes euer fasting to attend it, and so much the rather speeds in heauen, when it is so accompanied. It is good so to diet the body, that the soule may bee fatned.

When *Moses* came downe before, his eyes sparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glorie. Before, there were the flames of fury in it; now the beames of Maiestie. *Moses* had before spoken with G O D, why did not his face shine before? I cannot lay the cause vpon the inward trouble of his passions, for this brightnes was externall. Whither shall wee impute it, but to his more intirenesse with God?

The more familiar acquaintance wee haue with G O D, the more doe wee partake of him. Hee that passes by the fire, may haue some gleames of heat; but hee that stands by it hath his colour chaunged. It is not possible a man should haue any long conference with G O D, and bee no whit affected. Wee are strangers from G O D, it is no woonder if our faces bee earthlie; but hee that setteth himselfe apart to God, shall finde a kinde of maiestie, and awfull respect put vpon him, in the minds of others.

How did the heart of *Moses* shine with illumination when his face was thus lightsome? And if the flesh of *Moses* in this base composition, so shined by conuersing with G O D fortie dayes in Sinai; What shall our glory bee, when clothed with incorruptible bodies wee shall conuerse with him for euer, in the highest heauen?

Now his face onely shone: afterwardesthe three disciples saw all his bodie shining. The nature of a glorified body, the clearer vision, the immediate presence of that fountaine of glory, challenge a farre greater resplendence to our faces, then his. O God, wee are content that our faces bee blemished awhile with contempt, and blubbred with teares; how can wee but shine with *Moses*, when wee shall see thee more then *Moses*?

The brightnesse of *Moses* face reflected not vpon his owne eyes; He shone bright, and knew not of it: Hee saw Gods face glorious, hee did not thinke others had so seene his. How manie haue excellent graces, and perceiue them not? Our owne sense is an ill iudge of Gods fauours to vs; Those that stand by, can conuince vs in that which wee denie to our selues. Heere belowe, it is enough if wee can shine in the eyes of others; aboue, we shall shine and knowe it. At this instant *Moses* sees himselfe shine: then hee needed not. G O D meant not that hee should more esteeme himselfe, but that hee should be more honoured of the Israelites: That other glorie shall bee for our owne happinesse, and therefore requires our knowledge.

They that did but stand still, to see anger in his face; ranne away to see glory in it: Before, they had desired that God would not speake to them any more but by *Moses*; and now that G O D doth but looke vpon them in *Moses*, they are afraide; and yet there was not more difference betwixt the voyces, then the faces of God and *Moses*. This should haue drawen Israell to *Moses* so much the more, to haue seene this impression of Diuinity in his face.

That

That which should haue comforted, affrights them: Yea *Aaron* himself, that before went vp into the mount to see and speak with God, now is affraid to see him that had scene God: Such a feare there is in guiltinesse, such confidence in innocencie. When the soule is once cleared from sinne, it shall runne to that glory, with ioy, the least glimpse whereof now appalles it, and leads it away in terrour, How could the Israelites now choose but thinke; How shall wee abide to looke God in the face, since our eyes are dazeled with the face of *Moses*? And well may wee still argue, If the image of God, which hee hath set in the fleshy forehead of authority daunt vs; how shall we stand before the dreadfull tribunall of heauen?

Moses maruels to see Israell runne away from their guide, as from their enemy; and lookes backe to see if hee could discerne any new cause of feare; and not conceiuing how his milde face could affray them, calles them to stay, and retire. Oh my people, whom doo you flee? It is for your sakes, that I ascended, stayd, came downe: Beholde, heere are no armed Leuites to strike you, no Amalekites, no Egyptians to pursue you, no fires and thunders to dismay you. I haue not that rodde of God in my hand, which you haue scene to command the Elements: or if I had; so farre am I from purposing any rigour against you, that I now lately haue appeased God towards you; and lo heere the pledges of his reconciliation. God sends mee to you for good; and do you runne from your best friend? Whither will yee goe from me; or without me? Stay, and heare the charge of that God, from whom yee cannot flee.

They perceiue his voice the same, though his face were changed, and are perswaded to stay, and returne and heare him, whom they dare not see; and now after many doubtfull pases, approaching nearer, dare tell him he was growne too glorious.

Good *Moses*, finding that they durst not looke vpon the sunne of his face, cloudes it with a vaile: Choosinge rather to hide the worke of God in him, then to want opportunity of reuealing Gods will, to his people: I doe not heare him stand vpon tearmes of reputation; if there bee glorie in my face, God put it there; hee would not haue placed it so conspicuously, if hee had meant it should bee hid: Hide yee your faces rather, which are blemished with your sinne; and looke not that I should wrong God and my selfe, to seeme lesse happy, in fauour of your weakenesse. But without all selfe-respects, he modestly
hides

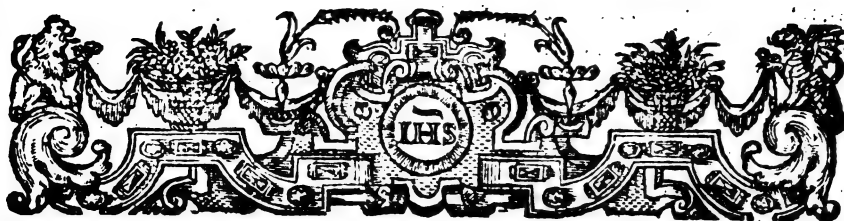
hides his glorified face; and cares not their eyes should pierce so farre, as to his skin, on condition, that his wordes may pierce into their eares. It is good for a man sometimes to hide his graces; Some talents are best improved by being laid vp: *Moses* had more glory by his vayne, then by his face. Christian modesty teaches a wise man, not to expole himselfe to the fairest show, and to liue at the vtmost pitch of his strength.

There is many a rich stone laide vp in the bowels of Earth; many a faire pearle laide vp in the bosome of the Sea, that neuer was seene, nor neuer shall bee. There is many a goodly starre, which because of height comes not within our account: How did our true *Moses*, with the vayne of his flesh, hide the glorie of his Deity, and put on vilenesse, besides the laying aside of Maiesty: and shut vp his great and Diuine Miracles, with, *See you tell no man?* How farre are those spirits from this, which care onely to bee seene; and wish onely to dazle others eyes with admiration, not caring for vnknown riches? But those yet more, which desire to seeme about themselves, whether in parts, or graces; whose vayne is fayrer then their skinne. Modest faces shall shine through their vayles, when the vain-glorious shall bewray their shame, through their couering.

That G O D, which gaue his Law in smoke, deliuered it againe, through the vayne of *Moses*. Israel coulde not looke to the ende of that, which should bee abolished; for the same cause had G O D a vayne vpon his owne face, which hidde his pretence in the Holy of holies. Now as the vayne of G O D did rend, when hee said, *It is finished*; so the vayne of *Moses* was then pulled off: Wee clearly see Christ, the end of the Law; Our *Ioshua* that succeeded *Moses*, speakes to vs bare-faced: what a shame is it there should be a vayne vpon our hearts, when there is none on his face?

When *Moses* went to speake with G O D, hee pull'd off his vayne; It was good reason hee should present to G O D, that face which hee had made: There had beene more neede of his vayne, to hide the glorious face of G O D from him, then to hide his from G O D: but his faith and thankfulness, serue for both theses. Hypocrites are contrary to *Moses*; hee show'd his worst to men, his best to G O D; they show their best to men, their worst to G O D: but God sees both their vayne, and their face; and I knowe not, whether hee more hates their vayne of dissimulation, or their face of wickednesse.

Nadab



Nadab and Abihu.

THAT GOD, which shew'd himselfe to men in fire, when hee deliuered his Law; would haue men present their sacrifices to him in fire; and this fire hee would haue his owne: that there might bee a iust circulation in this creature; as the water sends vp those vapours, which it receiues, downe againe in raine. Herevpon it was, that fire came downe from God, vnto the altar: That as the charge of the sacrifice was deliuered in fire and smoke; so God might signifie the acceptation of it, in the like fashion wherein it was commanded. The Baalites might lay ready their bullock vpon the wood, and water in their trench: but they might sooner fetch the blood out of their bodies, and destroy themselues, then one flash out of heauen to consume the sacrifice. That diuell, which can fetch downe fire from heauen, either maliciously, or to no purpose; (altho he abound with fire; and did as feruently desire this fire in emulation to God, as euer hee desired mitigation of his owne) yet now, hee could no more kindle a fire for the Idolatrous sacrifice, then quench the flames of his owne torment. Herein God approoues himselfe onely woorthy to be sacrificed vnto, that he creates the fire for his owne seruice; whereas the impotent Idols of the heathen, must fetch fire from their neighbours kitchen; and themselues are fit matter for their borrowed fire.

The Israelites (that were led too much with sense) if they had seen the bullock consumed with a fire fetcht from a common hearth, could neuer haue acknowledged what relation the sacrifice had to GOD; had neuer perceiued that GOD took notice of the sacrifice: but now they see the fire comming out, from the presence of God, they are conuined both of the power and acceptation the Almighty; They are at once amazed, and satisfied to see the same God answer by fire, which before had spoken by fire: God doth no lesse approve our Euangelicall sacrifices, then theirs vnder the law; But as our sacrifices are spirituall, so are the signes

of

of his acceptation; Faith is our guide, as Sense was theirs. Yea euen still doth God testify his approbation by sensible euidences: when by a liuely faith, and seruent zeale, our harts are consecrated to GOD, then doth his heavenly fire come downe vpon our sacrifices; Then are they holy, liuing, acceptable. This flame, that GOD kindled, was not as some momentany bonfire, for a suddaine, and short Triumph, nor as a domesticall fyre, to goe out with the day; but is giuen for a perpetuities, and neither must die, nor bee quenched. God, as hee is himself, eternall; so hee loues permanency, and constancie of grace in vs: If wee bee but a flash and away, God regards vs not; all promises are to perseuerance. Sure, it is but an elementary fyre, that goes out; that which is celestially, continues: it was but some presumptuous heat in vs that decayes vpon euery occasion.

But hee that miraculously sent down this fyre, at first, will not renew the miracle every day, by a like supply; it began immediatly from God, it must bee nourished by meanes. Fuell must maintaine that fire, which came from heauen; God will not worke miracles euery day: if hee haue kindled his spirit in vs, we may not expect he shall euery day begin again; we haue the fuell of the word and sacraments, prayers, and meditations, which must keep it in for euer. It is from God that these helps can nourish his graces in vs; like as euery flame of our materiall fyre, hath a concurrence of prouidence; but wee may not expect new infusions: rather know, that God expects of vs an improvement of those habituall graces wee haue receiued.

Wiles the people with fear and ioy see God lighting his own fire, fire from heauen, the two sons of *Aaron*, in a careless presumption, will bee seruing him with a common flame; As if hee might not haue leaue to chooseth the formes of his owne worship. If this had bin done some ages after, when the memory of the originall of this heavenly fire had bin worne out, it might haue bin excused with ignorance: but now when God had newlie sent his fire from aboue, newly commanded the continuance of it; either to let it go out, or whiles it still flamed, to fetch profane coales to Gods altar, could sauour of no lesse then presumption, and sacriledge: when wee bring zeale without knowledge, misconceits of faith, carnall affections, the deuises of our will-worship, superstitious deuotions into Gods seruice; wee bring common fire to his altar; these flames were neuer of *his kindling*; Hee hates both altar, fire, priest and sacrifice. And now behold; the same fire which consumed the sacrifice before, consumes the sacrificers. It was the signe of his acceptation, in consuming the beast; but whiles it destroyed men, the fearfull signe of his displeasure. By the same meanes can GOD bewray both loue, and hatred. Wee would haue pleaded for *Nadab* and *Abihu*; They are but
yong

young men, the sons of *Aaron*, not yet warme in their function; let both age, and blood, and inexperience excuse them, as yet. No pretences, no priuiledges can beare off a sin with God: Men thinke either to patronize, or mitigate euils, by their fained reasons. That no man may hope the plea either of birth, or of youth, or of the first commision of euill, may challenge pardon; I see heer young men, sonnes of the Ruler of Israel, for the first offence strooke dead.

Yea, this made God the more to stomach, and the rather to reuenge this impietie, because the sons of *Aaron* did it. God had both pardoned & graced their father, hee had honored them; of the thousands of Israel, culling them out for his altar: and now, as their father set vp a false God, so they bring false fire vnto the true God. If the sonnes of Infidels liue godlessly, they doe their kinde; their punishment shall bee (though iust) yet lesse: but if the children of religious parents, after all Christian noutrure, shall shame their Education, GOD takes it more haynously and reuenges it more sharply. The more bonds of duty, the more plagues of neglect.

If from the agents, wee looke to the act it selfe; set aside the originall descent, & what difference was there betwixt these fires? Both lookt alike, heated alike, ascended alike, consumed alike: Both were fedde with the same materiall wood, both vanished into smoake; There was no difference, but in the commandement of God. If God had inioyned ordinary fyre, they had sinned to look for celestiall: now hee commaunded onely the fire which hee sent; they sinned in sending vp incense, in that fire, which hee commaunded not. It is a dangerous thing in the seruice of God to decline from his owne institutions; wee haue to do with a power which is wise to prescribe his own worship, iust to require what hee hath prescribed, powerfull to reuenge that which hee hath not required.

If God had strooke them with some leprosie in their forehead, as he did their Aunt *Miriam*, soon after, or with some palsy, or lingering consumption, the punishment had been grieuous: but hee, whose iudgements are euer iust, sometimes secret, saw fire the fittest reuenge, for a sin of fire; his owne fire, fittest to punish strange fire; A suddaine iudgement, fitte for a present, and exemplary sin; Hee saw, that if hee had winkt at this, his seruice had been exposed to profanation. It is wisdom in Gouvernours to take sinne at the first bound; and so to reuenge it, that their punishments may be preuentions. Speed of death, is not alwaies a iudgement: suddennesse, as it is euer iustly suspicable; so then certainly argues anger, when it findes vs in an act of sin. Leasure of repentance is an argument of fauour: when God giues a man lawe, it implyes that hee would
not

not haue iudgement surprife him.

Doubtlesse *Aaron* lookt somewhat heavily on this sad spectacle ; It could not but appall him, to fee his two sonnes dead before him, dead in displeasure, dead suddenly, dead by the immediat hand of God. And now hee could repent him of his new honor, to see it succeed so ill, with the sonnes of his loines : neither could hee chuse, but see himselfe stricken in them. But his brother *Moses*, that had learned not to knowe either nephews, or brother, when they stood in his way to God, wiely turned his eyes from the dead carcasses of his sons, to his respect of the living God ; My Brother, this euent is fearefull, but iust ; These were thy sonnes, but they sinned ; it was not for God, it is not for thee, to looke so much who they were, as what they did. It was their honor and thine, that they were chosen to minister before the Lord : He that called them, iustly required their sanctification, and obedience. If they haue profaned God, and themselues ; can thy naturall affection so miscary thee, that thou couldest with their impunity, with the blemish of thy Maker ? Our sons are not ours, if they disobey our Father : to pity their misery, is to partake of their sinne ; If thou grudge at their iudgement, take heed least the same fire of God come forth vpon this strange fire of nature. Showe now whether thou more louest G O D, or thy sonnes ; Showe whether thou be a better father, or a sonne.

Aaron, weighing these things, holds his peace, not out of an amazement, or fullennesse, but out of patient and humble submission ; and seeing Gods pleasure, and their desert, is content to forget, that hee had sons. Hee might haue had a silent tongue, and a clamorous hart ; There is no voice lowder in the eares of G O D, then a speechless repining of the soule. Heat is more intended with keeping in ; but *Aarons* silence was no lesse inward : Hee knew how little hee should get by brauling with G O D. If hee breathed out discontentment, hee saw God could speake fire to him againe ; And therefore hee quietly submits to the will of God ; and held his peace ; because the Lord had done it. There is no greater prooffe of grace, then to smart patiently ; and humbly and contentedly to rest the hart in the iustice, and wisdom of Gods proceeding ; and to be so far from chiding, that wee dispute not. Nature is froward ; and tho thee well knowes wee meddle not with our match, when wee strue with our Maker, yet shee pricks vs forward to this idle quarrell ; and bids vs with *Iobs* wife, Curse and die. If God either chide or smile, (as seruants are charged to their Maisters) wee may not answer againe ; when Gods hand is on our backe, our hand must bee on our mouth : else, as mothers do their children, God shall whippe vs so much the more for crying.

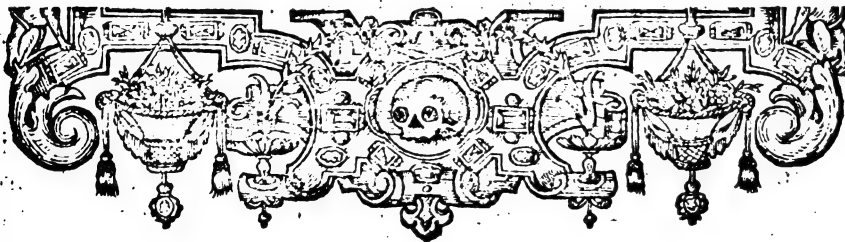
It is hard for a stander by, in this case to distinguish betwixt hard-heartednes,

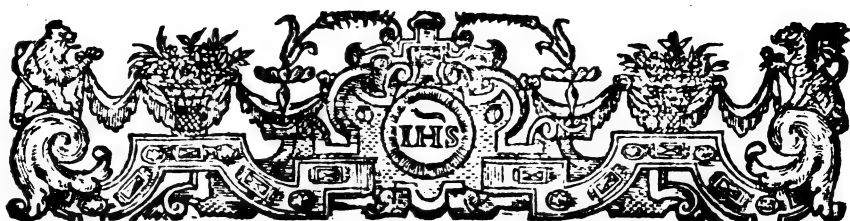
rednes, and piety. There *Aaron* sees his hisions ly; he may neither put his hand to them, to bury them, nor shed a teare for their death. Neuer parent can haue iuster caule of mourning, then to see his sonnes dead in their sin; if prepared, and penitent, yet who can but sorrow for their end? but to part with children, to the danger of a second death, is worthy of more then teares. Yet *Aaron* must learne so far to denie nature, that hee must more magnifie the iustice of God, then lament the iudgement. Those whom God hath called to his immediat seruice, must knowe that hee will not allow them the common passions, and cares of others. Nothing is more naturall then sorrow for the death of our owne: if euer grieve bee seasonable, it becomes a funerall. And if *Nadab & Abihu* had died in their beds, this fauour had beene allowed them, the sorrow of their father & brethren: for when God forbids solemne mourning to his Priests, ouer the dead, he excepts the cases of this neereness of blood. Now all Israel may mourne for these two; only the father & brethren may not. God is ialous, least their sorrow should seeme to countenance the sinne, which hee had punished: euen the fearefullest acts of God must bee applauded by the heauiest hearts of the faithfull.

That which the father and brother may not doe, the cozens are commanded: Dead carcasses are not for the prelence of God; His iustice was shoven sufficiently in killing them: They are now fit for the graue, not the sanctuarie: Neither are they carried out naked, but in their coats. It was an vnusuall sight for Israell to see a linnen Ephod vpon the beere; The iudgement was so much more remarkeable, because they had the badge of their calling vpon their backs. Nothing is either more pleasing vnto God, or more commodious to men, then that when hee hath executed iudgement, it should bee seene and wondred at; for therefore hee strikes some; that hee may warne all.

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AARON





Aaron and Miriam.

IHe Israelites are staied seven daies in the station of Hazzeroth, for the punishment of *Miriam*. The sins of the Gouvernors are a iust stop to the people; all of them smart in one; all must stay the leasure of *Miriam*s recovery. Whosoeuer seeks the Land of Promise, shall finde many Iers; *Amalek*, *Og*, *Schon*, and the Kings of Canaan meet with Israell: these resisted, but hindred not their passage; their sins only stay them from remoouing. Afflictions are not crosses to vs, in the way to heauen, in comparison to our sinnes.

What is this I see? Is not this *Aaron*, that was brother in nature, and by office ioynt-commissioner with *Moses*? Is not this *Aaron*, that made his brother an intercessor for him, to God, in the case of his Idolatry? Is not this *Aaron*, that climbd vp the hill of Sinai, with *Moses*? Is not this *Aaron*, whom the mouth and hand of *Moses* consecrated an high Priest vnto God? Is not this *Miriam*, the elder sister of *Moses*? Is not this *Miriam*, that led the triumph of the women, and sung gloriously to the Lord? Is not this *Miriam*, which laid her brother *Moses* in the Reeds, and fetcht her Mother to be his Nurse? Both, Prophets of GOD; both, the flesh and bloud of *Moses*: And dooth this *Aaron* repine at the honour of him, which gaue himselfe that honour, and saued his life? Dooth this *Miriam* repine at the prosperity of him whose life shee saued? Who would not haue thought, this should haue beene their glory, to haue seene the glory of their owne Brother? What could haue bin a greater comfort to *Miriam*, then to thinke; How happily doth hee now sit at the sterne of Israell, whom I saued from perishing in a boat of bulrushes! It is to mee, that Israell owes this commander; But now enuy hath so blinded their eyes, that they can neyther see this priuiledge of nature, nor the honour of Gods choice. *Miriam* and *Aaron*, are in mutiny against *Moses*. Who is so holy that sinnes not? what what sinne is so vnnaturall, that the best canne auoide without God?

But

But what weaknesse loeuer may pleade for *Miriam*, who can but grieue to see *Aaron* at the end of so many finnes ? Of late, I saw him caruing the molten Image, and consecrating an altar to a false God : now I see him seconding an vnkinde mutinie against his brother : Both finnes finde him accessory ; neyther principall. It was not in the power of the legall priesthood to performe, or promise innocencie to her ministers : It was necessarie we should haue another high Priest, which could not be tainted. That King of righteousness, was of another order ; Hee being without sinne, hath fully satisfied for the finnes of men. Whom can it now offend, to see the blemishes of the Euangelical priesthood, when Gods first high priest is thus miscarried ?

Who can looke for loue & prosperity at once, when holy & meeke *Moses* finds enmity in his own flesh & blood ? Rather then we shal want, *A mans enemies shall be those of his owne house.* Authority cannot faile of opposition, if it be neuer to mildly swayed : that common make-bate wil rather raise it out of our own bowom. To do wel, & hear il, is princely.

The Midianitish wife of *Moses*, cost him deare. Before, she hazarded his life : now, the fauour of his people : Vnequall matches are sildome prosperous. Although now this scandall was only taken : Enuy was not wise enough to chuse a ground of the quarell. Whether some secret & emulatory brawles passed between *Zipporah* & *Miriam*, (as many times these sparks of priuate brawles, grow into a perillous & common flame) or whether now that *Jethro* & his family was ioyned with *Israell*, there were surmises of transporting the gouernment to strangers ; or whether this vnfit choise of *Moses*, is now railed vp to disparage Gods gifts in him ; Euen in sight, the exceptions were friuillous : Emulation is curious ; and out of the best person, or act, wil raise something to cauil at.

Seditious doe not euer looke the same way they mooue ; Wise men can easily distinguish betwixt the visor of actions, and the face. The wife of *Moses* is mentioned, his superiority is shot at. Pride is lightly the ground of all sedition. Which of their faces shined like *Moses* ? Yea, let him but haue drawen his vaile, which of them durst looke on his face ? Which of them had fasted twise 40. daies ? Which of them ascended vp to the top of *Sinai*, and was hid with linvake, and fire ? Which of them receiued the Law twise in two feuerall tables, from Gods owne hand ? And yet they dare say, *Hath God spoken only by Moses* ? They doe not deny *Moses* his honor, but they challenge a part with him : and as they were the elder in nature, so they would be equall in dignity, equall in administration. According to her name, *Miriam* would be exalted. And yet how vnfit were they ? One, a woman, whom her sex debarred from rule ; the other a Priest, whom his office sequestred from earthly gouernment.

ment, Selfe-love makes men vnreasonable, and teaches them to turke the glasse, to see themselves bigger, others lesse then they are. It is an hard thing for a man, willingly and gladly to see his equals lifted ouer his head, in worth and opinion. Nothing will more trie a mans grace, then questions of emulation. That man hath true light, which can be content to be a candle before the sunne of others.

As no wrong can escape God; so least of all those which are offered to Princes: He that made the eare, needs no intelligence of our tongues. We haue to do with a God, that is light of hearing; we cannot whisper any euill so secretly, that he should not cry out of noyle: and what need wee any further euidence, when our Iudge is our witnesse?

Without any delation of *Moses*, God heares, and challenges them. Because he was meek, therefore he complained not: Because hee was meek, and complained not, therefore the Lord struck in for him, the more. The lesse a man striues for himselfe, the more is God his Champion. It is the honour of great persons, to vndertake the patronage of their clients: How much more will God reuenge his Elect, which cry to him, day & night? He that said, *I seeke not mine owne glory*, addes, *But there is one that seekes it, and iudges*. God takes his part euer, that fights not for himselfe.

No man could haue giuen more proofes of his courage, then *Moses*. Hee slew the Egyptian; Hee confronted *Pharaoh* in his owne Court; He beat the Midianite Shepheards; He feared not the troupes of Egypt; Hee durst looke God in the face, amidst all the terrours of Sinai: and yet that Spirit, which made, and knew his heart, sayes, *Hee was the mildest man upon earth*. Mildenesse and Fortitude may well lodge together in one breast; to correct the misconceits of those men, that think none valiant, but those that are fierce, and cruell.

No sooner is the word out of *Miriam's* mouth, then the word of Gods reproofe meers it; How he bestirres him, & wil be at once saen & heard, when the name of *Moses* is in question! *Moses* was zealously carefull for Gods glory, & now God is zealous for his. The remunerations of the almighty, are infinitely gracious, He cannot want honour, and patronage, that seekes the honor of his Maker. The ready way to true glory, is goodnes.

God might haue spoken so loud that heauen and earth should haue heard it; so as they should not haue needed to come forth for audience: but now, hee calls them out to the barre, that they may be seen to hear. It did not content him, so chide them within doores; the shame of their

their fault had beene lesse in a priuate rebuke : but the scandall of their repining was publique. Where the sinne is not afraid of the light, God loues not the reproofe should be smothered.

They had depressed *Moses*, God aduances him ; They had equalled themselues to *Moses*, God prefers him to them. Their plea was, that God had spoken by them, as well as *Moses* : Gods reply is, That hee hath in a more intire fashion spoken to *Moses*, then them. God spake to the best of them, but either in their dreame, sleeping ; or in vision, waking. But to *Moses*, he spake with more inward illumination, with more liuely representation : To others, as a stranger ; to *Moses*, as a friend. God had neuer so much magnified *Moses* to them, but for their enuie. Wee cannot deuise to pleasure Gods seruants, so much as by despighting them.

God was angry when hee chode them, but more angry when he departed. The withdrawing of his presence, is the presence of his wrath. Whiles he staies to reprove, there is fauour in his displeasure ; but when he leaues either man, or Church, there is no hope but of vengeance. The finall absence of God, is hell it selfe. When he forsakes vs (tho for a time) it is an introduction to his vtmost iudgement. It was time to look for a iudgement, when God departed : so soone as he is gone from the cies of *Miriam*, the leprosy appears in her face : her foul tongue is punished with a foule face. Since she would acknowledge no difference betwixt her selfe, & her brother *Moses*, euery Israelite now sees his face glorious, hers leprous. Deformity is a fit cure of Pride. Because the venom of her tongue, wold haue eaten into the reputation of her brother, therefore a poylonous infection eates into her flesh. Now both *Moses*, & *Miriam*, need to weare a vaile: the one to hide his glory ; the other, her deformity. That Midianite, *Zipporah*, whom shee scorned, was beautifull in respect of her.

Miriam was stricken, *Aaron* escaped: both sinned ; his Priesthood could not rescue him ; the greatnesse of his dignity, did but adde to the haynousnes of his sinne: his repentance freed him ; Alas, my Lord, I beech thee lay not this sin vpon vs, which we haue foolishly committed. I wonder not to see *Aaron* free, while I see him penitent ; This very confession saued him before, from bleeding for Idolatry, which now preserues him from leprosie, for his enuious repining. The vniuersall antidote for all the iudgements of God, is our humble repentance.

Yea, his sad deprecation preuailed, both to cleare himselfe and recover *Miriam* ; The brother sues for himselfe and his sister, to that brother, whom they both emulated, for pardon from himselfe, and that God which was offended in him. Where now is that equality which was

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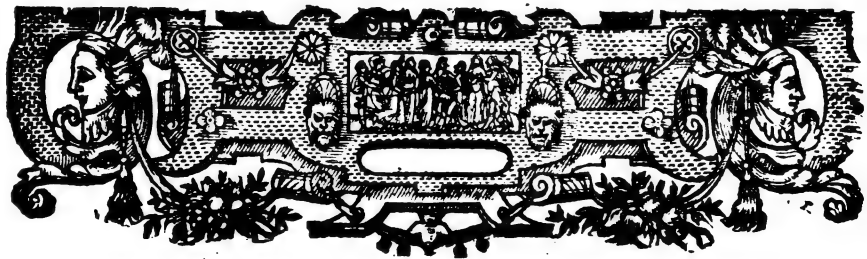
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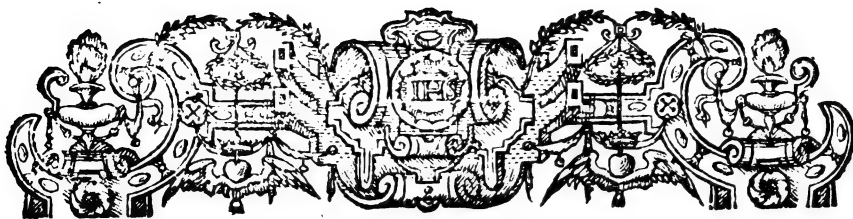
pretended ? Behold he that so lately made his brother his fellow, now makes him, his God : *Lay not this sinne upon vs ; Let her not bee as one dead : As If Moses* had imposed this plague, and could remoue it. Neuer any opposed the seruants of God, but one time or other they haue beene constrained to confesse a superiority.

Miriam would haue wounded *Moses* with her tongue ; *Moses* would heale her, with his *O Lord heale her now* : The wrong is the greater, because his sister did it. Hee doth not say, I sought not her shame, shee sought mine ; if God haue reuenged it, I haue no reason to looke on her, as a sister, who lookt at mee, as an aduersary : But, as if her leprosie were his, hee cries out for her cure. O admirable meekenesse of *Moses* ! His people the Iewes rebelled against him ; God profers reuenge ; He would rather dy then they should perish : His sister rebelled against him ; God workes his reuenge : Hee will not giue God peace, till shee bee recured. Beholde a worthy and noble patterne for vs to follow. How farre are they from this disposition, who are not onely content God should reuenge ; but are ready to preuent Gods reuenge with their owne ?

Gods Loue to *Moses* suffers him not to obtaine presently his sute for *Miriam* ; His good nature to his Sister, made him pray against himselfe. If the Iudgement had beene at once inflicted, and remooued, there had beene no example of terrour for others : God either denies or differs the grant of our requests, for our good ; It were wide for vs, if our suites should bee euer heard. It was fit for all parts, *Miriam* should continue some-while leprous. There is no policy in a sudden remouecall of iust punishment : vnlesse the raine so fall that it lie, and soke into the earth, it profits nothing. If the Iudgements of God should bee onely as passengers, & not sojourners at least, they would be no whit regarded.

The



*The Searchers of Canaan.*

I Can but wonder at the counsell of God. If the Israelites had gone on to Canaan, without inquiry; their confidence had possessed it: now they send to espy the Land, six hundred thousand of them neuer liued to see it: And yet I see God inioyning them to send; but inioyning it, vpon their instance. Some things God allowes, in iudgement; Their importunity, and distrust, extorted from God this occasion of their ouerthrow. That which the Lord mooues vnto, prospers; but that which wee mooue him to, first, seldome succeedeth. What needed they doubt of the goodnesse of that Land, which God tolde them did flowe with milke and hony? What needed they to doubt of obtaining that, which God promised to giue? When we will send forth our senses to be our scouts in the matters of faith, and rather dare trust men, then God, we are worthy to be deceiued.

The basest sort of men are commonly held fit enough for intelligencers; but *Moses*, to make sure work, chooseth forth the best of Israell, such as were like to be most iudicious in their inquiry; and most credible in their report. Those that ruled Israell at home, could best descry for them abroad; What shold direct the body but the head? Men can iudge but by appearance; It is for him only that sees the euent, ere he appoint the means, not to be deceiued. It had beene better for Israel to haue sent the offall of the multitude: By how lesse the credit of their persons is, by so much lesse is the danger of seducement. The error of the mighty is armed with authority, & in a sort commands assent; whether in good or euill, greatnes hath euer a traine to followe it at the heeles.

Forty dayes they spent in this search; and this cowardly vnbeleefe in the search, shall cost them forty yeeres delay of the fruition. Who can abide to see the rulers of Israell so basely timorous? They commend the Land, the fruit commends it selfe, & yet they plead difficulty:

Wee

Wee be not able to goe vp. Their shoulders are laden with the grapes ; and yet their hearts are ouerlaid with vnbeleefe : It is an vnworthy thing, to plead hardnes of atchieuing, where the benefit will more then requite the indeuour. Our Land of promise is aboue ; we know the fruite thereof is sweet and glorious ; the passage difficult. The giantly sonnes of *Anak* (the powers of darknesse) stand in our way : If we sit downe and complaine, we shall once knowe, that without shall be the fearefull.

See the idle pleas of distrust ; *We are not able : They are stronger.* Could not God inable them ? was he not stronger then their giants ? Had he not promised to displace the Canaanites, to settle them in their stead ? How much more easie is it for vs to spy their weaknes, then for them to espy the strength of their aduersaries : When we measure our spirituall successe by our owne power, we are vanquished, before we fight : Hee that would ouercome, must neither looke vpon his owne arme, nor the arme of his enemy, but the mouth, and hand of him, that hath promised, and can performe. Who are we flesh and bloud, with our breath in our nostrills, that we should fight with Principalities, powers, spirituall wickednesses in heauenly places ? The match is too vnequall ; we are not like grasshoppers, to these giants ; when we compare our selues with them, how can we but despaire ? when we compare them with God, how can we be discouraged ? He that hath brought vs into this field, hath promised vs victory. God knew their strength, ere he offered to commit vs.

Well might they haue thought, Were not the Amalekites stronger then we ? were not they armed, we naked ? Did not the only hand of *Moses*, by lifting vp, beat them down ? Were not the Egyptians no lesse our maisters ? Did not Death come running after vs in their chariots ? Did we not leaue these buried in the sea, the other vnburied in the Wildernesse ? Whence had the Anakims their strength, but from him, that bids vs go vp against them ? Why haue the bodies of our forefathers taken possession of their Hebron, but for vs ? But now, their feare hath not left them so much reason as to compare their aduersaries with others, but onely with themselues : Doubtlesse, these giants were mighty, but their feare hath stretched them out some cubits, beyond their stature. Distrust makes our dangers greater, & our helps lesse then they are, and forecasts euer worse, then shall be ; and if euils be possible, it makes them certaine.

Amongst those twelue messengers, whom our second *Moses* sent through the Land of Promise, there was but one *Judas* ; But amongst those twelue, which the former *Moses* addressed through the same Land, there is but one *Caleb* : and yet those were chosen out of the meanest, these, out of the heads of Israel. As there is no society free from some corruption :

so it is hard, if in a community of men, there be not some faithfulness.

Wee shall wrong God, if we feare least good causes shall be quite forsaken; He knowes how to serue himselfe of the best, if the fewest; And could as easily be attended with a multitude, if he did not seek his owne glory, in vnlikelihoods.

Ioshua was silent, & wisely spared his tongue for a further advantage; Onely *Caleb* spake: I do not hear him say, Who am I to strue with a multitude? What can *Ioshua* and I doe against ten rulers? It is better to sit still, then to rise and fall: But he resolues to swim against this streame, and will either drawe friends to the truth, or enemies vpon himselfe.

True Christian fortitude teaches vs not to regard the number, or quality of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborne, but it cannot be daunted: Whereas popularity carries weak mindes, and teaches them the safety of erring with a multitude.

Caleb saw the giantly Anakims, and the walled cities, as well as the rest; and yet he saies, *Let vs goe up and possesse it*: As if it were no more, but to goe, and see, and conquer. Faith is courageous, and makes nothing of those dangers, wherewith others are quayled.

It is very materiall with what eyes wee looke vpon all objects. Feare doth not more multiply euils, then faith diminisheth them; which is therefore bolde, because either it sees not, or contemnes that terrour, which feare represents to the weak. There is none so valiant, as the beleuer.

It had beene happy for Israell, if *Caleb*s counsell had beene as effectuell, as good: But how easily haue these rulers discouraged a faith-hearted people? In stead of lifting vp their ensignes, and marching towards Canaan; they sit them downe, and lift vp their voice and cry. The rodde of their Egyptian task-maisters had neuer beene so fit for them, as now, for crying. They had cause indeed to weepe for the sin of their infidelity: but now they weepe for feare of those enemies they saw not. I feare if there had been ten *Calebs* to perswade, and but two faint spies to discourage them; those two cowards would haue preuailed against those tenne solicitors: How much more, now tenne oppose, and but two incourage? An easie Rhetorick drawes vs to the worse part; yea it is hard not to run downe the hill. The faction of euill is so much stronger in our nature, then that of Good, that euery
least

least motion preuailes for the one ; scarce any sure for the other.

Now is *Moses* in danger of losing all the cost, and care, that euer he bestowed vpon *Israell*: His people are already gone back to Egypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrews, where shall God haue you at last ? Did euer *Moses* promise to bring you to a fruitfull Land, without inhabitants ? To giue you a rich country, without resistance ? Are not the graues of Canaan as good, as those of Egypt ? What can ye but die at the hands of the Anakims ? Can yee hope for lesse from the Egyptians ? What madnes is this, to wish to die for feare of death : Is there lesse hope from your enemies, that shall be, when ye go vnder strong, and expert leaders, then from the enemies that were, when ye shall returne maisterlesse ? Can those cruell Egyptians so soone haue forgotten the blood of their fathers, children, brothers, husbands, which perished in pursuing you ? Had ye rather trust the mercy of knowne enemies, then the promise of a faithfull God ? Which way will yee returne ? Who shall diuide the Sea for you ? Who shall fetch you water out of the Rock ? Or can ye hope that the Manna of God will follow you, while ye runne from him ? Feeble mindes, when they meete with crosses they looke not for, repent of their good beginnings, and with any difficulty rather then that they finde : How many haue pulled backe their foote from the narrowe way, for the troubles of a good profelsion ?

It had beene time for the Israelites to haue fallen downe on their faces, before *Moses* and *Aaron*, and to haue said ; Yee ledde vs through the Sea, make way for vs into Canaan ; Those giants are strong, but not so strong as the Rocke of Rephidim ; yee strooke that, and it yeelded ; If they bee tall, the pillar of God is hyer then then they: when wee looke on our selues, wee see cause of feare ; but when wee consider the miraculous power of you our leaders, wee cannot but contemne those men of measures. Leau vs not therefore, but goe before vs in your directions, goe to God for vs in your prayers. But now contrarily, *Moses* and *Aaron* fall on their faces to them ; And sue to them, that they would bee content to bee conducted. Had they beene suffered to depart, they had perished ; *Moses* and his few had beene victorious : And yet, as if hee could not bee happy without them, hee fallies on his face to them, that they would stay. We haue neuer so much neede to be importun'd, as in those things, whose benefit should make vs most importunate. The sweetnesse of Gods Law. and our promised glory is such, as should draw all hearts after it ; And yet if we did not sue to men (as for life) that they would be reconciled to God, and be saued, I doubt whether they would obtaine ; yea, it were well, if our sure were sufficient to preuaile.

Though

Though *Moses* and *Aaron* intreat vpon their faces, and *Ioshua* and *Caleb* perswade, and rend their garments, yet they moue nothing : The obstinate multitude, growne more violent with opposing, is ready to returne them stones, for their prayers. Such hath beene euer the thanks of fidelity, and truth ; Crossed wickednesse prooues desperat ; and in stead of yeelding, seekes for reuenge. Nothing is so hatefull to a resolute sinner, as good counsell : We are become enemies to the world, because we tell them truth.

That God which was inuisibly present, whiles they sinned ; when they haue sinned shewes himselfe glorious. They might haue seene him before that they should not sinne ; Now they cannot choose but see him, in the height of their sinne. They saw before, the pillar of his ordinary presence : now they see him vnusually terrible ; that they may with shame and horror, confesse him able to defend, able to reuenge. The helpe of God vses to show it selfe in extremity. Hee that can preuent euils, conceales his aid, till danger bee ripe ; And then, he is as fearefull as before he seemed conuiuent.



Corah's Conspiracy.



He teares of *Israell* were scarce drie, since the smart of their last mutiny, and now they beginne another. The multitude is like a raging Sea, ful of vnquiet billows of discontentment ; whereof one rises, in the fall of another. They saw God did but threaten, and therefore are they bold to sin : It was now his time, they should know what it is, for God to be angry. There was neuer such a reuenge taken of *Israel* ; neuer any, better deserued. When lesser warnings will not serue, God looks into his quier for deadly arrows. In the mean time what a weary life did *Moses* lead, in these continual successions of conspiracies ? What did he gaine by this troublesome gouernment, but

but danger and delpight? Who but he would not haue with him selfe rather with the sheep of *Iethro*, then with these wolues of *Israell*? But, as he durst not quit his hooke, without the calling of God, so now he dare not his scepter; except he be dismissed by him that call'd him, no troubles, no oppositions can driue him from his place: we are too weak, if we suffer men to chafe vs from that station, where God hath set vs.

I see the *Leuites*, not long since, drawing their swords for God and *Moses*, against the rest of *Israell*; and that fact winnes them both praise and blessing: Now they are the forwardest in the rebellion against *Moses* and *Aaron*, men of their owne Tribe. There is no assurance of a man, for one act: whom one Sinne cannot fasten vpon, another may. Yea the same sinne may finde a repulse one while, from the same hand, which another time giues it intertainment: and that yeeldance loses the thanke of all the former resistance. It is no praise to haue done once well, vnlesse wee continue.

Outward priuiledges of blood can auaille nothing, against a particular calling of God: These *Rubenites* had the right of the naturall primogeniture? yet do they vainely challenge preeminence, where God hath subiected them. If all ciuill honour flowe from the King, how much more from the God of Kings? His hand exalts the poore, and casts downe the mighty from their throne. The man that will be lifting vp him selfe, in the pride of his heart, from vnder the foot of God, is iustly troden in the dust.

Moses is the Prince of *Israell*; *Aaron* the Priest: *Moses* was milde; *Aaron* popular, yet both are conspired against: Their places are no lesse brothers, then their persons. Both are opposed at once; Hee that is a traytor to the Church, is a traytor to the King. Any superiority is a marke of Enuie. Had *Moses*, and *Aaron* bin but fellowes with the *Israelites*, none had bin better beloued; their dispositions were such, as must needs haue forced fauour, from the indifferent: now they were aduanced, their malice is not inferior to their honor. High towers must look for lightnings; we offer not to vndermine but those wals, which we cannot scale. Nature in euery man is both enuious, and disdainfull; & neuer loues to honor another, but where it may be an honor to it selfe.

There cannot be conceiued an honor lesse worth emulation, then this principality of *Israell*; a people that could giue nothing; a people that had nothing, but in hope; a people whom their leader was faine to feed with bread, & water; which paid him no tribute, but of ill words; whose command was nothing but a burden: & yet this dignitie was an eie-sore to these *Leuites* & these *Rubenites*; *Ye take too much vpon you, ye Sons of Levi.*

And

And this challenge (though thus vnreasonable) hath drawne in; two hundred and fitty Captaines of Israel. What wonder is it; that the tenn rulers preuailed so much with the multitude to dissuade them from Canaan; when three traytors preuailed thus with 250. rulers; famous in the Congregation, and men of renowne? One man may kindle such a fire, as all the world cannot quench. One plague-fore may infect a whole kingdome: The infection of euill is much worse then the act.

It is not like, these leaders of Israell could erre without followers: He is a mean man that drawes not some Clients, after him. It hath bin euer a dangerous policy of Satan, To assault the best: hee knowes that the multitude (as wee say of Bees) will follow their maister.

Nothing can bee more pleasing to the vulgar sort, then to heare their gouernours taxed, and themselues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift yee vp your selues?* Euery word is a fallhood. For *Moses* deiected himselfe (*Who am I?*) God lifted him vp, ouer Israell: And so was Israell holy, as *Moses* was ambitious. What holinesse was there in so much infidelity, feare, Idolatry, mutinie, disobedience? What could make them vncleane, if this were holinesse? They had scarce wip't their mouthes, or washt their hands, since their last obstinacy; and yet these pick-thanks, say, *All Israell is holy.*

I would neuer desire a better prooffe of a false teacher, then flattery: True meaning neede not vphold it selfe by soothing. There is nothing easier, then to perswade men well of themselues; when a mans self-love meets with anothers flattery it is an hypraise that will not bee believed. It was more out of opposition, then beliefe, that these men plead the holines of Israell. Violent aduersaries, to vphold a side, will mainetaine those things, they belieue not.

Moses argues not for himselfe, but appeales to God; neither speaks for his owne right, but his brother *Aarons*: Hee knew, that Gods immediate service was woorthy to be more precious, then his gouernment: That, his Princedome serued but to the glory of his Maister: Good Magistrates are more tender, ouer Gods honour, then their owne; and are more sensible of the wrongs offred to religion, then to themselues.

It is safest to trust God with his owne causes. If *Aaron* had beene chosen, by Israel, *Moses* would haue sheltred him vnder their authoritie: Now that God did immediatly appoint him, his patronage is sought, whose the election was. Wee may easily fault in the menaging of diuine affaires; and so our want of successe, cannot want sin; Hee knowes how to vie, how to blesse his own meanes.

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As

As there was a difference betwixt the people, and Leuites; so betwixt the Leuites, and Priests. The God of order, loues to haue our degrees kept. Whiles the Leuites would bee looking vp to the Priests, *Moses* sends downe their eyes, to the people. The way not to repine at thole aboue vs, is to looke at thole below vs. There is no better remedy for ambition, then to cast vp our former receyts, and to compare them with our deservings, and to conferre our owne estate with inferiours: So shall wee finde cause to bee thankfull, that wee are aboue any, rather then of enuie, that any is aboue vs.

Moses hath chid the sonnes of *Leui*, for mutining against *Aaron*; and so much the more, because they were of his own Tribe: now, hee lends for the Reubenites, which rose against himselfe. They come not, and their message is worse, then their absence. *Moses* is accused of iniustice, crueltie, falshood, treacherie, vlturpation; and Egypt it selfe must bee commended, rather then *Moses* shall want reproche. Innocencie is no shelter from ill tongues; Malice neuer regards how true any accusation is, but how spightfull.

Now it was time for *Moses* to bee angry. They durst not haue been thus bold, if they had not seen his mildnesse. Lenity is ill bestowed vpon stubborne natures: It is an iniurious lenitie, not to feel the wounds of our reputation. It well appeares hee is angry, when he prayes against them. Hee was displeased before; but when hee was most bitter against them, hee still pray'd for them: but now, hee bends his very prayers against them. *Looke not to their offering*. There can bee no greater reuenge, then the imprecation of the righteous; There can bee no greater iudgement, then Gods reiection of our seruices. With vs men, what more argues dislike of the person, then the turning back of his present? What will God accept from vs, if not prayers?

The innocence of *Moses* calls for reuenge on his Aduersaries. If hee had wronged them in his gouernment, in vaine should hee haue looked to Gods hand for right. Our sinnes exclude vs from Gods protection; whereas vprightnesse challenges, and findes his patronage. An aile taken had made him vncapable of fauour. Corrupt Gouernours lose the comfort of their owne brest, and the ruination of God.

The same tongue that prayed against the Conspirators, prayes for the the people. As lewd men thinke to carry it with number; *Corah* had so farre preuailed, that hee had drawne the multitude to his side. God, the auenger of treasons, would haue consumed them all, at once: *Moses* and *Aaron*, pray for their rebels. Although they were woorthy of death, and nothing but death could stoppe their mouthes; yet their mercifull

Leaders

Leaders will not buy their owne peace, with the losse of such enemies. Oh rare and imitable mercy ! The people rise vp against their Gouvernors ; Their Gouvernours fall on their faces to God, for the people : So far are they from plotting reuenge, that they will not indure God should reuenge for them.

Moses knew well enough, that all those Israelites must perish in the Wildernesse ; God had vow'd it, for their former insurrection : yet how earnestly doth hee sue to God, not to consume them at once ! The verie respite of euils, is a fauour next to the remoucall.

Corah kindled the fire ; the two hundred and fiftie Capraines brought sticks to it ; All Israel warm'd themselves by it ; onely the incendiaries perish. Now doe the Israelites owe their life to them, whole death they intended. God, and *Moses* knowe to distinguish betwixt the heads of a faction, and the train ; though neither bee faultles, yet the one is plagued, the other forgiven. Gods vengeance when it is at the hottest, makes differences of men : *Get you away from about the Tabernacles of Corah.* Euer before common iudgements, there is a separation. In the vniuersall iudgement of all the earth, the Iudge himselfe will separate : in these particular executions, wee must separate our selues. The societie of wicked men, especially in their sinnes, is mortally dangerous : whiles wee will not bee parted, how can wee complaine if wee bee enwrapped in their condemnation ? Our very company sins with them ; why should wee not smart with them also ?

Moses had well hoped, that when these rebels should see all the Israelites runne from them, as from monsters, and looking affrightedly vpon their Tents, and should heare that fearfull proclamation of vengeance, against them, (howsoeuer they did before, set a face on their conspiracie ; yet now) their hearts would haue misgiuen. But loe, these bold Traytors stand impudently staring in the doore of their tents, as if they would out-face the reuenge of God ; As if *Moses* had neuer wrought miracle before them ; As if no one Israelite had euer bledde for rebelling. Those that shall perish, are blinded. Pride and infidelity obdures the hart, and makes euen cowards fearelesse.

So soone as the innocent are seuered, the guilty perish : the earth cleaves, and swallowes vp the rebels. This element was not vsed to such morsels : It deuoures the carcasses of men ; but bodies informed with liuing soules, neuer before. To haue seene them struck dead vpon the earth, had been fearfull : but to see the earth at once their executioner and graue, was more horrible. Neyther the Sea, nor the Earth, are fit to

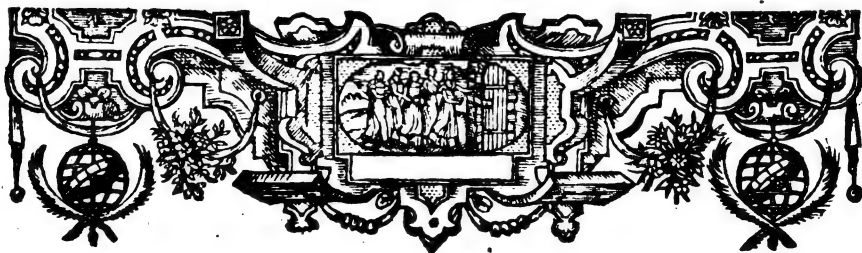
giue passage; The sea is moist and flowing, and will not bee diuided, for the continuitie of it; The earth is dry and malsie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto Israel, for their preseruatiō; the earth did cleaue, to giue way to the Conspirators, in iudgement: Both Sea, and Earth, did shut their iawes againe vpon the aduersaries of GOD.

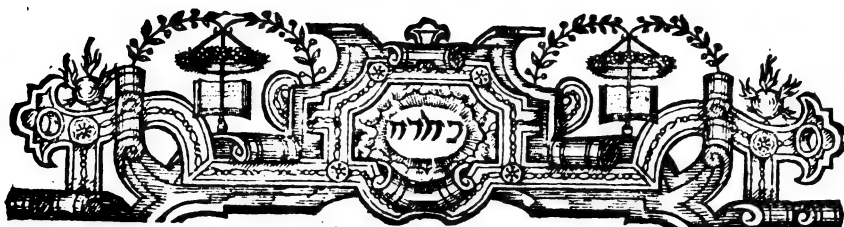
There was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they shutte againe; for, the retyring and flowing, was naturall. It was no lesse maruell, that the earth opened; but more maruell that it did shutte againe, becaule it had no naturall disposition to meet, when it was diuided. Now might Israel see they had to doe with a GOD, that could reuenge with ease.

There were two sorts of Traytors: the earth swallowed vp the one; the fire, the other. All the elements agree to serue the vengeance of their Maker. *Nadab* and *Abihu*, brought fit persons, but vnfit fire to GOD; These Leuites bring the right fire, but vnwarranted persons, before him: Fire from GOD consumes both. It is a dangerous thing to vsurpe sacred functions. The ministry will not grace the man; The man may disgrace the ministry.

The common people were not so fast gathered to *Corahs* flattering perswasion before, as now they ran from the sight, and feare of his iudgement. I maruel not if they could not trust that earth, whereon they stood, while they knew their harts had bin false. It is a madnesse to runne away from punishment, and not from sin.

The end of the sixth Booke.





CONTEMPLATIONS.
THE
SEVENTH BOOKE.

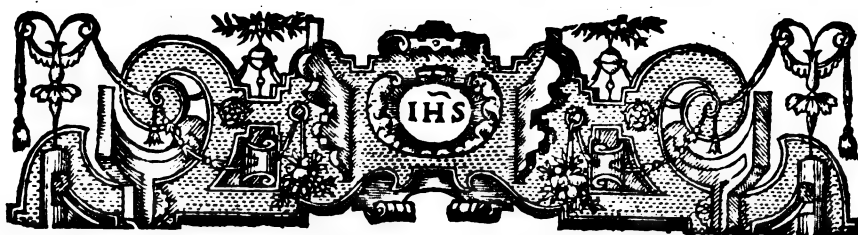
Aarons Censer, and Rod.
The Brasen Serpent.
Balaam.
Phinehas.
The death of Moses.

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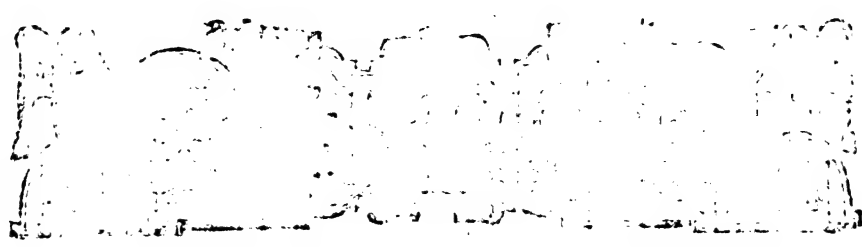
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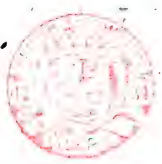


TO MY RIGHT
HONOV RABLE, RELI-
GIOVS AND BOVNTIFVL PA-
TROX, EDVVARD, LORD DENNY, BARON
OF WALTHAM, THE CHIEF COM-
FORT OF MY LABOVRS, I.H. WI-
SHETH ALL TRVE HAPPINES,
AND DEDICATES THIS
PART OF HIS MEDI-
TATIONS.





THE CITY OF
NEW YORK
OFFICE OF THE
COMMISSIONER OF
THE LAND OFFICE
IN THE CITY OF
NEW YORK
JAN 1 1891





CONTEMPLATIONS.
THE
SEVENTH BOOK.

Aarons Censer and Rod.



When shall wee see an end of these murmurings, and these iudgements? Because these men rose vp against *Moses* and *Aaron*, therefore G O D consumed them ; and because God consumed them, therfore the people risevp against *Moses* and *Aaron*: and now because the people thus murmur, God hath againe begun to consume them. What a circle is here of sinnes, and iudgements? Wrath is gone out from G O D: *Moses* is quick-sighted, and spies it at the setting out. By how much more faithfull, and familiar wee are with G O D, so much earlier doe wee discern his iudgements ; As those which are well acquainted with men, knowe by their lookes and gestures that, which strangers vnderstand but by their actions ; As finer tempers are more sensible of the changes of weather. Hence the *Seers* of G O D haue euer from their watch-tower descryed the iudgements of G O D as farre off. If another man had seene from Carmel a cloud of a hand-breadth, he could not haue tolde *Ahab*, hee should bee wer. It is enough for Gods messengers, out of their acquaintance with their maisters proceedings, to foresee punishment : No maruell, if those see it not, which are wilfully sinfull : wee men reueale not our secret purposes, either to enemies or strangers ? all their fauour is to feele the plague ere they can espie it.

Moses

Moses though hee were great with God, yet hee takes not vpon him this reconciliation; hee may aduise *Aaron* what to doe, himselfe vnder-takes not to act it: It is the worke of the Priesthood, to make an atonement for the people: *Aaron* was first his brothers tongue to *Pharaoh*; now hee is the peoples tongue to God: Hee only must offer vp the incense of the publique prayers to God. Who would not thinke it a small thing to hold a Censer in his hand? yet if any other had done it he had fallen with the dead, and not stood betwixt the liuing & dead; in stead of the smoke ascending, the fire had descended vpon him: And shall there bee lesse vse, or lesse regard of the Euangelicall ministry, then the Legall? When the world hath powred out all his contempt, wee are they, that must reconcile men to God; and without vs, they perish.

I knowe not whether more to maruell at the courage, or mercy of *Aaron*: His mercy, that hee would yet saue so rebellious a people; his courage, that hee would saue them, with so great a danger of himselfe. For, as one that would part a fray, hee thrusts himselfe vnder the strokes of God; and puts it to the choise of the reuenger, whether hee will smite him, or forbear the rest; He stands boldly betwixt the liuing and the dead, as one that will eyther die with them, or haue them liue with him; the sight of fourteene hundred carcasses dismayd him not; he that before feared the threats of the people, now feares not the strokes of God: It is not for Gods ministers, to stand vpon their owne perils in the common causes of the Church: Their prayers must oppose the iudgements of the Almighty; When the fire of Gods anger is kindled, their Censers must smoke with fire from the altar. Every Christian must pray for the remouall of vengeance: how much more they, whom God hath appointed to mediate for his people? Euerie mans mouth is his owne: but they are the monthes of all.

Had *Aaron* thrust in himselfe with empty hands, I doubt whether he hadde preuailed; now his Censer was his protection; When wee come with supplications in our hands, we neede not feare the strokes of God. Wee haue leaue to resist the diuine iudgements by our prayers, with fauour and successe: So soone as the incense of *Aaron* ascended vp vnto God, hee smelt a fauour of rest; hee will rather spare the offenders, then strike their intercessor. How hardly can any people miscarry, that haue faithfull ministers to sue for their safetie? Nothing but the smoke of heartie prayers can cleanse theyre from the plagues of God.

If *Aarons* sacrifice were thus accepted; how much more shall the hy-priest of the new Testament, by interposing himselfe to the wrath of his father, deliuer the offenders from death? The plague was entred vpon all the sonnes of men; O Sauour, thou stood'st betwixt the liuing,
and

and the dead, that all which beleue in thee, should not perish. *Aaron* offered, and was not stricken; but thou, O Redeemer, wouldst offer and bee strooke, that by thy stripes wee might bee healed: So stood'st thou betwixt the dead and liuing, that thou wert both alie and dead; and all this, that wee, when we were dead, might liue for euer.

Nothing more troubled *Israell*, then a feare least the two brethren should cunningly ingrosse the gouernment to themselves. If they had done so, what wile men would haue enuied them an office so little worth, so dearly purchased? But because this conceit was euer apt to stirre them to rebellion, and to hinder the benefit of this holy soueraintie; therefore God hath indeuor'd nothing more, than to let them see that these officers, whom they so much enuied, were of his owne proper institution: They hadde scarce shut their eyes, since they saw the confusion of those two hundred and fifty vsurping sacrificers; and *Aarons* effectuell intercession for staying the plague of *Israell*. In the one, the execution of Gods vengeance vpon the competitors of *Aaron* for his sake. In the other, the forbearance of vengeance vpon the people for *Aarons* mediation, might haue challenged their voluntary acknowledgement of his iust calling from God; If there had been in them either awe, or thankfulness, they could not haue doubted of his lawfull supremacy. How could they choole but argue thus; Why would God so fearfully haue destroyed the riualls that durst contest with *Aaron*; if hee would haue allowed him any equall? Wherefore serue those plates of the Altar, which wee see made of those vsurped Censers, but to warne all posteritie of such presumption? Why should God cease striking, whiles *Aaron* interposed betwixt the liuing and the dead, if hee were but as one of vs? Which of vs, if wee had stood in the plague, had not added to the heap? Incredulous mindes will not bee perswaded with any euidence. These two brothers had liued asunder forty yeeres: God makes them both meet in one office of deliuering *Israel*. One halfe of the miracles were wrought by *Aaron*; hee strooke with the rodde, whiles it brought those plagues on Egypt. The *Israelites* heard God call him vppe by name to mount Sinai; They saw him anointed from God: and (least they should thinke this a set match betwixt the brethren) they saw the earth opening, the fire issuing from God vpon their enuulous opposites: they saw his smoke a sufficient antidote for the plague of God; and yet still *Aarons* calling is questioned. Nothing is more naturall to querry man, then vnbefeefe: but the earth neuer yeilded a people so strongly incredulous, as these; and after so many thousand generations their children doe inherit their obstinacy; still doe they oppose the true high-priest, the anointed of God: sixteene hundred yeeres desolation hath not drawn from them to confesse him whome God hath chosen.

How

How desirous was God to giue satisfaction euen to the obstinate ! There is nothing more materiall, then that men should bee assured their spirituell guides haue their commission and calling from God: The want whereof is a preiudice to our successe. It should not bee so : but the corruption of men will not receiue good, but from due messengers.

Before, God wrought miracles in the rod of *Moses* ; now , in the rodde of *Aaron*. *As Pharaoh* might see himselfe in *Moses* rod ; who of a rodde of defence and protection was turned into a venomous serpent ; So Israel might see themselues , in the rod of *Aaron*. Every Tribe and euery Israelite was, of himselfe, as a scere stick, without life, without sap; and if any one of them had power to liue, and flourish, hee must acknowledge it from the immediate power, and gift of God.

Before Gods calling all men are alike: Every name is alike written in their rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fayrer, nor the staffe more precious; It is the choise of God that makes the distinction: So it is in our calling of Christianity; All are equally dedoid of the possibility of grace: all equally linelesse; by nature wee all are sonnes of wrath: If wee bee now better then others, who separated vs? Wee are all crab-stocks in this orchard of God, hee may graffe what fruit he pleases, vpon vs; onely the grace and effectuall calling of God makes the difference.

These twelue heads of Israel, would neuer have written their names in their rods, but in hope they might bee chosen to this dignitie: What an honour was this Priesthood, whereof all the Princes of Israell are ambitious? If they had not thought it an high preferment, they had neuer so much enuyed the office of *Aaron*. What shall wee thinke of this change? Is the Euangelicall ministration of lesse worth then the Leuiticall? Whiles the Testament is better, is the seruice worse? How is it, that the great thinke themselves too good for this imployment? How is it, that vnder the Gospell, men are disparaged with that, which honoured them vnder the Law; that their ambition and our scorne, meete in one subiect.

These

These twelue rods are not laid vp in the seuerall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God shold make choyce of his owne attendants. Euen wec men hold it iniurious, to haue seruants obruded vpon vs, by others: neuer shall that man haue comfort in his ministry, whom God hath not chosen. The great Commander of the world, hath set euery man in his station; To one he hath said, Stand thou in this Tower and warch; To another, Make thou good these Trenches; To a third, Digge thou in this Mine. Hee that giues, and knowes our abilities, can best set vs on worke.

This rod was the pastorall staffe of *Aaron*, the great shepheard of Israel. God testifies his approbation of his charge, by the fruit. That a rod cut off from the tree, should blossome, it was strange; but that in one night, it should beare buds, blossoms, fruit, and that both ripe and hard, it was highly miraculous. The same power that reuiues the dead plants of winter, in the Spring, doth it heere without earth, without time, without sunne; that Israel might see and grant, it was no reason his choyce should be limited, whose power is vnlimited.

Fruitfulnesse is the best argument of the calling of God: Not onely all the plants of his setting, but the very boughes cut off from the body of them, will flourish. And that there may not want a succession of increase, heere are fruit, blossoms, buddes; both prooffe and hope, inseparably mixed.

It could not but bee a great comfort vnto *Aaron*, to see his rodde thus miraculously flourishing; to see this wonderfull Testimony of Gods fauour, and election: Sure he could not but think; Who am I, O God, that thou shouldest thus choose mee out of all the Tribes of Israel? My weakenesse hath beene more worthy of thy rod of correction, then my rodde hath beene worthy of these blossoms. How hast thou magnified mee, in the sight of all thy people? How able art thou to vphold my imbecility with the rodde of thy support? how able to defend mee with the rodde of thy power, who hast thus brought fruit out of the saplesse rodde of my profelsion? That seruant of God is worthy to faint, that holds it not a sufficient encouragement, to see the euident proofes of his Masters fauour.

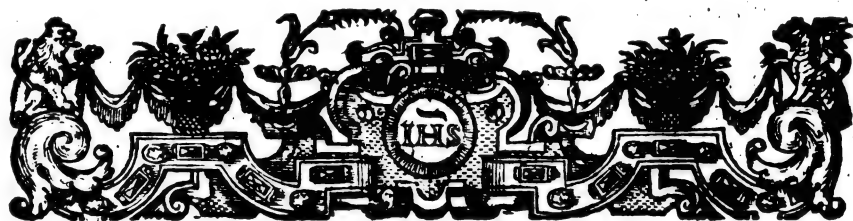
Commonly, those fruits which are soone ripe, soone wither; but these almonds of *Aarons* rod, are not more early, then lasting: the same hand which brought them out before their time, preserued them, beyond their time; and for perpetuall memory, both rodde and fruite must be kept in the Arke of God. The tables of *Moses*, the rodde of *Aaron*, the Manna of God, are monuments fit for so holy a shrine. The

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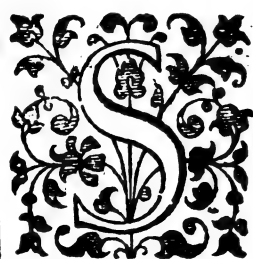
doctrine,

doctrine, sacraments, and gouvernement of Gods people, are precious to him, and must bee so to men. All times shall see and wonder, how his ancient Church was fed, taught, ruled. *Moses* his rod did great miracles, yet I finde it not in the Arke. The rod of *Aaron* hath this privilege, because it caried the miracle still in it selfe; whereas the wonders of that other rod were passed. Those monuments would God haue continued in his Church, which cary in them the most manifest evidences of that which they import.

The same God, which by many transient demonstrations had approved the calling of *Aaron* to Israel, will now haue a permanent memoriall of their conuiction; that whensoever they should see this relique, they should be ashamed of their presumption, and infidelity. The name of *Aaron* was not more plainly written in that rod, then the sinne of Israel was in the fruit of it; and how much Israel findes their rebellion beaten with this rod, appears in their present relenting, and complaint; *Behold we are dead, we perish.* God knowes how to pull downe the biggest stomach, and can extort glory to his owne Name, from the most obstinate gainfayers.



The Brasen Serpent.



Seauen times already hath Israell mutined against *Moses*, and seauen times hath either been threatened, or punished; yet now they fall to it afresh. As a teastie man findes occasion to chafe at every trifle: so this discontented people, either finde or make all things troublesome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouvernors: then they cannot abide their losse. *Aaron* and *Miriam* were neuer so grudged alive,

as they are bewailed dead. Before, they wanted onions, garlick, flesh-pots; now they want figges, vines, pomegranats, corne. And as rabid children, that cry for every thing they can thinke of, are whipped by thier wise mother: So God iustly serues these fond Israelites.

It was first their way that makes them repine; They were faine to goe round about Idumea; The iourney was long and troublsome. They had sent intreaties to *Edom* for licence of passage the next way, reasonably, submissly: It was churlishly denied them. *Esaue* liues still in his posterity; *Jacob* in Israel: The combat which they began in *Rebecca's* belly, is not yet ended. *Amalec*, which was one limme of *Esaue*, followes them at the heels; The *Edomites*, which was another, meets them in the face; So long as there is a world, there will be opposition to the chosen of God. They may come at their perill; The way had beene clearer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchase their resting place with warre, how much lesse would they their passage? What should God doe with impatient men? They will not goe the neere way, and yet complaine to goe about. He that will passe to the promised Land, must neither stand vpon length of way, nor difficulty. Every way hath his inconueniences: the neere hath more danger, the farthest hath more paine; Either, or both must be overcome, if euer we will enter the rest of God.

Aaron and *Miriam*, were now past the danger of their mutinies; for want of another match, they ioyne God with *Moses*, in their murmurings: Tho they had not mentioned him, they could not seuer him in their Insurrection; For, in the causes of his owne seruants, hee challenges euen when hee is not challenged. What will become of thee, O Israel, when thou makest thy Maker thine enemy? Impatience is the cozen to Frensie: this causes men not to care vpon whom they runne, so they may breathe out some reuenge. How oft haue wee heard men that haue beene displeased by others, scare the name of their Maker in peeces? Hee that will iudge, and can confound, is fetcht into the quarell without cause. But if to strue with a mighty man bee vnwise, and vn safe, what shall it be to strue with the mighty God?

As an angry child casts away that which is giuen him, because hee hath not that hee would: so doe these foolish Israelites; their bread is light, and their water vn satisfying, because their way displeased them. Was euer people fed with such bread, or water? Twice hath the very Rocke yeelded them water, and euery day the heauen affords them bread. Did any one soule amongst them miscary, either for hunger,

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or

or thirst? But no bread will downe with them, saue that which the earth yeelds; no water but from the naturall Wells, or Rivers. Vnlesse nature may be allowed to be her owne caruer, she is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulse of Egypt had bene fitter for these course mouthes: This heavenly bread was vnspeakably delicious; it tasted like wafers of hony, and yet even this Angels foode is contemned. Hee that is full, despiseth an hony-combe. How sweet and delicate is the Gospell! Not only the Fathers of the old Testament, but the Angels desired to look into the glorious mysteries of it, and yet we are cloyed. This supernaturall food is too light: the bread-corne of our humane reason, and profound discourse, would better content vs.

Moses will not reuenge this wrong; God will: yet will hee not deale with them himsele, but he sends the fiery Serpents to answer for him; How fitly? They had caried themselues like serpents to their gouernors: how oft had they stung *Moses*, and *Aaron*, neare to death? If the serpent bite when he is not charmed, no better is a slanderer. Now these venomous Adders reuenge it; which are therefore called fiery, because their poyson scalded to death; God hath an hand in the annoyance and hurt of the basest creature; how much lesse can the sting of an ill tongue, or the malice of an ill spirit, strike vs without him? Whiles they were in Goshen, the frogs, lice, caterpillers spared them, and plagued the Egyptians; now they are rebellious in the desert, the serpents finde them out, and sting them to death. Hee that brought the quailles thither to feed them, fetches these Serpents thither to punish them. While wee are at warres with God, we can looke for no peace with his creatures: Every thing reioyces to execute the vengeance of his Maker. The stones of the field will not be in league with vs, while we are not in league with God.

These men, when the spies had told them newes of the giants of Canaan, a little before had wisht, *Would God we were dead in this Wildernes*: Now God hath heard their prayers; what with the plague, what with the serpents, many thousands of them died. The ill wishes of our impatience are many times heard. As those good things are not graunted vs, which we pray for, without care; so those euils which we pray for, & would not haue, are oft granted. The eares of God are not only open to the prayers of faith, but to the imprecations of infidelity. It is dangerous wishing euill to our selues, or ours; It is iust with God to take vs at our word, & to effect that, which our lips speak against our heart.

Before, God hath euer consulted with *Moses*; and threatned, ere hee punisht: now hee strikes, and sayes nothing. The anger is so much
more

more, by how much lesse notified. When God is not heard before hee is felt, (as in heawing of wood, the blow is not heard, till the axe be seen to haue strooke) it is a fearefull signe of displeasure: It is with God, as with vs men, that still reuenges are euer most dangerous. Till now, all was well enough with Israel, and yet they grudged; Those that will complaine without a cause, shall haue cause to complain for something. Discontented humors seldom scape vnpunished; but receiue that most iustly whereat they repined vniustly.

Now the people are glad to seeke to *Moses* vnbidden. Euer heeretofore, they haue beene wont to be sued to, and intreated for without their owne intreaty; Now their misery makes them importunate: There need no solicitor, where there is sense of smart. It were pittie, men should want affliction; since it sends them to their prayers, and confessions. All the perswasions of *Moses* could not doe that which the serpents haue done for him. O God, thou seeest how necessary it is wee should be stung sometimes: else wee should run wilde, and neuer come to a sound humiliation; wee should neuer seeke thee, if thy hand did not finde vs out.

They had spoken against God, and *Moses*; And now they humbly speake to *Moses*, that hee would pray to God for them. He that so oft prayed for them vnbidden, cannot but much more do it requested; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the serpents; and to heale their stinging; To haue cured the Israelites by his word, and by his signe: But hee findes it best for his people (to exercise their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the Israelites; and that they, thus affected, may seeke to him for remedy; and seeking may finde it, from such meanes, as should haue no power, but in signification; That while their bodyes were cured by the signe, their soules might be confirmed, by the matter signified. A serpent of brasse could no more heale, then sting them. What remedy could their eyes giue to their legs? Or what could a serpent of cold brasse preuail against a liuing & fiery serpent? In this troublefom deserr, we are all stung by that fiery and old Serpent; O Sauour, it is to thee we must looke, and be cured; It is thou that wert their paschall Lamb, their Manna, their Rock, their Serpent. To all purposes dost thou vary thy selfe to thy Church, that we may find thee euery-where: Thou art for our nourishment, refreshing, cure; as hereafter, so euen now, all in all.

This serpent which was appointed for cure to Israel, at last stings them to death, by Idolatrous abuse: what poyson there is in Idolatry, that makes euen Antidotes deadly! As *Moses* therefore rayfed

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this

this serpent, so *Ezekias* pulled it downe : God commanded the rayling of it, God approued the demolishing of it. Superstitious vse can marre the very institutions of God : how much more the most wise and well-grounded deuises of men ?



Balaam.



Moab and *Midian* had beene all this while standers by, and lookers on; If they had not seene the patterne of their owne ruine, in these neighbours; it had neuer troubled them, to see the Kings of the Amorites, and Bashan to fall before Israell. Had not the Israelites camped in the Plaines of *Moab*, their victories had beene no eye-sore to *Balac*. VVicked men neuer care to obserue Gods iudgements, till themselves bee touched; The fire of a neighbours house would not so affect vs, if it were not with the danger of our owne : Secure mindes neuer startle, till God come home to their very senses.

Balac and his Moabites had wit enough to feare, not wit enough to preuent iudgement : They see an enemy in their borders, and yet take no right course for their safety. Who would not haue looked, that they should haue come to Israel, with conditions of peace? Or, why did they not think, Either Israels God is stronger then ours, or he is not. If he be not, why are we afraid of him? If he be, Why do we not serue him? The same hand which giues them victory, can giue vs protection. Carnall men, that are secure of the vengeance of God, ere it doe come, are mastered with it, when it doth come; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in consultation, in action against Israel. One would haue thought, they should haue looked for fauour from *Moses*, for *Iethroes* sake; which was both a Prince of their Countrey

Countrey, and father in law to *Moses*; and either now, or not long before, was with Israel in the Wildernesse. Neither is it like; but that *Moses* hauing found forty yeares harbour amongst them, would haue been (what hee might) inclinable to fauourable treaties, with them: but now, they are so fast linked to *Moab*, that they will either sinke or swim together. Intirenesse with wicked consorts is one of the strongest chaynes of Hell, and bindes vs to a participation both of sinne, and punishment: An easie occasion will knit wicked hearts together, in conspiracy against the Church of God.

Their errand is diuelish (*Come curse Israel*:). That which Satan could not doe by the swords of *Og*, and *Sehon*, he will now try to effect, by the tongue of *Balaam*. If either strength, or policie would preuaile against Gods Church, it could not stand. And why should not we be as industrious to promote the glory of God, and bend both our hands and heads to the causes of the Almighty? When all helpe faile *Moab*, the Magician is sought to. It is a signe of a desperate cause, to make Satan either our counsellor, or our refuge.

Why did they not send to *Balaam* to blesse themselves rather, then to curse Israel? It had beene more easie to be defended from the hurt of their enemies, then to haue their enemies laide open to bee hurt by them. Pride and malice did not care so much for safety, as for conquest: It would not content them to escape Israel, if Israel may escape them; It was not thank-worthy, to saue their owne blood, if they did not spill the blood of others; As if their owne prosperity had beene nothing, if Israel also prospered. If there be one proiect worse then another, a wicked heart will finde it out. Nothing but destruction will content the malicious.

I knowe not whether *Balaam* were more famous, or *Balac* more confident. If the king had not been perswaded of the strength of his charm, hee had not sent so farre, and payd so deare, for it; now hee trusts more to his inchauntment, then to the forces of *Moab*, and *Midian*: and (as if heauen and earth were in the power of a charmers tongue) he saith, *He that thou blessest, is blessed; and he whom thou cursest, is cursed*: Magicke, through the permission of God, is powerfull; for whatsoever the Diuell can do, the Magician may do: but it is madnesse to thinke either of them omnipotent. If either the curses of men, or the indeuours of the powers of darknesse, should be effectuell, all would be Hell. No, *Balac*: So short is the power of thy *Balaam*, that neither thou, nor thy Prophet himselfe, can auoide that curse, which thou wouldest haue brought vpon Israel. Had *Balaam* been a true Prophet of God, this bold assurance had beene but iust; Both those ancient *Seers*, and the Prophets of the Gospel

Gospell haue the ratification of God in heauen, to their sentences on earth. Why haue we lesse care of the blessings, and lesse feare of the curses and censures of Gods ministers? Who would not rather haue *Elisbaes* guard, then both the Kings of Israel, and Assyria? He himselfe as hee had the Angelicall chariots and horsemen about him, so was hee the chariots and horsemen of Israel: Why should our faith bee lesse strong, then superstition? Or why should Gods agents haue lesse vertue then Satans?

I should wonder to heare God speake with a false Prophet, if I did not knowe it hath beene no rare thing with him (as with men) to bestowe wordes, euen where he will not bestowe fauour. *Pharaoh*, *Abimelech*, *Nebuchadnezzar*, receiue visions from God: neither can I think this strange, when I heare God speaking to Saatan, in a question no less familiar then this of *Balaam*; *Whence com'st thou Satan*. Not the sound of the voyce of God, but the matter which hee speakes, argues loue: He may speake to an enemy; hee speakes peace to none, but his owne. It is a vaine bragge, God hath spoken to me. So may hee doe to reprobates, or Diuels: but what said hee? Did he say to my soule, I am thy saluation? Hath he indented with me that he will be my God, and I shall be his? I cannot heare this voyce and not liue.

God heard all the consultation, and message of these Moabites; these messengers could not haue moued their foote, or their tongue, but in him: and yet he which asked *Adam*; where he was, asks *Balaam*, *What men are these?* I haue euer scene, that God loues to take occasion of proceeding with vs, from our selues, rather then from his owne immediate prescience. Hence it is, that we lay open our wants, and confess our sins, to him that knowes both better then our owne harts, Because hee will deale with vs from our owne mouthes.

The preuention of God, forbids both his iourney, and his curse. And what if hee had beene suffered to goe and curse? What corne had this wind shaken when God meant to blesse them? How many Bulls haue bellowed out execrations against this Church of God? What are we the worse? Yea I doubt if wee had beene so much blessed, had not those *Balaamitish* curses beene spent vpon vs. Hee that knowes what waste winde the causelesse curses of wicked men are, yet will not haue *Balaam* curse Israel; because he will not allow *Balaam* so much encouragement, in his opposition, as the conceit of this helpe. Or perhaps, if *Balaam* thought this Sorcerer a true Prophet, God would not haue his name, so much, as in the opinion of the heathen, scandalized, in vsurping it to a purpose, which he meant not should succeed.

The

The hand of God is in the restraint of many euills, which we neuer knew to be towards vs. The Israelites sate still in their Tents, they little thought what mischief was brewing against them: without ever making them of counsell, God crosses the designs of their enemies. He that keepeth Israel, is both a sure, and a secret friend. The reward of the diuination, had easily commanded the iourney, and curse of the courageous Prophet, if God had not stayed him. How oft are wicked men curbed by a diuine hand, euen in those sinnes, which their heart stands to? It is no thanke to lewd men that their wickednesse is not prosperous. Whence is it that the world is not ouer-runne with euill, but from this; that men cannot be so ill as they would?

The first entertainment of this message, would make a stranger think *Balaam* wise, and honest: He will not giue a sudden answer, but craues leasure to consult with God; and promises to returne the answer hee shall receiue. Who would not say, This man is free from rashnes, from partiality? Disimulation is crafty, and able to deceiue thousands: The words are good: when hee comes to action, the fraud bewraies it selfe: For, both he insinuates his owne forwardnes, and casts the blame of the prohibition, vpon God, & (which is worse) deliuers but halfe his answer: he sayes indeed, *God refuses to giue them leave to go*: He sayes not, as it was, *He charges me not to curse them, for they are blessed*. So did *Balaam* deny, as one that wisht to be sent for againe. Perhaps a peremptory refusal had hindered his further solicitation. Concealement of some truths, is sometimes as faulty, as a deniall. True fidelity is not niggardly in her relations.

Where wickednesse meets with power, it thinkes to command all the world, and takes great scorne of any repulse. So little is *Balac* discouraged with one refusal, that he sends so much the stronger message; *Mo Princes, and more honourable*. Oh that we could be so importunate for our good, as wicked men are for the compassing of their owne designs! A deniall doth but whet the desires of vehement suitors. Why are we faint in spirituall things, when we are not denied, but delayed?

Those which are themselves transported with vanity, and ambition, thinke that no heart hath power to resist these offers. *Balacs* Princes thought they had strook it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them think they cannot be slaues, whiles others may be free; and that all the world would be glad to runne on madding after their bait. Nature thinkes it impossible to contemne honour and wealth; and because too many soules are thus taken, cannot belecue that any would escape. But let carnall hearts know there are those, that can spit the world in the face, and say, *Thy gold and silver*

siluer perisb with thee: and that in comparifon of a good confcience, can tread vnder foot his beft profers, like shadowes, as they are; and that can doe, as *Balaam* faide.

How neare, truth, and falshood can lodge together? Heere was pietie in the lips, and couetoufneffe in the heart. Who can any more regard good wordes, that heares *Balaam* fpeake fo like a Saint? An houfe-full of gold and filuer may not peruert his tongue; his heart is wonne with leffe: for if he had not already fwallowed the reward, and found it fweet, why did he againe folicit God, in that which was peremptorily denyed him? If his minde had not beene bribed already, why did hee ftay the meffengers? why did he expect a change in God? why was he willing to feede them with hope of fucceffe, which had fedde him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in fufpence, importunity is holy and feafonable: but when once he giues a refolute deniall, it is profane faufineffe to folicit him. When wee afke what wee are bidden, our fuits are not more vehement, then welcome: but when wee begge prohibited fauours, our prefumption is troublefome, and abhominable: No good heart will endure to be twice forbidden.

Yet this importunity hath obtained a permiffion; but, a permiffion, worfe then a deniall. I heard God fay, before, *Goe not, nor curfe them*; Now he fayes, *Goe, but curfe not*. Anone, hee is angry that hee did goe. Why did hee permit that which hee forbad, if hee be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that hee giues a man ouer to his fin in the act; this fufferance implies not fauour, but iudgement: fo did God bid *Balaam* to goe, as *Salomon* bids the young man follow the waies of his owne heart. It is one thing to like, another thing to fuffer; *Mofes* neuer approued thofe legall diuorces, yet he tolerated them: God neuer liked *Balaams* iourney, yet he difpleafedly giues way to it: as if he faid; Well, fince thou art fo hote, fet on this iourney, be gone. And thus *Balaam* tooke it: elfe, when God after professed his difpleafure for the iourney, it had beene a ready anfwere, *Thou commandedft me*: but heerein his confeffion argues his guilt. *Balaams* fute, and *Israels* Quailes had both one fafhion of grant; in anger. How much better is it, to haue gracious denialls, then angry yeeldings?

A fmall perfwafion hartens the willing: It booted not to bid the couetous Prophet haften to his way. Now he makes himfelfe fure of fucceffe: His corrupt heart tells him, that as God had relented in his licence to goe, fo he might perhaps, in his licence to curfe; and hee faw how this curfe might bleffe him with abundance of wealth: he rofe vp
carely

earely therfore and saddled his asse. The night seemed long to his forwardnesse. Couetous men need neither clock nor bell to awaken them : their desires make them restlesse. O that we could, with as much eager-nesse seeke the true riches, which onely can make vs happy !

We that see onely the out-side of *Balaam*, may maruell, why hee that permitted him to goe, afterward opposes his going : but God that saw his heart, perceiued what corrupt affections carried him : hee saw, that his couetous desires, and wicked hopes, grewe the stronger, the nearer hee came to his end : An Angel is therefore sent to with-hold the hastie Sorcerer. Our inward disposition, is the life of our actions ; according to that doth the God of spirits iudge vs, whiles men censure according to our externall motions. To goe at all, when God had commanded to stay, was presumptuous : but to goe with desire to curse, made the act doubly sinfull, and fetcht an Angel to resist it. It is one of the worthy imployments of good Angels, to make secret opposition to euill designs : Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by spirits, and men ; It is therefore our glory to be thus set on worke : To stop the course of euill, either by dissuasion, or violence, is an Angeli-call seruice.

In what danger are wicked men, that haue Gods Angels their opposites ? The diuell moued him to goe ; a good Angel resists him. If an heaucnly Spirit stand in the way of a Sorcerers sinne, how much more ready are all thole spirituall powers, to stop the miscarriages of Gods deare children ? How oft had we fallen yet more, if these gardians had not vpheld vs, whether by remouing occasions, or by casting in good instincts ? As our good indeuours are oft hindred by Satan ; so are our euill, by good Angels : else were not our protection equall to our danger ; and we could neither stand nor rise.

It had beene as easie for the Angel to strike *Balaam*, as to stand in his way ; and to haue followed him in his starting aside, as to stop him in a narrow path : But euen the good Angels haue their stints, in their executions. God had somewhat more to doe with the tongue of *Balaam*, and therefore he will not haue him slaine, but withstood : and so withstood, that he shall passe. It is not so much glory to God, to take away wicked men, as to vse their euill to his owne holy purposes. How soone could the Commander of heauen, and earth, ridde the world of badde members ? But so should he lose the praise of working good by euill instruments. It sufficerh that the Angels of God resist their actions, while their persons continue.

That

That no man may maruell to see *Balaam* haue visions from God, and utter prophecies from him; his very Ass bath his eyes opened, to see the Angel, which his Master could not; and his mouth opened to speake more reasonably then his Master. There is no beast deserues so much wonder, as this of *Balaam*, whose common sense is aduanced about the reason of his rider; so as for the time, the Prophet is brutish, and the beast propheticall. Who can but stand amazed at the eye, at the tongue of this silly creature? For so dull a sight it was much to see a bodily object, that were not too apparent: but to see that spirit, which his rider discerned not, was farre beyond nature. To heare a voyce come from that mouth, which was vsed only to braye, it was strange, and vncouth: but to heare a beast, whose nature is noted for incapacity, to out-reason his Master, a professed Prophet, is in the very height of miracles: Yet can no heart sticke at these, that considers the dispensation of the Almighty, in both. Our eye could no more see a beast, then a beast can see an Angel, if he had not giuen this power to it. How easie is it for him that made the eye of man and beast, to dim, or inlighten it at his pleasure? And if his power can make the very stones to speak, how much more a creature of sense? That euill spirit spake in the serpent to our first Parents; Why is it more that a spirit should speak in the mouth of a beast? How ordinarily did the heathen receiue their Oracles out of stones, and trees? Doe not wee our selues teach birds to speake those sentences they vnderstand not? We may wonder, wee cannot distrust, when we compare the act with the author; which can as easily create a voyce, without a body, as a body without a voyce. Who now can hereafter plead his simplicity, and dulnes of apprehending spirituall things, when he sees how God exalts the eyes of a beast, to see a spirit. Who can be proud of seeing visions, since an Angel appeared to a beast? neither was his skin better after it, then others of his kinde. Who can complaine of his owne rudenesse, and inability to reply in a good cause, when the very beast is inabled by God, to conuince his Master? There is no mouth, into which God cannot put wordes: and how oft doth he choose the weake, and vnwise, to confound the learned, and mighty?

What had it been better for the Ass to see the Angel; if he had rushed still vpon his sword? Euils were as good not scene, as not auoided; But now he declines the way, and saues his burthen. It were happy for peruerse sinners, if they could learne of this beast, to runne away from fore-scene iudgements. The reuenging Angel stands before vs; and though we know we shall as sure die, as sinne: yet we haue not the wit or grace to giue backe; though it be with the hurt of a foot, to saue the body; with the paine of the body, to saue the soule.

I see, what fury and stripes the impotent Prophet bestowes vpon this
poore

poore beast, becaule he will not go on; yet, if he had gone on, himselfe had perished. How oft doe we with those things, the not obtaining whereof is mercy? We grudge to be stayd in the way to death, and fly vpon those which oppose our perdition.

I doe not (as who would not expect) see *Baalams* haire stand vpright, nor himselfe alighting, and appalled at this monster of miracles: But, as if no new thing had happened, he returnes words to the beast, full of anger, void of admiration; Whether his trade of forcing had so inured him to receiue voyces from his familiars, in shape of beasts, that this euent seemed not strange to him; Or, whether his rage, and couerousnesse had so transported him, that he had no leasure to obserue the vnnaturall vnusualnes of the euent. Some men make nothing of those things, which overcome others with horror, and astonishment.

I heare the Angel of God taking notice of the cruelty of *Balaam* to his beast: His first wordes to the vnmmercifull Prophet, are in expostulating of this wrong. We little thinke it; but God shall call vs to an account, for the vnkinde and cruell vsages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tormentors: hee that hath giuen vs leaue to kill them, for our vse, hath not giuen vs leaue to abuse them, at our pleasure; they are for our drudges, that they are our fellows by creation. It was a signe the Magician would easily wish to strike Israel with a curse; when hee wished a sword to strike his barmelesse beast. It is ill falling into those hands, whom beasts finde vnmmercifull.

Notwithstanding these rubs, *Balaam* goes on, and is not afraide to ride on that beast, whose voyce hee hath heard: And now, postes are sped to *Balac*, with the newes of so welcome a guest: He that sent Princes, to fetch him, comes himselfe on the way, to meet him; Although hee can say (*Am not I able to promote thee*) yet he giues this high respect to him as his better, from whom he expected the promotion of himselfe, and his people. Oh the honour that hath bene formerly done by heathens, to them that haue borne but the face of Prophets! I shame, and grieve to compare the times and men: Only, O God; be thou mercifull to the contempt of thy seruants.

As if nothing needed but the presence of *Balaam*, the superstitious King (out of the ioy of his hope) feasts his gods, his Prophet, his Princes; and on the morrowe, carries him vp to the high-places of his Idol. Who can doubt whether *Balaam* were a false Prophet, that sees him sacrificing in the mount of *Baal*? Had hee bene from the true God, hee would rather haue said, *Pull me downe these altars of Baal*, then *Build me*

Aaaa

heere

heere seauen others: The very place conuinces him of falshood, and Idolatry; And why seuen altars? What needes all this pompe? When the true God neuer required but one at once, as himselfe is one; why doth the false Prophet call for no lesse then seuen? As if God stood vpon numbers? As if the Almighty would haue his power either diuided, or limited? Heere is nothing but a glorious and magnificent pretence of deuotion. It hath beene euer scene, that the false worshippers of God haue made more pompous shewes, and fairer flourishes of their piety, and religion, then the true.

Now when *Balaam* sees his seuen bullocks & seuen rams smoking vpon his seuen altars, he goes vp higher into the mount (as some counterfeit *Moses*) to receiue the answer of God: But will God meet with a sorcerer? will hee make a Prophet of a Magician? O man, who shall prescribe God what instruments to vse? he knowes how to imploy, not onely Saints, and Angels, but wicked men, beasts, Dinels, to his owne glory: Hee that put wordes into the mouth of the Asse, puts wordes into the the mouth of *Balaam*: The wordes doe but passe from him; They are not polluted, because they are not his; as the Trunk, through which a man speakes, is not the more eloquent for the speech, that is vttered through it. What a notable proclamation had the Infidels wanted of Gods fauour, to his people, if *Balaams* tongue had not been vsed? How many shall once say, *Lord vnto thee haue prophesied in thy name*, that shall heare *Verely I knowe you not*?

What madnes it this in *Balaam*? He that found himselfe constant in soliciting, thinks to find God not constant in denying; and, as if that infinite Deity were not the same euery where, hopes to change successe, with places. Neither is that bolde forehead ashamed, to importune God againe in that, wherein his owne mouth had testified an assurance of deniall. The reward was in one of his eyes; the reuenging Angel, in the other: I know not whether (for the time) he more loued the bribe, or feared the Angel. And whiles he is in this distraction, his tongue blesses against his heart, and his heart curses against his tongue. It angers him that he dare not speake what he would; and now at last rather then lose his hopes, he resolues to speake worse then curses. The feare of Gods iudgement in a wordly heart, is at length ouercome with the loue of gaine.

P H I.



PHINEAS.

Balaam pretended an haste homeward : but hee lingered so long, that hee left his bones in *Midian*. How iustly did he perish with the sword of Israel, whose tongue had insensibly slaine so many thousands of them? As it is vsually said of the Diuell, that he goes away in a stench; so may it truly be said of this Prophet of his: According to the fashion of all hypocrites, his words were good, his actions abominable; He would not curse, but he would aduise; and his counsell is worse, then a curse: For his curse had hurt none but himselfe; his counsell cost the blood of 14000. Israelites. Hee that had heard God speake by *Balaam*, would not looke for the Diuell, in the same mouth. And if God himselfe had not witnessed against him; who could beleue that the same tongue which vttered so diuine prophecies, should vtter so villanous and cursed aduise? Hypocrisie gaines this of men, that it may doe euill, vn suspected: But now, he that heard what he spake in *Balaams* care, hath bewrayd, and condemned his counsel, and himselfe.

This policy was fetcht from the bottome of hell; It is not for lacke of desire, that I curse not Israel; thou doest not more with their destruction, then I doe thy wealth, and honour: But so long as they holde firme with God, there is no sorcery against *Jacob*; withdrawe God from them, and they shall fall alone, and curse themselves; Drawe them into sinne, and thou shalt withdraw God from them. There is no sinne more plausible, then wantonnesse; One fornication shall drawe in another, and both shall fetch the anger of God after them; send your fairest women to their tents, their sight shall draw them to lust; their lust to folly; their folly to Idolatry; and now God shall curse them for thee, vnasked. Where *Balaam* did speake well, there was neuer any Prophet spake more diuinely; where he spake ill, there was neuer any diuel spake more desperately: Ill counsell seldome succeedeth not; Good seede falls often out of the way, and roots not; but the tares neuer light

amisse: This proiect of the wicked Magician, was too prosperous. The daughters of *Moab* come into the tents of Israel; and haue captiued those, whom the Amorites and Amalekites could not resist. Our first mother *Eue* bequeathed this dowry to her daughters, that they shold be our helpers to sin; the weaker sex is the stronger, in this conquest: Had the Moabites sent their subtilest Counsellors, to perswade the Israelites, to their Idol-sacrifices; they had been repelled with scorn: but now the beauty of their women is ouer-eloquent, and succesfull. That which in the first world betrayed the sonnes of God; hath now ensnared Gods people; It had beene happy for Israel if *Balaam* had vsed any charmes, but these. As it is the vse of God to fetch glory to himselfe out of the worst actions of Satan; so it is the guise of that euil one (through the iust permission of the Almighty) to raise aduantage to himselfe, from the fayrest peeces of the work-manshippe of God: No one meanes hath so much enriched hell, as beautifull faces.

All Idols are abominable: but this of *Baal-Peor*, was besides the superstition of it, beastly; Neither did *Baal* euer put on a forme, of so much shame, as this; yet very Israelites are drawn to adore it. When lust hath blinded the eyes, it carries a man whither it lists; euen beyond all differences of sin. A man besotted with filthy desires, is fit for any villany.

Sin is no lesse crafty, then Satan himselfe; giue him but roome in the eye, and he will soone be possessed of body and soule. These Israelites, first saw the faces of these Moabites, and Midianites; then they grew to like their presence; from thence, to take pleasure in their feasts: From their bords, they are drawne to their beds; from their beds, to their Idols; and now they are ioyned to *Baal-Peor*, and separated from God. Bodily fornication is the way to spirituall: If wee haue made Idols of flesh, it is iust to bee giuen vp to Idols of wood, and stones. If we haue not grace to resist the beginnings of sintie, where shall we stay? If our foot slippe into the mouth of hell, it is a miracle to stop ere wee come to the bottome.

Well might God be angry, to see his people goe a whoring in this double fornication; neither doth hee smother his wrath, but himselfe strikes with his plague, and bids *Moses* strike with the sword. He strikes the body, and bids *Moses* strike the head. It had beene as easie for him to plague the Rulers, as the vulgar: and one would thinke, these shold bee more properly referued, for his immediate hand; but these hee leaues to the sword of humane authority, that hee might winde awe to his owne ordinances. As the sinnes of great men are exemplary, so are their punishments. Nothing procures so much credit to gouernment, as strict and impartiall executions of great and noble offenders. Those whom

whom their sins haue embaled, deserue no fauour in the punishment. As God knowes no honour, no royalty in matter of sinne, no more may his deputies. Contrarily, conniueance at the outrages of the mighty, cuts the sinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that small 'acti-
ledges should be punished, when greas ones ride in triumph. If good ordinations turne once to Spiders webs, which are broken through, by the bigger Flies, no hand will feare to sweepe them downe.

God was angry; *Moses* and all good Israelites grieved; the heads hanged vp; the people plagued: yet behold, one of the Princes of Israel feares not to braue God, and his Ministers, in that sinne, which he sees so grievously reuenged in others. I can neuer wonder enough at the impudence of this Israelite. Heere is fornication, an odious crime, and that, of an Israelite, whose name challenges holinesse; yea, of a Prince of Israel, whose practise is a rule to inferiours; and that, with a woman of Midian, with whom, even a chaste contract had been vnlawfull; and that, with contempt of all gouernement; and that, in the face of *Moses*, and all Israel; and that in a time of mourning, and iudgement, for that same offence. Those that haue once passed the bounds of modesty, soone grow shamelesse in their sins. Whiles sin hides it selfe in corners, there is yet hope; for, where there is shame, there is a possibility of grace: but when once it dare look vpon the sun, and send challenges to authority, the case is desperate, and ripe for iudgement.

This great Simeonite, thought hee might sinne by priuiledge; Hee goes, as if hee said, Who dares controll mee? His nobility hath rayfed him aboue the reach of correction. Commonly, the sinnes of the mighty are not without presumption: and therefore their vengeance is no lesse, then their security; and their punishment is so much greater, as their conceit of impunity is greater. All Israel saw this bold lewdnes of *Zimri*: but their hearts, and eyes were so full of griefe; that they had not roome enough for indignation.

Phineas lookt on with the rest, but with other affections. When hee saw this defiance bidden to God; and this insultation vpon the sorrow of his people, that whiles they were wringing their hands, a proud miscreant durst out-face their humiliation, with his wicked dalliance; his heart boyles with a desire of an holy reuenge: and now that hand, which was vsed to a censer, and sacrificing knife, takes vp his laveline, and with one stroke ioynes these two bodies in their death, which were ioyned in their sinne; and in the very fragrance of their lust, makes a new way for their soules, to their owne place. O noble and heroycall courage of *Phineas*! which as it was rewarded of God, so is worthy to

be admired of men. He doth not stand casting of scruples: Who am I to doe this? The sonne of the high Priest; My place is all for peace, and mercy; It is for me to sacrifice, and pray for the sin of the people, not to sacrifice any of the people, for their sin. My duty calls me to appease the anger of God, what I may, not to reuenge the sinnes of men; to pray for their conuersion, not to worke the confusion of any sinner: and who are these? Is not the one a great Prince in Israel, the other a Princeesse of Midian? Can the death of two so famous persons goe vnreuedged? Or if it be safe, and fit, why doth my Vncle *Moses* rather shed his owne teares, then their blood? I will mourne with the rest: let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and he holds it now both his duty, and his glory, to be an executioner of so shamelesse a payre of offenders.

God loues this heate of zeale, in all the carriages of his seruants: And if it transport vs too farre, he pardoneth the errors of our feruency, rather then the indifferencies of lukewarmnesse. As these two were more beasts, then any that euer he sacrificed; so the shedding of their blood, was the acceptablest sacrifice, that euer he offered vnto God: for both all Israel is freed from the plague, and all his posterity haue the priesthood, entailed to them, so long as the Iewes were a people. Next to our prayers, there is no better sacrifice, then the blood of malefactors; not as it is theirs, but as it is shed by authority. Gouvernours are faulty of those sins they punish not. There can bee no better sight in any State, then to see a malefactor at the gallows. It is not enough for vs, to stand gazing vpon the wickednesse of the times, (yea altho with teares) vnlesse we endeavour to redresse it: especially publique persons carry not their lauelin in their hand for nought.

Every one is ready to aske *Phineas* for his commission: and those that are willing to salue vp the act, plead extraordinary instinct from God; who (no doubt) would not haue accepted, that which himselfe wrought not. But what need I run so farre for this warrant, when I hear God say to *Moses*, *Hang vp all the heads of Israel*; & *Moses* say to the vnder-Rulers, *Every one slay his men, that are ioyned to Baal-Peor*. Every Israelit is now made a Magistrate, for this execution; and why not *Phineas*, amongst the rest? Doth his Priesthood exempt him from the blood of sinners? How then doth *Samuel* heaw *Agag* in peeces? Euen those may make a carcass, which may not touch it. And if *Leui* got the Priesthood, by shedding the blood of Idolaters; why may it not stand with that Priesthood, to spill the blood of a fornicator, and Idolater? Ordinary iustice will beare out *Phineas* in this act; It is not for euery man to challenge this office, which this double proclamation allowed to *Phineas*. All that priuate persons can doe, is either to lift vp their hands to heauen for

for redreffe of sinne; or to lift vp their hands against the sinne, nor against the person. *Who made thee a Iudge*, is a lawfull question, if it meet with a person vnwarranted.

Now the sinne is punished, the plague ceaseth. The reuenge of God, sets out euer after the sinne; but if the reuenge of men (which commonly comes later) can overtake it, God giues ouer the chase. How oft hath the infliction of a lesse punishment, auoided a greater. There are none so good friends to the State, as courageous and impartiall ministers of iustice. These are the reconcilers of God & the people, more, then the prayers of them that sit still, and doe nothing.



The Death of Moses.



After many painfull, and perillous enterprises, now is *Moses* drawing to his rest. Hee hath brought his Israelites from Egypt, through the Sea, and wilderness, within the sight of their promised Land; & now himselſe muſt take poſſeſſion of that Land, whereof Canaan was but a type. When wee haue done that we came for, it is time for vs to be gone; This earth is made only for action, not for fruition; the ſeruices of Gods children ſhould be ill rewarded, if they muſt ſtay heere alwaies. Let no man think much, that thoſe are fetcht away which are faithfull to God; They ſhould not change, if it were not to their preferment. It is our folly that we would haue good men liue for euer, and account it an hard meſure that they were. He that lends them to the world, owes them a better turne, then this earth can pay them. It were iniurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moses muſt go vp to mount Nebo, and die. The time, the place, and
euer y

every circumstance of his dissolution, is determined. That one dies in the field, another in his bed, another in the water; one in a foraine nation, another in his owne, is fore-decreed in heauen. And, tho we heare it not vocally, yet God hath called every man, by his name, and saith; Die thou there. One man seems to die casually; another, by an unexpected violence: both fall by a destiny; and all is set downe to vs by an eternall decree. He that brought vs into the world, will carry vs out, according to his owne purposes.

Moses must ascend vp to the hill, to die. Hee receiued his charge for Israel, vpon the hill of Sinai; And now he deliues vp his charge, on the hill of Nebo: His brother *Aaron* died on one hill; hee on another. As Christ was transfigured on an hill: so, was this excellent type of his; Neither doubt I, but that these hills were types to them, of that heauen whither they were aspiring. It is the goodnesse of our God, that he will not haue his children die any where, but where they may see the Land of Promise before them; neither can they depart without much comfort, to haue seene it: Contrarily, a wicked man that lookes downe, and sees hell before him, how can hee choose but finde more horror in the end of death, then in the way?

How familiarly doth *Moses* heare of his end! It is no more betwixt God and *Moses*, but Go vp, and die; If he had inuited him to a meale, it could not haue been in a more sociable compellation: No otherwise then he said to his other Propther, Vp and eate: It is neither harsh, nor newes to Godschildren, to hear or think of their departure; To them death hath lost his horror, through acquaintance: Those faces which at first sight seemed ill fauoured, by oft viewing, grow out of dislike: They haue so oft thought and resolu'd of the necessity, & of the issue of their dissolution, that they cannot hold it either strange, or vnwelcome: He that hath had such entire conuersation with God, cannot feare to goe to him. Those that knowe him not, or knowe that hee will not knowe them, no maruell if they tremble.

This is no small fauour; that God warnes *Moses* of his end: He that had so oft made *Moses* of counsell, what hee meant to doe with Israel, wold not now do ought with himself, without his knowledge. Expectation of any maine euent is a great aduantage to a wise heart; If the fiery chariot had fetcht away *Elias*, vnlookt for, wee should haue doubted of the fauour of his transportation: It is a token of iudgement, to come as a theefe in the night. God forewarns one by sicknes, another by age, another by his secret instincts, to prepare for their end: If our hearts be not now in a readinesse, we are worthy to be surpris'd.

But

But what is this I heare? Displeasure mixed with loue? and that to so faithfull a seruant as *Moses*? He must but see the Land of Promise, he shall not tread vpon it; because hee once, long agoe, sinned in distrust. Death, tho it were to him an entrance into glory, yet shall bee also a chastisement of his infidelity: How many noble proofes had *Moses* giuen of his courage and strength of faith? How many gracious seruices had he done to his Master? Yet for one act of distrust, he must be gathered to his Fathers. All our obediences cannot beare out one sin against God; How vainly shall we hope to make amends to God for our former trespasses, by our better behauiour, when *Moses* hath this one sin laide in his dish after so many, and worthy testimonies of his fidelity? When we haue forgotten our sins, yet God remembers them, and (altho not in anger, yet) he calls for our arreages. Alas, what shall become of them, with whom God hath ten thousand greater quarrels; that amongst many millions of sins, haue scattered som few acts of formal seruices? If *Moses* must die the first death, for one fault; how shall they escape the second for sinning alwaies? Euen where God loues, he will not winke at sin; and if he doe not punish, yet he will chastice: How much lesse can it stand with that eternall iustice to let wilfull sinners escape iudgement?

It might haue been iust with God, to haue reserued the cause to himselfe; and in a generality, to haue told *Moses*, that his sin must shorten his journey: but it is more of mercy, then iustice, that his children shall know why they smart; That God may at once both iustifie himselfe, and humble them for their particular offences: Those to whom hee meanes vengeance, haue not the sight of their sins, till they bee past repentance. Complaine not that God vpbraides thee with thy olde sinnes, whose euer thou art: but know, it is an argument of loue; whereas concealment is a fearefull signe of a secret dislike from God:

But what was that noted sin which deserves this late exprobration, and shall carry so sharp a chastisement? Israel murmured for water; God bids *Moses* take the rod in his hand, and speake to the rocke to giue water; *Moses* in stead of speaking, and striking the rocke with his voyce, strikes it with the rod: Here was his sin; An ouer-reaching of his commission; A fearfulness & distrust of the effect. The rod, he knewe, was approued for miracles; he knew not how powerfull his voice might be; therefore he did not speak, but strike, and he strook twice for failing; And now, after these many years, he is stricken for it, of God; It is a dangerous thing in diuine matters, to go beyond our warrant: Those sinnes which seem triuiall to men, are hainous in the account of God; Any thing that fauors of infidelity displeases him more, the som other crimes of morality. Yet the mouing of the rod was but a diuerse thing from the mouing of the tounge, is was not contrary; He did not forbid the one, but he com-

commanded the other : This was but acrosse the streame, not against it; where shall they appeare whose whole courſes are quite contrary to the commandements of God?

Vpon the act done, God paſſed the ſentence of reſtraining *Mofes* with the reſt, from the promiſed Land; now he performes it : Since that time, *Mofes* had many fauours from God: All which could not reuerſe this decreed caſtigation; That euerlaſting rule is grounded vpon the very eſſence of God; I am *Iehouah*, I change nor. Our purpoſes are as our ſelues, fickle and incertaine; His are certaine, and immutable: ſome things which he reueales, he alters; nothing that he hath decreed. Beſides the ſoule of *Mofes* (to the glory whereof God principally intended this change) I find him carefull of two things: His Succeſſor, and his Body: *Mofes* moues for the one; the other God doth vnasked: Hee that was ſo tender ouer the welfare of *Israel*, in his life; would not ſlake his care, in death: Hee takes no thought for himſelfe (for he knewe how gainefull an exchange he muſt make.) All his care is for his charge. Some enuious natures deſire to be miſſed, when they muſt go; and wiſh that the weakneſſe, or want of a ſucceſſor, may be the foyle of their memory, and honour: *Mofes* is in a contrary diſpoſition; It ſufficeth him not to find contentment in his owne happineſſe, vnleſſe he may haue an aſſurance, that *Israel* ſhall proſper after him. Carnall mindes are all for themſelues, and make uſe of gouernement, onely for their owne aduantage; But good hearts looke euer to the future good of the Church, about their owne, againſt their owne.

Mofes did well, to ſhow his good affection to his people; but in his ſilence God would haue provided for his owne: He that called him from the ſheep of *Iethro*, will not want a gouernour for his choſen, to ſucceed him; God hath fitted him, whom hee will chooſe. Who can bee more meet, then he whoſe name, whoſe experience, whoſe graces might ſupply, yea reuiue *Mofes* to the people? He that ſearched the Land before, was fitteſt to guide *Israel* into it; He that was indued with the ſpirit of God, was the fitteſt deputy for God: He that abode ſtill in the Tabernacle of *Ohel-moed*, as Gods attendant, was fitteſt to be ſent forth from him, as his lieutenant: But, oh the vnſearchable counſell of the Almighty! Aged *Caleb*, and all the Princes of *Israel* are paſt ouer; and *Iofhua* the ſeruant of *Mofes*, is choſen to ſucceed his maſter; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with ſtrength: but as in his eternal elections, ſo in his temporary, he wil haue mercy, on whom he will.

And well doth *Iofhua* ſucceed *Mofes*; The very acts of God of old were allegories: where the Law ends, there the Saviour begins; we may ſee the Land of promiſe in the Law; Onely *Ieſus* the mediator of the new Teſtament can bring vs into it. So was hee a ſeruant of the Law, that he
ſup-

supplies all the defects of the Law, to vs: He hath taken possession of the promised Land for vs; he shall carry vs from this Wilderness, to our rest.

It is no small happinesse to any state, when their gouernours are chosen by worthinesse; and such elections are euer from God; whereas the intrusions of bribery, and iniust fauour, or violence, as they make the common-wealth miserable, so they come from him, which is the author of confusion: Woe be to that state that suffers it; woe be to that person that workes it; for both of them haue sold themselues; the one to seruitude, the other to sinne.

I doe not heare *Moses* repine at Gods choyce; and grudge that this sceptre of his is not hereditarie; but hee willingly layes hands vpon his seruant, to consecrate him for his successour. *Ioshua* was a good man, yet he had some sparkes of Enuie; for when *Eldad* and *Medad* prophesied, he stomacht it; (*My Lord Moses forbid them.*) Hee that would not abide two of the Elders of Israel to prophesie; how would he haue allowed his seruant to sit in his throne? What an example of meeknesse (besides all the rest) doth hee here see in this last act of his master, who without all murmuring resignes his chaire of state to his Page? It is all one to a gracious heart, whom God will please to aduance: Emulation and discontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (what-euer honour be put vpon others) I haue more then I am worthy of.

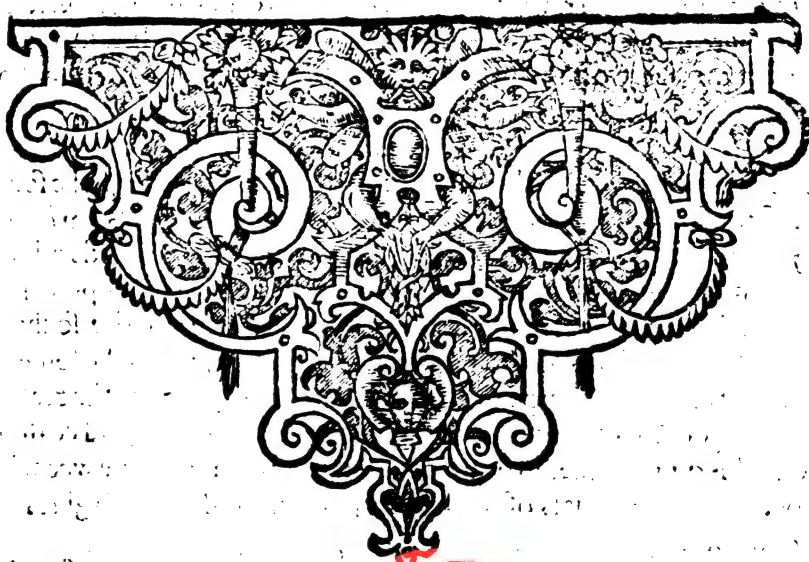
The same God that by the hands of his Angels carried vp the soule of *Moses*, to his glory; doth also, by the hand of his Angels, carry his body down into the vally of *Moab*, to his sepulture. Those hands which had taken the Lawe from him, those eyes that had seene his presence, those lips that had conferred so oft with him, that face that did so shine with the beames of his glory; may not be neglected, when the soule is gone: He that tooke charge of his birth, and preservation in the reeds; takes charge of his carriage out of the world: The care of God ceaseth not ouer his owne, either in death or after it. How iustly doe wee take care of the comely burials of our friends; when God himselfe giues vs this example?

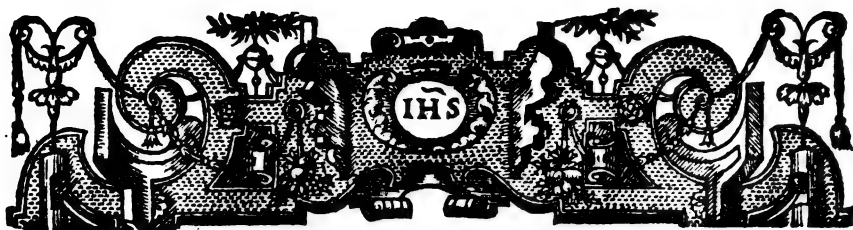
If the ministry of man had beene vsed in this graue of *Moses*; the place might haue been known to the Israelites; but God purposely concales this treasure, both from Men, and Diuels; that so he might both crosse their curiosity, and preuent their superstition. If God had loued the adoration of his seruants relicks; hee could neuer haue had a fitter opportunity, for this deuotion, then in the body of *Moses*. It is folly to place religion in those things, which God hides on purpose, from vs; It is not the property of the Almighty, to restraine vs from good.

Yet

Yet, that diuine hand which lockt vp this treasure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of Moab, appeared in the hill of Tabor; that wee may knowe, these bodies of ours, are not lost, but layd vp; and shall as sure bee rayfed in glory, as they are laid down in corruption. We know that when he shall appeare, we shall also appeare with him in glory.

The end of the seventh Book.

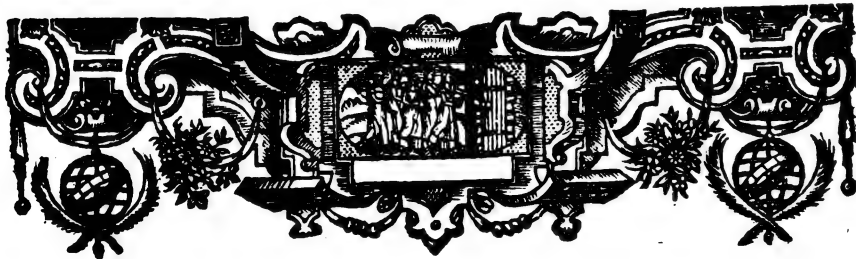




CONTEMPLATIONS.
THE
EIGHT BOOKE.

Rahab.
Jordan diuided.
The siege of Iericho.
Achan.
The Gibeonites.

B b b b b

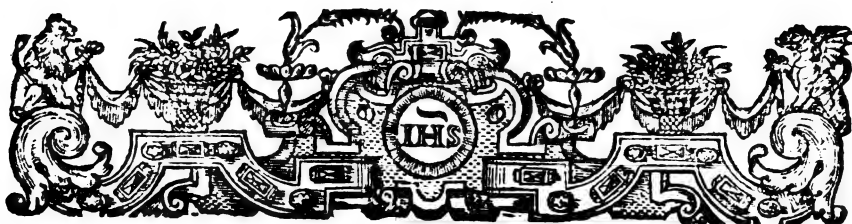


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TO
THE TRVLY
NOBLE AND WOR-
THILY HONORED GEN-
tleman, Maister *Robert Hay*, one of the at-
tendants of his Maiesties Bed chamber, a sin-
cere friend of vertue, and loue of
learning ; *I. H.* with apprecati-
on of all happinesse, dedi-
cates this part of his
Meditations.

B b b b b 2



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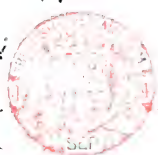
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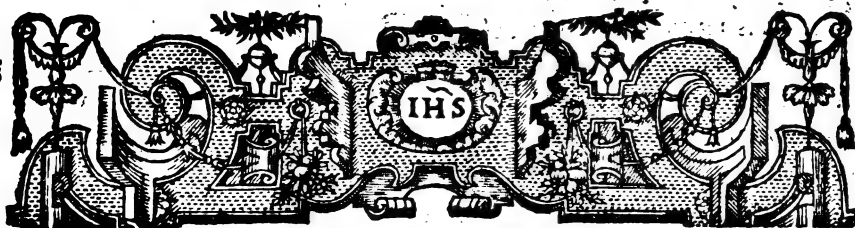
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CONTEMPLATIONS.

THE

EIGHT BOOKE.

R A H A B.



*I*oshua was one of those twelve searchers which were sent to viewe the Land of Canaan; yet now he addresse two Spyes, for a more particular suruay: Those twelve were onely to inquire of the generall condition of the people and Land; these two finde out the best entrance into the next part of the Country, & into their greatest Citie. *Ioshua* himselfe was full of Gods spirit, and had the Oracle of God ready for his direction: yet now he goes not to the prophciatory for consultation, but to the spies. Except where ordinary meanes faile vs, it is no appealing the immediat help of God; we may not seek to the posterney, but where the common gate is shut. It was promised *Ioshua*, that hee should lead *Israell* into the promised Land; yet he knew it was vn safe to presume. The condition of his president care was included in that assurance of success. Heauen is promised to vs, but not to our carelesnesse, infidelity, disobedience. He that hath sette this blessed inheritance before vs, presupposes our wisdom, faith, holinesse.

Either force or policie, are fit to be vsed vnto Canaanites. Hee that would be happy in this spiritual warfare, must know where the strength

B b b b 3

of

of his enemy lyeth; and must frame his gird, according to the others assault. It is a great advantage to a Christian, to know the fashion of Satans onsets, that he may the more easily compose him selfe to resist. Many a soule hath miscarried, through the ignorance of his enemy, which had not perished, if it had well known that the weaknesse of Satan stands in our faith.

The Spies can finde no other lodging, but Rahabs house. Shee was a victualler by profession, & (as those persons & trades, by reason of the commonnesse of entertainment were amongst the Jewes, infamous, by name, and note) she was *Rahab* the harlot; I will not thinke she professed filthinesse: only her publique trade (through the corruption of those times) hath cast vpon her this name of reproach; yea, rather will I admire her faith, then make excuses for her calling. How many women in Israel (now *Miriam* was dead) haue giuen such proofes of their knowledge, & faith? How noble is that confession, which shee makes of the power and truth of God? Yea I see heere, not only a discipule of God, but a Prophetesse. Or, if she had once bin publique, as her house was; now she is a chaste & worthy conuert; and so approued her selfe for honest, & wise behauiour, that she is thought worthy to be the great grandmother of *Dauids* Father: and the holy line of the *Messias*, is not ashamed to admitt her into that happy pedigree. The mercy of our God doth not measure vs, by what we were; it would be wide with the best of vs, if the eye of God should looke backward to our former estate; there he should see *Abraham* an Idolater; *Paul* a persecutor; *Manasses* a nereromancer; *Mary Magdalen* a curtizan; and the best, vile enough to be ashamed of himselfe. Who can despaire of mercy, that sees such *Rahab* fetcht into the bloud of Israel, and line of Christ?

If *Rahab* had receiued these Spies, but as vnknowne passengers, with respect to their mony, and not to their errand, it had bin no praise: for in such cases, the thank is rather to the guest, then to the host: but now, she knew their purpose; she knew that the harbor of them, was the danger of her owne life: and yet, she hazards this entertainment. Either faith or friendship, are neuer tried, but in extremities. To show countenance to the messengers of God, whiles the publique face of the State smiles vpon them, is but a curtesie of course; but to hide out our own liues in theirs, when they are persecuted, is an act, that looks for a reward. These times need not fauour; we know not what may come: Alas, how likely is it they would shelter them in danger, which respect them in prosperity?

All intelligences of state come first to the Court; It most concerns Princes to harken after the affaires of each other. If this poore Intolder knew of the Sea dried vp before Israel, & of the discomfiture of *Og* and *Sehon*; Surely this rumor was stale with the King of Iericho; he had heard

heard it, and feared: And yet instead of sending Ambassadors for peace, he sends Pursuivants, for the Spies. The spirit of *Rahab* melted with that same report, where-with the King of Iericho was hardened: All make not one vse of the messages, of the proceedings of God.

The King sends to tell her, what she knew; shee had not hid them, if she had not known their errand. I knowe not whether first to wonder at the gracious prouision of God for the spies; or at the strong faith which he hath wrought in the hart of a weak woman: two strangers, Israelites, Spies (and noted for all these) in a forraine, in an hostile Land, haue a safe harbour prouided them, euen amongst their enemies; In Iericho, at the very Court-gate, against the proclamation of a King, against the inducours of the people. Where cannot the God of heauen either finde, or raise vp friends to his owne causes, and seruants?

Who could haue hoped for such faith in *Rahab*? which contemned her life for the present, that she might saue it for the future, neglected her own King and Country, for strangers, which she neuer saw; and more feared the destruction of that Citie, before it knew that it had an aduertary, then the displeasure of her King, in the mortall reuenge of that, which he wold haue accounted trechery. She brings them vp to the roof of her house, and hides them with stalkes of Flax: That plant which was made to hide the body, from nakednesse & shame, now, is used to hide the spies from death. Neuer could these stalkes haue bin improved so well with all her huswifry, after they were brused, as now before they were fitted to her wheele: Of these she hath wouen an euermourning web, both of life and propagation. And now her tongue hides them no lesse, then her hand: her charity was good, her excuse was not good. *Evill may not be done thus good may come of it*; we may do any thing but sin, for promoting a good cause: And if not in so maine occasions; how shall God take it, that we are not dainty of falsehoods in tryfls?

No man will look that these Spies could take any sound sleep, in these beds of stalks; It is enough for them that they liue, though they rest not. And now, when they heare *Rahab* comming vp the stayres, doubtesse they looked for an executioner: but behold, shee comes vp with a message better then their sleep; adding to their protection, aduice for their future safety; whereto she makes way by a faithfull report of Gods former wonders, & the present disposition of her people; and by wise capitulations for the life, & security of her family. The news of Gods miraculous proceedings for Israel, haue made her resolute of their successe, & the ruines of Iericho. Then only do we make a right vse of the works of God, when by his iudgements vpon others, we are warned to avoid our owne. Hee intends his acts for precedents of iustice.

The

The parents, and brethren of *Rahab* take their rest; They are not troubled with the feare and care of the successe of Israell; but securely goe with the current of the present condition: Shee watches for them all; and breakes her mid-night sleep, to preuent their last. One wise & faithfull person does well in an houle; where all are carelesse, there is no comfort, but in perishing together. It had been an ill nature in *Rahab*, if she had bin content to be saued alone: that her loue might be a match to her faith, the couenants for all her family; and so returnes life to those, of whom she receiued it. Both the bond of nature, and of grace, will draw all ours, to the participation of the same good, with our selues.

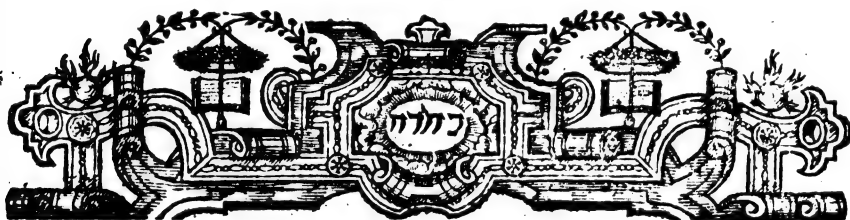
It had bin neuer the better for the Spies, if after this nights lodging, they had bin turned out of doores to the hazard of the way; For so the pursuers had light vpon them, and preuented their returne with their death. *Rahabs* counsell therefore was better then her harbor; which sent them (no doubt, with victuals in their hands) to seek safety in the mountaines, till the heat of that search were past. He that hath giuen vs charge of our liues, will not suffer vs to cast them vpon wilful aduentures: Had not these Spyes hid themselves in those desert hills, Israel had wanted directors for their enterprises. There is nothing more expedient for the Church, then that some of Gods faithfull messengers should withdraw themselves, and giue way to persecutions. Courage in those that must die, is not a greater aduantage to the Gospell, then a prudent retyring of those, which may suruiue, to maintaine and propagate it.

It was a iust and reasonable transaction betwixt them, that her life should be saued by them, which had sated theirs: They owe no lesse to her, to whom they were not so much guests, as prisoners: And now they passe, not their promise onely, but their oath. They were strangers to *Rahab*, and for ought shee knew, might haue beene godlesse: yet shee dares trust her life vpon their oath. So sacred and inuiolable hath this bond euer been, that an heathen woman thought her selfe secure, vpon the oath of an Israelite.

Neither is she more confident of their oath taken, then they are careful both of taking, and performing it. So far are they from desiring to salue vp any breach of promise; by equiuocation, that they explaine all conditions; and would preuent all possibilities of violacion. All *Rahabs* family must be gathered into her house; and that red cord, which was an instrument of their deliery, must be a signe of hers. Behold, this is the sauing colour: The destroying Angel sees the doore-cheekes of the Israelites sprinkled with red, and passes them ouer. The Warriours of Israell see the window of *Rahab* dyed with redde, and saue her familie, from the common destruction. If our soules haue this tincture of
the

the pretious blood of our Sauour, vpon our doores, or windowes, we are safe.

But if any one of the brethren of *Rahab*, shall flie from this red flag, and roue about the Citie, and not containe himselfe vnder that rooffe, which hid the Spyes, it is in vaine for him to tell the auengers, that he is *Rahabs* brother : That title will not saue him, in the street ; within doores it will. If wee will wander out of the limits, that God hath settevs, wee cast our selues out of his protection ; wee cannot challenge the benefit of his gracions preservation, and our most precious redemption, when we flie out, into the by-waies of our owne hearts ; Not for innocence, but for safety and harbour, the Church is that house of *Rahab*, which is saued, when all Iericho shall perish. Whiles wee keepe vs in the lists thereof, we cannot miscary, through misopinion : but when once we runne out of it, let vs look for iudgement from God, and error in our owne iudgement.



Jordan divided.

THe two Spies returned, with newes of the victory that should be. I do not heare them say, The Land is vnpeopled ; or the people are vnfurnished with armes ; vnskilfull of the discipline of warre ; but (*They faint because of vs: therefore their Land is ours.*) Either successe, or discomfiture, begins euer at the heart. A mans inward disposition dooth more then presage the euent. As a man railes vp his owne heart, before his fall ; and depresses it, before his glory : so God rayses it vp, before his exaltation ; and casts it downe, before his ruine. It is no otherwise in our spirituall conflicts : If Satan see vs once faint, he giues himselfe the day. There is no way to safety, but that our hearts be the last that shall yeeld. That which the heathens attributed to Fortune, we may iustly to the hand of God ; That he speedeth those that are forward. All the ground that wee lose, is giuen to our aduersaries.

This

This newes is brought but ouer-night; *Ioshua* is on his way by morning, & preuents the sunne for haste. Delaies, whether in the businesse of God or our owne, are hatefull & preiudicial. Many a one loses the Land of Promise, by lingring: if we neglect Gods time, it is iust with him, to crosse vs in ours.

Ioshua hastens till he haue brought Israell to the verge of the promised Land: Nothing parts them now, but the riuer of Iordan. There he stayes a time; that the Israelites might feed themselues awhile, with the sight of that, which they should afterwards inioy. That which they had bin forty yeers in seeking, may not be seized vpon, too suddenly: God loues to giue vs cooles, & heats in our desires; and will so allay our ioies, that their fruition hurt vs not. Hee knowes, that as it is in meates, the long forbearance whereof causes a surfet, when wee come to full feed: so it fares in the contentments of the minde; therefore hee feedes vs not with the dish, but with the spoone; and will haue vs, neyther cloyed nor famished. If the mercy of God haue brought vs within sight of heauen, let vs be content to pause awhile, and vpon the banks of Iordan, fit our selues for our entrance.

Now that Israell is brought to the brim of Canaan, the clowd is vanished, which led them all the way: And as soone as they haue but crossed Iordan, the Manna ceaseth, which nourisht them all the way. The clowd & Manna were for their passage, not for their rest; for the Wilderness, not for Canaan. It were as easie for God to worke miracles alwayes; but he knowes, that custom were the way to make them no miracles. He goes by-waies, but till he haue brought vs into the rode; and then, hee referres vs to his ordinary proceedings. That Israelite should haue beene very foolish, that would still haue said; I will not stirre, till I see the clowd; I will not eat, vnlesse I may haue that food of Angels. Wherefore serues the Ark, but for their direction? Wherefore serues the Wheat of Canaan, but for bread? So fond is that Christian, that will still depend vpon expectation of miracles, after the fulnesse of Gods kingdome. If God beare vs in his armes, when wee are children, yet when we are well growne, he looks we should go on our owne feet: it is enough, that he vpholds vs, tho he carry vs not.

He that hitherto had gone before them in the clowd, doth now goe before them, in the Ark; the same guide, in two diuerse signes of his presence. The clowd was for *Moses*, the Ark for *Ioshua* time: the clowd was fitte for *Moses*; the Law offred vs Christ, but enwrapped in many obscurities. If he were seene in the clowd, he was heard from the couer of the Ark. Why was it the Ark of the Testimonie, but because it witnessed both his presence, and loue? And within it were his Word, the Law;

Law;

Law; and his Sacrament, the Manna. Who can with a better guide, then the God of heauen, in his word, and Sacraments? Who can know the way into the Land of Promise, so wel as he that owne it? And what meanes can better direct vs thither, then those of his institution?

That Arke which before was as the heart, is now as the head: It was in the midst of Israel, while they camped in the desert; now when the cloud is remoued, it is in the front of the Army; That as before they depended vpon it for life, so now, they should for direction. It must go before them, on the shoulders of the sons of *Leui*; they must follow it, but within sight, not within breathing. The Leuites may not touch the Ark, but onely the barres: The Israelites may not approach neerer then a thousand paces to it. What awfull respects doth God require to be giuen vnto the testimonies of his presence? *Vzzah* paid dear for touching it; the men of Bethshemesh, for looking into it. It is a dangerous thing to be too bold with the ordinances of God. Tho the Israelites were sanctified, yet they might not come neer either the mount of Sinai, when the Law was deliuered; or the Arke of the couenant, wherein the law was written. How fearefull shall their estate be, that come with unhallowed heartes and hands to the word of the Gospell, and the true Manna of the Euangelicall Sacrament? As we vse to say of the Court & of fire; so may we of these diuine institutions, we freeze if we be far off from them; and if we be more neere then befits vs, we burne. Vnder the Law, we might looke at Christ aloof; now vnder the Gospell, we may come neare him: He calls vs to him; yea he enters into vs.

Neither was it onely for reuerence, that the Arke must be, not stumbled at, but wayted on, as farre; but also for conuenience, both of sight, and passage: Those things that are near vs, who they be lesse, fill our eies; Neither could so many thousand eies see the same object, vpon a leuell, but by distance: It would not content God, that one Israelite should tel another, Now the Arke goes, now it turnes, now it stands; but hee would haue euery one his owne witnesse. What can be so comfortable to a good heart, as to see the pledges of Gods presence, and fauour? To heare of the louing kindneses of God, is pleasant; but to behold, and feel the euidences of his mercy, is vnspcakably delectable: Hence the Saints of God, not contenting themselues with faith, haue still prayed for sight, & fruition, and mourned when they haue wanted it. What an happy prospect hath God set before vs of Christ Iesus crucified before vs, and offered vnto vs?

Ere God will worke a miracle before Israel, they haue charge to bee sanctified. There is an holines required, to make vs either patients, or beholders of the great works of God: how much more when we should be

bee actors in his sacred seruices ? There is more vse of sanctification, when wee must present something to God, then when hee must doe ought to vs.

The same power that diuided the red Sea before *Moses*, diuides Iordan before *Ioshua* ; that they might see the Arke no lesse effectually, then the cloud ; and the hand of God, as present with *Ioshua*, to bring them into Canaan, as it was with *Moses*, to bring them out of Egypt : The bearers of the Arke had neede bee faithfull ; they must first sette their foote into the streames of Iordan, and beleue that it will giue way ; The same faith that led *Peter* vpon the water, must carry them into it : There can be no Christian without beleefe in God ; but those that are neare to God, in his immediate seruices, must go before others no lesse in beleeuing, then they do in example.

The waters know their maker : That Iordan, which flowed with full streames, when Christ went into it, to bee baptized ; now giues way, when the same God must passe through it in state : Then there was vse of his water, now of his land. I heare no newes of any rodde to strike the waters ; the presence of the Arke of the Lord God, the Lord of all the World, is signe enough to these waues ; which now, as, if a sinew were broken, run backe to both issues, and dare not so much as wet the feete of the Priests, that bore it ; What ayled thee O Sea, that thou fledst, and thou Iordan that thou wert driuen backe ? ye mountaines that yee leaped like rams, and ye little hills like lambs ? The earth trembled at the presence of the Lord ; at the presence of the God of *Israhel*. How obseruant are all the creatures to the God that made them ? How glorious a God doe we serue ? whom all the powers of the heauens and Elements are willingly subiect vnto ; and gladly take that nature which hee pleases to giue them. Hee could haue made Iordan like some solide pauement of crystall, for the Israelites feete to haue trode vpon ; but this work had not beene so magnificent. Euerie strong frost congeales the water, in a naturall course : but for the riuier to stand still, and runne on heapes, and to be made a liquid wall for the passage of Gods people, is, for Nature to runne out of it selfe, to do homage to her Creator : Now must the Israelites needs thinke ; How can the Canaanites stand out against vs, when the Seas and riuers giue vs way ? With what ioy did they now trample vpon the dry channell of Iordan, whiles they might see the dry deserts overcome, the promised Land before them, the very waters so glad of them, that they ranne backe to welcome them into Canaan ? The passages into our promised Land are troublesome and perilous ; and euen at last, offer themselues to vs the maine hindrances of our saluation ; which after all our hopes, threaten to defeat vs : for what will it auaille vs to haue passed a Wildernesse,

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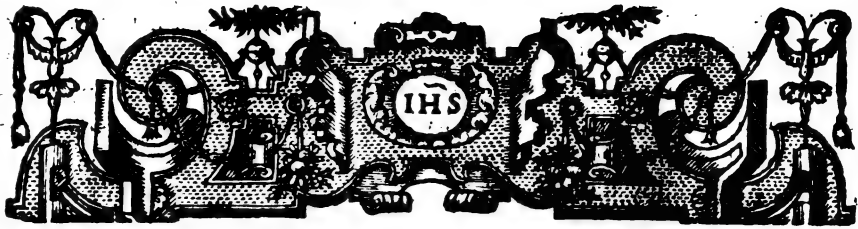
if the waues of Iordan should swallow vs vp; But the same hand that hath made the way hard, hath made it sure: He that made the Wilderness comfortable, will make Iordan drie; he will master all difficulties for vs; and those things, which we most feared, will hee make most soveraine, and beneficiall to vs. O God, as wee have trusted thee with the beginning, so will we with the finishing of our glory. Faithfull art thou that hast promised, which wilt also doe it.

— Hee that led them about, in forty yeares journey, through the Wilderness, yet now leads them the nearest cut to Iericho; Hee will not so much, as seeke for a soord for their passage; but diuides the waters. What a sight was this to their heathen aduersaries, to see the waters make both a lane, and a wall for Israel? Their hearts could not choose, but be broken, to see the streames broken off for a way to their enemies, I doe not see *Ioshua* hasting through this channell, as if hee feared, least the tide of Iordan should returne; but as knowing that watery wall stronger, then the walles of Iericho, hee pases slowly: And least this miracle should passe away with themselves, he commands twelue stones to be taken out of the channell of Iordan, by twelue selected men, from euery Tribe; which shall be pitched in Gilgal; and twelue other stones, to bee set in the midst of Iordan, where the feet of the Priests had stood, with the Arke; That so both land and water might testifie the miraculous way of Israel, whiles it should be said of the one; These stones were fetcht out of the pauement of Iordan; of the other, There did the Arke rest whiles we walked dry-shod, through the deepe of Iordan: Of the one, Iordan was once as dry as this Gilgal; Of the other, Those waues which drowne these stones, had so drowned vs, if the power of the Almighty had not restrained them. Many a great worke had God done for Israel, which was now forgotten: *Ioshua* therefore will haue Monuments of Gods mercy, that future Ages might be both witnesses; and applauders of the great works of their God.

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The Siege of Iericho.

Iosua begins his warres with the Circumcision and Pasleouer; Hee knewe that the way to keepe the blood of his people from shedding, was to let out that paganish blood of their vncircumcision. The person must be in fauour, ere the worke can hope to prosper: His predecessor *Moses* had like to haue been slaine for neglect of this Sacrament, when he went to call the people out of Egypt: he iustly feares his owne safety, if now hee omit it, when they are brought into Canaan: wee haue no right of inheritance in the spirituall Canaan, the Church of God, till we haue receiued the Sacrament of our matriculation: So soone as our couenants are renewed with our Creator, we may well looke for the vision of God, for the assurance of victory.

What sure worke did the King of Iericho thinke hee had made! he blocked vp the passages, barred vp the gates, defended the walls, and did enough to keepe out a common enemy: If wee could doe but this to our spirituall aduersaries, it were as impossible for vs to be surpris'd, as for Iericho to be safe. Me thinks I see how they called their councill of warre; debated of all meanes of defence; gathered their forces, trained their souldiours, set strong guards to the gates, and walls; and now would perswade one another, that vnlesse Israel could fly into their City, the siege was vaine. Vaine worldings thinke their rampiers and Baricadoes can keepe out the vengeance of God; Their blindnesse suffers them to look no further then the means: The supreme hand of the Almighty comes not within the compasse of their feares. Euery carnall heart is a Iericho shut vp; God sets down before it, and displaies mercy and iudgement, in sight of the walls thereof; It hardens it selfe in a wilfull security; and saith, *Tush, I shall neuer be moued.*

Yet their courage and feare fight together within their walls, within their bosoms: Their courage tels them of their owne strength; their feare

fear suggests the miraculous successe of this (as they could not but thinke) enchanted generation; and now whiles they haue shut out their enemy, they haue shut in their owne terrour. The most secure heart in the world hath some flashes of feare; for it cannot but sometimes look out of it selfe, and see what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but resolution. I know not whether the heart, or the face of an hypocrit be more false; and as each of them seekes to beguile the other, so both of them agree to deceiue the beholders: In the midst of laughter, their heart is heavy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not think a blasphemor, or profane man resolutely carelesse? If thou hadst a window into his heart, thou shouldst see him tormented with horrors of conscience.

Now the Israelites see those walled cities, and towers whose height was reported to reach to heaven; the same whereof had so affrighted them, ere they saw them, and were ready doublesse to say, in their distrust, which way shall wee scale these inuincible fortifications? what ladders, what engines shall wee vse to so great a worke? God preuents their infidelity; *Behold I haue giuen Iericho into thine hand*. If their walles had their foundations laid in the centre of the earth; If the battlements had been so high built, that an Eagle could not soare ouer them; this is enough, *I haue giuen it thee*: For, on whose earth haue they rayled these castles? Out of whose treasure did they digge those piles of stone? Whence had they their strength, and time to build? Can not hee that gaue, recall his owne? O yee fooles of Iericho; what if your walls bee strong, your men valiant, your leaders skilfull, your King wise; when God hath said, *I haue giuen thee the City*: What can swords or spears do against the Lord of hosts? Without him, meanes can doe nothing: how much lesse against him? How vaine and idle is that reckoning, wherein God is left out? Had the captaine of the Lords host drawne his sword for Iericho, the gates might haue bene opened; Israel could no more haue entred, then they can now be kept from entring, when the walls were fallen. What courses soeuer we take for our safety, it is good making God of our side: Neither men, nor diuells can hurt vs against him; neither men nor Angels can secure vs from him.

There was neuer so strange a siege as this of Iericho: Heere was no mount rayled, no sword drawne, no engine planted, no pioners vndermining; Heere were trumpets sounded, but no enemy scene; Here were armed men, but no stroke giuen: They must walke and not fight; seauen seuerall dayes must they passe about the walls, which they may not once looke ouer, to see what was within. Doublesse, these inhabitants of Iericho made themselves merry with this sight: When

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they had stood six dayes vpon their walls, and beheld none but a walking enemy; What (say they) could Iſracell finde no walke to breathe them with, but about our walls? Haue they not trauelled enough in their forty yeares pilgrimage, but they muſt stretch their limmes in this circle? ſurely if their eyes were engines, our walls could not ſtand: wee ſee they are good foot-men; but when ſhall we try their hands? What, doe theſe vaine men thinke Iericho will be wonne with looking at? Or, doe they onely come to count how many paſes it is about our City? It this be their manner of ſiege, wee ſhall haue no great caule to feare the ſword of Iſrael. Wicked men thinke God in ieſt, when he is preparing for their iudgement. The Almighty hath wayes and counſells of his owne; vtterly vnlike to ours: which becauſe our reaſon cannot reach, we are ready to condemne of fooliſhneſſe and impoſſibility. With vs, there is no way to victory but fighting; and the ſtrongeſt carries the ſpoyle: God can giue victory to the feet, as well as to the hands; and, when he will, makes weaknes no diſaduantage. What ſhould we do but follow God through by-wayes, and know, that hee will in ſpight of nature lead vs to our end?

All the men of warre muſt compaſſe the City; yet it was not the preſence of the great warriours of Iſrael that threw downe the walls of Iericho. Thoſe foundations were not ſo ſlightly layd, as that they could not endure either a looke, or a march, or a battery: It was the Arke of God whoſe preſence demolithed the walles of that wicked City. The ſame power that draue backe the waters of Iordan before, and afterwards layd Dagon on the floore, caſt downe all thoſe forts. The Priests beare on their ſhoulders that mighty engine of God, before which thoſe walls, if they had been of molten braſſe, could not ſtand. Thoſe ſpirituall wickedneſſes, yea thoſe gates of hell, which to nature are vtterly inuincible, by the power of the worde of God (which hee hath committed to the cariage of his weake ſeruants) are ouerthrown, and triumphed ouer. Thy Arke, O God, hath been long amongſt vs; how is it that the walls of our corruptions ſtand ſtill vnruiued. It hath gone before vs; his Priests haue caried it, wee haue not followed it, our hearts haue not attended vpon it; and therefore, how mighty ſo euer it is in it ſelfe; yet to vs, it hath not beene ſo powerfull, as it would.

Seauen dayes together they walkt this round; They made this therefore their Sabaoth-dayes iourney; and who knowes whether the laſt, and longeſt walke, which brought victory to Iſrael, were not on this day? Not long before, an Iſraelite is ſtoned to death, for but gathering a few ſticks, that day: Now all the hoſt of Iſracell muſt walke about

about the walls of a large and populous City; and yet doe not violate the day. Gods precept is the rule of the iustice, & holines of all our actions: Or was it, for that reuenge vpon Gods enemies is an holy worke, and such as God vouchsafes to priuiledge with his owne day? Or; because when we haue vndertaken the exploits of God, he will abide no intermission; till we haue fulfilled them; He allowes vs to breathe, not to breake off; till we haue finished.

It had beene as easie for God, to haue given this successe to their first dayes walke, yea to their first pase, or their first sight of Iericho; yet he will not giue it, vntill the end of their seuen daies toyle: It is the pleasure of God to hold vs both in worke; and in expectation; And though he require our continuall indeuours for the subduing of our corruptions, during the six dayes of our life, yet wee shall neuer finde it perfectly effected; till the very euening of our last day: In the meane time; it must content vs, that wee are in our walke, and that these walls cannot stand, when we come to the measure, and number of our perfection. A good heart grones vnder the sense of his infirmities, faine would be ridde of them, and strives and prayes: but when he hath all done; vntill the end of the seuenth day, it cannot bee: If a stone or two moulder off from these walls, in the meane time, that is all; but the foundations will not be remoued till then.

When we heare of so great a designe as the miraculous winning of a mighty Citie, who would not looke for some glorious meanes to worke it? when wee heare that the Arke of God must besiege Iericho, who would not looke for some royall equipage? But behold: heere seauen Priests must goe before it, with seauen trumpets of rammes hornes. The Israelites had trumpets of siluer, which God had appointed for the vse of assembling, and dissoluing the Congregation, for warre, and for peace. Now I doe not heare them called for; but instead thereof, Trumpets of rams hornes; base for the matter, and not loud for sound; the shortnesse and equall measure of those instruments coule not afford, either shrilnesse of noyse, or variety. How meane and homely are those meanes which GOD commonly vses in the most glorious workes? No doubt, the Citizens of Iericho, answered this dull alarum of theirs, from their walles, with other instruments of lowder report, and more martiall ostentation; and the vulgar Israelites thought; Wee haue as cleare, and as costly trumpets as theirs; yet no man dares offer to sound the better, when the worke are commaunded: if wee finde the ordinances of GOD poore and weake; let it content vs that they are of his owne choosling, and such as whereby hee will so much more honour himselfe, as they in themselves are more inglorious: not
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the outside, but the efficacie, is it that God cares for.

No ram of iron could haue beene so forceable for battery, as these rammes-hornes: For when they sounded long, and were seconded with the shout of the Israelites, all the walles of Iericho fell downe at once: They made the heauen ring with their shout: but the ruine of those walles drowned their voyce, and gaue a pleasant kinde of horreur to the Israelites: The earth shooke vnder them, with the fall; but the hearts of the inhabitants shooke yet more: many of them doubtlesse were slaine with those walles, wherein they had trusted: A man might see death in the faces of all the rest, that remained; who now being halfe dead with astonishment, expected the other halfe from the sword of their enemies; They had now, neither meanes, nor will to resist; for if onely one breach had beene made (as it vles in other sieges) for the entrance of the enemy; perhaps new supplies of defendants might haue made it vp with their carcases: but now, that at once Iericho is turned to a plaine field, euery Israelite without resistance might runne to the next booty; and the throates of their enemies seemed to inuite their swords, to a dispatch.

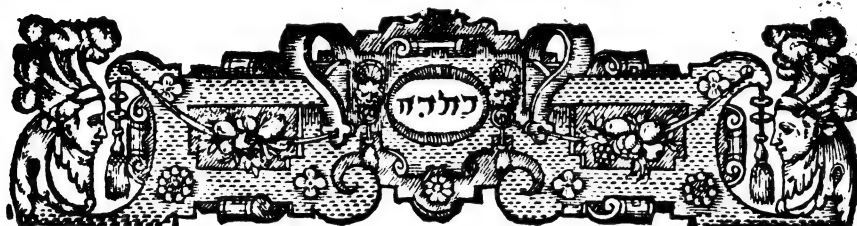
If but one Israelite had knockt at the gates of Iericho, it might haue beene thought their hand had helped to the victory: Now, that God may haue all the glory, without the shoue of any riual, yea of any meanes, they doe but walke and shout, and the walles giue way. He cannot abide to part with any honour, from him selfe: As hee doth all things, so hee would be acknowledged.

They shout all at once. It is the presence of Gods Arke and our conioyned prayers, that are effectuell to the beating downe of wickednesse. They may not shout till they be bidden. If wee will be vnreasonable in our good actions, we may hurt, and not benefit our selues.

Euery living thing in Iericho, man, woman, child, cattell, must die: our folly would thinke this mercilesse: but there can bee no mercy in iniustice; and nothing but iniustice, in not fulfilling the charge of God: The death of malefactours, the condemnation of wicked men, seeme harsh to vs; but wee must learne of God, that there is a punishing mercy. Cursed be that mercy, that opposes the God of mercy.

Yet was not *Ioshua* so intent vpon the slaughter, as not to be mindfull of Gods part, and *Rahabs*: First, he giues charge (vnder a curse) of reseruing all the treasure for God; Then of preserving the family of *Rahab*. Those two Spyes, that receiued life from her, now return it to her, and hers: They call at the windowe with the red cord; and send vpp
newes

newes of life to her, the same way which they receiued theirs: Her house is no part of Iericho; neither may fire be sette to any building of that City, till *Rahab* and her family bee set safe without the host. The actions of our faith and charity will be sure to pay vs; if late, yet surely. Now *Rahab* findes what it is to beleue God; whiles out of an impure idolatrous City, she is transplanted into the Church of God, and made a mother of a royall and holy posterity.



A C H A N.

WHen the walls of Iericho were fallen, *Ioshua* charged the Israelites but with two precepts; Of sparing *Rahabs* house; and of abstaining from that treasure, which was anathematized to God; & one of them is broken: as in the entrance to Paradise, but one tree was forbidden, and that was eaten of. God hath provided for our weakenesse in the paucity of commands: but our innocency stands not so much in hauing few precepts, as in keeping those we haue. So much more guilty are we in the breach of one, as we are more fauoured in the number.

They needed no command to spare no liuing thing in Iericho: but to spare the treasure, no command was enough. Impartiality of execution is easier to performe, then contempt of these worldly things; because we are more prone to couet for our selues, then to pittie others. Had *Ioshua* bidden to saue the men, and diuide the treasure, his charge had beene more plausible, then now to kill the men, and saue the treasure: or, if they must kill, earthly mindes would more gladly shed their enemies blood, for a boory, then out of obedience, for the glory of their Maker. But now, it is good reason, since God threwe downe those walles, and not they; that both the blood of that wicked City should bee spilt to him; not to their owne reuenge; and that the treasure

treasure should be reserved for his use, not for theirs. Who but a miscreant can grudge, that God should serve himself of his owne? I cannot blame the rest of Israel, if they were well pleased with these conditions; onely one *Achan* troubles the peace, and his sinne is imputed to Israel: the innocence of so many thousand Israelites, is not so forceable to excuse his one sinne, as his one sinne is to taint all Israel.

A lewd man is a pernicious creature: That hee damnes his owne soule, is the least part of his mischief; hee commonly drawes vengeance vpon a thousand, either by the desert of his sinne, or by the infection. Who would not haue hoped, that the same God, which for ten righteous men would haue spared siue wicked Cities, should not haue beene content to drowne one sinne, in the obedience of so many righteous? But so venomous is sin, (especially, when it lights among Gods people) that one dram of it is able to infect the whole mass of Israel.

Oh righteous people of Israel, that had but one *Achan*! How had their late circumcision cut away the vncleane foreskin of their disobedience? How had the blood of their Paschall Lambe, scoured their soules from couetous desires? The world was well mended with them, since their stubborne murmurings, in the desert. Since the death of *Moses*, and the gouernement of *Ioshua*, I doe not finde them in any disorder. After that the Law hath brought vs vnder the conduct of the true *Iesus*, our sinnes are more rare, and our liues more conscionable. Whiles wee are vnder the Lawe, we doe not so keepe it, as when wee are deliuered from it: our Christian freedom, is more holy then our seruitude. Then haue the Sacraments of God their due effect, when their receite purgeth vs from our olde sinnes, and makes our conuersation cleane, and spirituall.

Little did *Ioshua* know that there was any sacriledge committed by Israel: that sinne is not halfe cunning enough, that hath not learned secrecie. *Ioshua* was a vigilant Leader, yet some sinnes will escape him: Onely that eye which is euery where, findes vs out in our close wickednesse. It is no blame to authority, that some sinnes are secretly committed: The holiest congregation, or family, may bee blemisht with some malefactors: It is iust blame, that open sinnes are not punished; we shall wrong gouernement, if we shall expect the reach of it should be infinite. He therefore, which if he had knowne the offence, would haue sent vpp prayers, and teares to God, now sends Spyes for a further discovery of Ai; They returne, with newes of the weaknesse of their aduersaries: and (as contemning their paucity) perswade *Ioshua*, that a wing of Israel is enough to ouershadov this City of Ai. The Israelites were so fleshed with their former victory, that now they thinke no walls

walls, or men can stand before them. Good successe lifts vp the heart with too much confidence; and whiles it dissuades men from doing their best, oft-times disappoints them. With God, the meanes can neuer be too weake; without him, neuer strong enough.

It is not good to contemne an impotent enemy. In this second battell the Israelites are beaten: It was not the fewnesse of their assailants that ouerthrew them, but the sinne that lay lurking at home. If all the host of Israel, had set vpon this poore village of Ai, they had bene all equally discomfited: the wedge of *Achan* did more fight against them, then all the swords of the Canaanites. The victories of God goe not by strength, but by innocence.

Doubtlesse, these men of Ai, insulted in this foyle of Israel, and said; Loe these are the men, from whose presence the waters of Iordan ran backe, now they runne as fast away from ours: These are they, before whom the walls of Iericho fell downe; now they are fallen as fast before vs; and all their neighbours tooke heart from this victory. Wherein I doubt not, but besides the punishment of Israels sin, God intended the further obduration of the Canaanites: Like as some skilfull player loses on purpose at the beginning of the game, to drawe on the more abetments. The newes of their ouerthrow spread as farre as the fame of their speed; and every City of Canaan could say, Why not we as well as Ai?

But good *Ioshua*, that succeeded *Moses*, nolesse in the care of Gods glory, then in his gouernement, is much dejected with this euent. Hee rends his clothes, falls on his face, casts dust vpon his head, and (as if he had learned of his Master, how to expostulate with God) sayes, *What wilt thou doe to thy mighty Name?*

That *Ioshua* might see, God tooke no pleasure to let the Israelites lie dead vpon the earth, before their enemies; himsele is taxed, for but lying all day, vpon his face, before the Arke. All his expostulations are answered in one word, *Get thee up, Israel hath sinned.* I doe not heare God say, Ly still; and mourne for the sinne of Israel. It is to no purpose to pray against punishment, while the sin continues. And though God loues to be sued to; yet he holds our requests vnseasonable, till there be care had of satisfaction. When we haue risen, and redressed sinne, then may we fall downe for pardon.

Victory is in the free hand of God; to dispose where he will; and no man can maruell that the dice of Warre run euer with hazard, on both sides: so as God needed not to haue giuen any other reason of this discomfiture of Israel, but his owne pleasure: yet *Ioshua* must now know, that

that Israel, which before preuailed for their faith, is beaten for their sin. When we are crossed in iust and holy quarells, we may well think there is some secret euill vnrepented of, which God would punish in vs; which, tho we see not, yet he so hates, that he will rather be wanting to his owne cause, then not reuenge it. When we goe about any enterprise of God, it is good to see that our hearts be cleare from any pollution of sinne; and when we are thwarted in our hopes, it is our best course to ransack our selues, and to search for some sinne hid from vs in our bosom, but open to the view of God.

The oracle of God, which told him a great offence was committed, yet reueales not the person: It had beene as easie for him, to haue named the man, as the crime. Neither doth *Ioshua* request it; but refers that discouery to such a meanes, as whereby the offender (finding himselfe singled out by the lot) might be most conuinced. *Achan* thought he might haue lyen as close in all that throng of Israel, as the wedge of Gold lay in his Tent. The same hope of secrecie which mooued him to sinne, mooued him to confidence in his sinne: but now, when hee saw the lot fall vpon his Tribe, he began to start a little; when vpon his family, he began to change countenance: when vpon his household, to tremble and feare; when vpon his person, to be vtterly confounded in himselfe. Foolish men thinke to runne away with their priue sinnes; and say, Tush, no eye shall see me: but when they thinke themselues safe, God pulls them out with shame. The man that hath escaped iustice, and now is lying downe in death, would thinke; My shame shall neuer be disclosed: but, before men and Angels shall he be brought on the scaffold, and finde confusion, as sure as late.

What needed any other euidence, when God had accused *Achan*? Yet *Ioshua* will haue the sinne out of his mouth, in whose heart it was hatched; *My sinne, I beseech thee, giue glory to God.* Whom God had conuincd as a malefactor, *Ioshua* beleeches as a sonne. Some hote spirit would haue said; Thou wretched traytor, how hast thou pilfred from thy God, and shed the blood of so many Israelites, and caused the host of Israel to show their backs, with dishonour, to the heathens: now shall we fetch this sin out of thee with tortures; and plague thee with a condigne death. But like the disciple of him whose seruant he was, he meekly intreates that, which he might haue extorted by violence, (*My sinne, I beseech thee*). Sweetnesse of compellation, is a great helpe towards the good intertainement of an admonition: roughnes and rigour, many times hardens those hearts, which meeknesse would haue melted to repentance: whether we sue, or conuince, or reprove, little good is gotten by bitterness. Derefestation of the sinne, may well stand with fauour to the person: And these two, not distinguished, cause great wrong, either

ther in our charity, or iustice; for, either we vncharitably hate the creature of God, or vnjustly affect the euill of men. Subiects are, as they are called; sonnes to the Magistrate: All Israel was not onely of the family, but as of the loynes of *Ioshua*; such must bee the corrections, such the promissions of Gouvernours, as for their children; as againe, the obedience and loue of subiects must be filiall.

God had glorified himselfe sufficiently, in finding out the wickednesse of *Achan*; neither need he honour from men, much lesse from sinners; They can dishonour him by their iniquities: but what recompence can they giue him, for their wrongs? yet *Ioshua* sayes, *My sonne, giue glory to God*; Israel should now see, that the tongue of *Achan* did iustifie God in his lot. The confelsion of our sins doth no lesse honour God, then his glory is blemished by their commission. Who would not be glad to redeeme the honour of his Redeemer, with his owne shame?

The lot of God, and the milde words of *Ioshua*, wonne *Achan* to accuse himselfe, ingenuously, impartially: a storme perhaps would not haue done that, which a sun-shine hath done. If *Achan* had come in vn-called; and before any question made, our of an honest remorse, had brought in this sacrilegious booty, and cast himselfe and it, at the foot of *Ioshua*; doubtlesse, Israel had prospered, and his sinne had carried away pardon: now, he hath gotten thus much thanke, that hee is not a desperate sinner. God will once wring from the conscience of wicked men their owne inditements; They haue not more carefully hid their sin, then they shall one day freely proclaime their owne shame.

Achans confelsion, tho it were late, yet was it free, and full: For he doth not onely acknowledge the act, but the ground of his sinne; *I saw, and coueted, and tooke*. The eye betrayed the heart; and that, the hand; and now all conspire in the offense. If we list not to flatter our selues, this hath been the order of our crimes: Euill is vniforme; and, beginning at the senses, takes the inmost fort of the soule, and then armes our owne outward forces, against vs; This shal once be the lasciuious mans song, *I saw, and coueted, and tooke*: This the theeues; this the idolaters; this the gluttons and drunkeards: All these receiue their death by their eye. But, oh foolish *Achan*! with what eyes didst thou looke vpon that spoile, which thy fellowes sawe, and contemned? Why couldest thou not before, as well as now, see shame hid vnder that gay Babylonish garment? and an heape of stones couered with those shekels of silver? The ouer-prizing, and ouer-desiring of these earthly things, caries vs into all mischief; and hides from vs the sight of Gods iudgements: whosoever desires the glory of metalls, or of gay clothes, or honour, cannot be innocent.

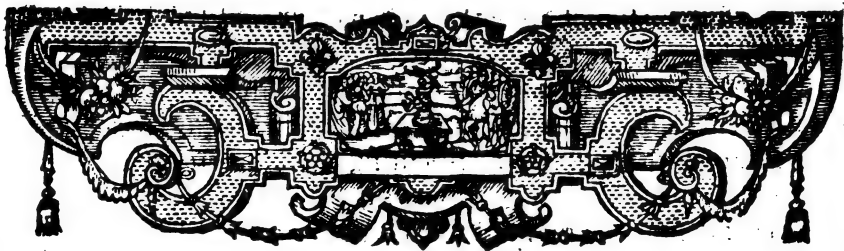
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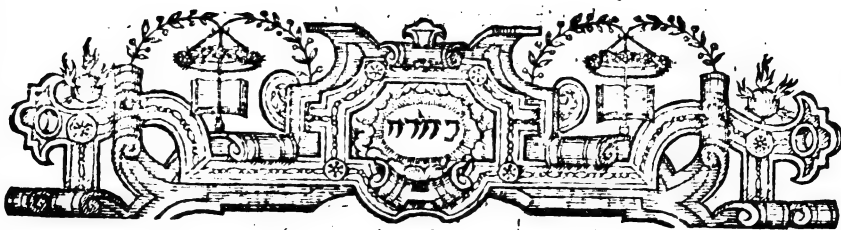
Well might *Ishua* haue proceeded to the execution of him, whom God, and his owne mouth accused: but as one that thought no euidence could be too strong, in a case that was capitall; hee tends to see, whether there was as much truth in the confession, as there was falshood in the stealth. Magistrates and Iudges, must passe slowly, and sure, in the punishment of offenders. Presumptions are not ground enough for the sentence of death; no, not in some cases, the confessions of the guilty: It is no warrant for the Law to wrong a man, that hee hath before wronged himselfe. There is lesse ill in sparing an offender, then in punishing the innocent.

Who would not haue expected, since the confession of *Achan* was ingenuous, and his pillage still found entyre, that his life should haue beene pardoned? But heere was, Confesse, and die: hee had beene too long sicke of this diseale, to be recouered. Had his confession beene speedy, and free, it had saued him. How dangerous it is, to suffer sinne to lye fretting into the soule! which if it were washt off betimes with our repentance, could not kill vs. In mortall offences, the course of humane iustice is not stayd by our penitence: It is well for our soules that we haue repented; but the lawes of men take not notice of our sorrow. I know not whether the death, or the teares of a malefactor, be a better sight: The censures of the Church are wip't off with weeping, not the penalties of lawes.

Neither is *Achan* alone call'd foorth to death, but all his family, all his substance. The actor alone doth not smart with sacriledge; all that concerns him is enwrapped in the iudgement. Those that defile their hands with holy goods, are enemies to their owne flesh, and blood. Gods first reuenges are so much the more fearfull, because they must be exemplary.

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The Gibeonites.

THe newes of Israels victory had flowne ouer all the mountaines, and vallyes of Canaan ; and yet those heathenish Kings, and people, rae mustred together against them. They might haue seen themselves in Iericho, and Ai ; and haue well perceiued, it was not an arme of flesh, that they must resist ; yet they gather their forces, and say, Tush, wee shall speed better. It is madnesse in a man, not to be warned ; but to runne vpon the point of those iudgements, wherewith he sees others miscarry ; and not to belecue, till he cannot recover. Our assent is purchased too late, when we haue over-stayd preuention, and trust to that experience, which wee cannot liue to redeme.

Only the Hiuites are wiser, then their fellowes, and will rather yield and liue. Their intelligence, was not diuerse from the rest ; all had equally heard of the miracolous conduct, & successe of Israell : But their resolution was diuerse. *As Rahab* saued her family, in the midst of Iericho : so these foure Cities preserved themselves, in the midst of Canaan ; and both of them, by beleueing what God would do. The efficacie of Gods maruailous workes, is not in the acts themselves, but in our apprehension ; some are ouer-come with those motives, which others haue contemned for weake.

Had these Gibeonites ioyned with the forces of all their neighbours, they had perished in their common slaughter ; If they had not gone away by themselves, death had metted them ; It may haue more pleasure, it cannot haue so much safety, to follow the multitude. If examples may lead vs, the greatest part shuts our God, vpon earth, and is excluded from God elsewhere. Some few poore Hiuites yeeld to the Church of God, & escape the condénation of the world. It is very like, their neighbours flouted at this base submission of the Gibeonites ; and out of their tearms of honor, scorn'd to beg life of an enemy, whiles they

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were out of the compasse of mercy: but when the bodies of these proud Jebusites & Perizzites lay strawed vpon the earth, and the Gibeonites surruied; whether was more worthy of scorne, and insultation?

If the Gibeonites had stayed till Israell had besieged their Cities, their yeldance had beene fruitlesse; now they make an early peace, and are preserved. There is no wisdom in staying till a iudgement come home to vs; the only way to auoide it, is to meet it halfe way. There is the same remedy of warre, and of danger: To prouoke an enemy in his owne borders, is the best stay of inuasion; and to sollicit God betimes in a manifest danger, is the best antidote for death.

I commend their wisdom in seeking peace; I do not commend their fallhoode, in the manner of seeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is so rewarded, that her ly is not punished: so the fraud of these Gibeonites, is not an equal match to their belife; since the name of the Lord God of Israell, brought them to this suit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copy of age: Here are old sacks, old bottels, old shooes, old garments, old bread. The Israelites that had worn one suit forty yeers, seem'd new-clad in comparisn of them. It is no new policy, that Satan would beguile vs with a vaine colour of antiquity, clothing fallhood in rags. Errours are neuer the elder, for their patching: Corruption can doe the same that time would do: we may make age, as well as suffer it. These Gibeonites did reare their bottles, and shooes, and clothes, and made them naught, that they might seeme old: so do the false patrons of new errours. If we be caught with this Gibeonitish stratagem, it is a signe we haue not consulted with God.

The sentence of death was gone out against all the inhabitants of Canaan. These Hittites acknowledge the truth, & iudgements of God, and yet seeke to escape by a league with Israell. The generall denunciations of the vengeance of God, enwrappe all sinners; Yet may we not despaire of mercy. If the secret counsell of the Almighty had not designed these men to life, *Ioshua* could not haue beene deceiued, with their league. In the generality there is no hope: Let vs come in the olde ragges of our vilenesse, to the true *Ioshua*, and make our truce with him: wee may liue, yea, wee shall liue. Some of the Israelites suspect the fraude; and notwithstanding all their olde garments, and prouisions, can say, *It may be thou dwellest among vs.* If *Ioshua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In cases and persons vnknowne, it is safe not to be too credulous. Charity

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it selfe will allow suspicion, where we haue seene no cause to trust.

If these Hiuites had not put on new faces, with their old clothes, they had surely changed countenance, when they heard this argument of the Israelites, (*It may bee thou dwellest amongst us ; how then can I make a league with thee?*) They had perhaps hoped, their submission would not haue bin refused, wheresoever they had dwelt : but, lest their neighbourhood might be a preiudice, they come disguised ; and now heare, that their nearnesse of abode was an vnremouable bar of peace. It was quarrellenough, that they were Canaanites ; God had forbidden both the league, and the life of the native inhabitants. He that calls himselfe the God of peace, proclaimes himselfe the God of hostes : and not to fight where he hath commanded, is to breake the peace with God, whiles we nourish it with men. Contention with brethren, is not more hatetull to him, then leagues with Idolaters. The condition that he hath set to our peace, is our possibility and power. That fals not within the possibility of our power, which we cannot doe lawfully.

What a smooth tale did these Gibeonites tell for themselves ? of their remotenesse of their Country ; the motiues of their iourney ; the consultation of their Elders ; the ageing of their prouisions in the way : that it might seem not only safe, but deserued on their parts, that they should bee admitted to a peace, so farre sought, and purchased with so much toyle, and importunity. Their clothes, and their tongues agreed together ; and both disagree from the truth : Deceit is euer lightly wrapped vp in plausibility of words ; as faire faces oft times hide much vnchastitie. But this guile spedde the better, because it was cladde with much plainnesse : For who would haue suspected, that clouted shooes, and ragged coates could haue covered so much subtilty ? The case seemed so cleare, that the Israelites thought it needlesse to consult with the mouth of the Lord. Their owne eyes and eares were called onely to counsell ; and now their credulity hath drawne them into inconuenience.

There is no way to conuince these Gibeonitish pretences of antiquity, but to haue recourse to the Oracle of God. Had this bin aduised with, some of these false rags had shamed the Church of God : whether in our practise, or iudgement, this direction cannot faile vs ; whereas what we take vp on the words of men, proues euer either light, or false wares.

The facility of Israel had led them into a league, to an oath, for the safety of the Gibeonites : & now within threedayes they finde both their neighborhood and deceit. Those old shooes of theirs, would easily hold to carry them backe to their home. The march of a great Army, is

easy : yet within three dayes the Israelites were before their Cities. *Ioshua* might now haue taken aduantage of their owne words, to dissolue his league ; and haue said ; Yee are come from a farre country, these Cities are neare ; These are not therefore the people, to whom wee are ingaged by our promise, and oath : And if these Cities bee yours, yet ye are not your selues. Ere-while, yee were strangers ; now yee are Hiuites, borne and dwelling in the midst of Canaan : wee will therefore destroy these Cities neare hand, and do you saue your people as farre off. It would seeme very questionable, Whether *Ioshua* needed to hold himselfe bound to this oath ; for fraudulent conuentions oblige not ; and Israell had put in a direct caueat of their vicinity : yet dare not *Ioshua*, and the Princes trust to shifts, for the eluding their oath ; but must faithfully performe, what they haue rashly promised.

Ioshua's heart was cleare from any intention of a league with a Canaanite, when he gaue his oath to these disguised strangers : yet he durst neither repeale it himselfe, neither do I hear him sue to *Eleazar* the high Priest, to dispense with it ; but takes himselfe tied to the very strict words of his oath ; not to his owne purposes. His tongue had bound his heart and hands : so as neyther might stirre ; lest while he was curious of fulfilling the will of God, hee should violate the oath of God. And if these Gibeonites had not knowne these holy bonds indissoluble, they neither had beene so importunate to obtaine their vow, nor durst haue trusted it being obtained. If either dispensation with oathes, or equiuocation in oathes, had beene knowne in the world, or at least approued, these Gibeonites had not liued, and Israell had slaine them without sinne : Either Israell wanted skill ; or our reseruers, honesty.

The multitude of Israell, when they came to the walls of these foure exempted Cities, itched to be at the spoile : Not out of a desire to fulfill Gods commandement, but to enrich themselues, would they haue fallen vpon these Hiuites ; They thought all lost that fell besides their fingers. The wealthy City of Iericho, was first altogether interdicted them ; the wals and houses either fell, or must be burnt ; the men and cattell killed ; the goods and treasure confiscate to God. *Achans* booty shewes that Citie was both rich, and proud : yet Israell might bee no whit the better for them, carrying away nothing but empty victory : and now foure other Cities must be exempted from their pillage. Many enuious looke did Israell therefore cast vpon these walles ; and many bitter words did they cast out against their Princes, the enemies of their gaine ; whether for swearing, or for that they would not forswear : But how soeuer the Princes might haue said in a returne to their fraud ; We swore indeed to you, but not the people : yet, if any Israelite had but pulled downe one stone from their wals, or shed one drop of Gibeonite

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with blood ; he had no lesse plagued all Israell for periury, then *Achan* had before plagued them, for sacriledge. The sequell shewes how God would haue taken it : For, when three hundred yeeres after, *Saul* (perhaps forgetting the vow of his fore-fathers) slew some of these Gibeonites, although out of a wel-meant zeale ; all Israell smarted for the fact, with a three yeeres famine, and that in *Dauids* raigne : who receiued this oracle from God ; *It is for Saul, and for his bloody house, because he slew the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* seuen sonnes, hanged vp at the very Court-gates of their father.

Ioshua and the Princes had promised them life ; they promised them not liberty : no couenant was past against their seruitude. It was iust therefore with the Rulers of Israell, to make slavery the price both of their liues, and their deceit. The Israelites had themselves beene drudges, if the Gibeonites had not beguiled them, and liued. The old rags therefore wherewith they came disguised, must now be their best suites, and their life must be toylsomy spent in heaving of wood, and drawing of water, for all Israell. How deare is life to our nature, that men can be content to purchase it with seruitude ? It is the wisdom of Gods children to make good vse of their ouer-sights. The rash oath of Israell, prooues their aduantage : Euen wicked men gaine by the out-side of good actions : Good men make a benefit of their sinnes.

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Faults of the Presse.

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